

The Lutheran.

God's word and Luther's teaching will never perish.

Forty-second year.

1886.

St. Louis, Mo. Concordia Lutheran Publishing House Printing Office.

1886.

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Foreword

to

forty-second year of the "Lutheran".

Whoever calls himself Lutheran should also be so, in fact and truth. The "Lutheran" has stood up for this truth from the beginning. He has always been serious about the Lutheran confession. He has testified and continues to testify against false doctrines of all kinds, even against the un-Lutheran nature that prevails in bodies calling themselves Lutheran.

When the "Lutheran" made its appearance - more than 41 years ago - the situation in the Lutheran church of this country was quite sad. The number of Lutheran confessors who held to the Lutheran truth was no. Outside the circle of these among the name Lutherans, the confessions of our church were unknown not only to the laity, but even to preachers. Even the Augsburg Confession, the main confession of the church, was forgotten by many, and Luther's catechism was not used in many congregations. Almost nothing of Luther's writings was available. Church fellowship was cultivated with the false-believing communities as with "sister churches. There was almost no difference between the congregations calling themselves Lutheran and the congregations of the sects. In 1845, the so-called Lutheran General Synod sent a letter to Germany in which they openly expressed their apostasy from Lutheran doctrine and yet at the same time claimed to be considered Lutheran. Among other things, it said: "As far as our doctrinal views are concerned, we unashamedly confess, indeed, confess it loudly and openly, that the great majority of us are not Old Lutheran in the sense of a No Party which bears that name in Germany. We are convinced that if the great Luther were still alive, he himself would not be. - But nevertheless we find ourselves Evangelical-Lutheran. - Here, as in most of our ecclesiastical principles, we stand on common ground with the united church of Germany. The differentiating views between the old Lutheran and the

of the Reformed Church we do not regard as essential, and the direction of the so-called Old Lutheran party seems to us to be behind the times. Luther's special view of the bodily presence of the Lord in the Lord's Supper has long since been abandoned by the great majority of our preachers." - And as in doctrine, so in form of worship and practice most Lutheran congregations were becoming comfortable with the sects. The Methodist "new measures" to convert souls more quickly, "prolonged meetings," "penitential bench," 2c. were almost universal. Un-Lutheran giving formulas were used in the celebration of the Lord's Supper. Preachers were hired for a specific time 2c. 2c. With all this un-Lutheranism, one called oneself Lutheran.

The faithful confessors, on the other hand, who adhered to the true Lutheran doctrine and practice, were called "ultra-Lutherans, old Lutherans," narrow-minded people; their Lutheranism was called an old-fashioned one that was no longer suitable in the 19th century, a "*foreign*" one that was not suitable for America, a Lutheran pabstacy that one wanted to introduce into America, a servile yoke that one wanted to impose on Americans. The dear Methodist brothers were asked not to regard it as a doctrine of the Lutheran Church when "unreasonable propositions contrary to God's Word" were put forward by the Old Lutherans.

The "Lutheran" continued to testify despite all the abuse. And God blessed his testimony. The number of Lutherans, who not only called themselves Lutherans, but also wanted to be Lutherans in fact and truth, grew more and more. In 1847 the Synod of Missouri, Ohio and other states was organized. Even in the synods that wrongly called themselves Lutheran, some came to a better understanding and began to witness. In the course of time, other orthodox synods also came into being.

If things have now become different and better than they were at the time when the "Lutheran" first appeared, there is still no lack of those who have only the name of Lutheranism. Is the Lutheran name now no longer so despised?

and those who used to be ashamed of the name in the face of the sects have gained some courage, since the sectarians have often praised Luther as a great man, but many of them still only speak Luther's name without following him as a faithful leader in all the teachings of the divine word. There is no lack of synods and congregations that are content to profess Lutheran doctrine on paper - in the constitution - but still tolerate un-Lutheran doctrine and un-Lutheran character among themselves.

As far as the General Synod is concerned, it does now include individual members who have come to a different conclusion (although they do not act in accordance with this conclusion); otherwise, the General Synod as such still stands essentially as before. Its above-mentioned letter of 1845, in which it openly expressed its apostasy from Lutheran doctrine, has not been revoked to this day. Her confession of the Augsburg Confession is a vague, limited and ambiguous one, which even a non-Lutheran can sign. The sects are still regarded as sister churches with which it maintains pulpit and communion fellowship. Non-Lutheran teachings are still defended in its publications. One sees no trace of zeal for pure doctrine in contrast to the sects. People of the General Synod have indeed erected a monument to Luther - in Washington, D.C., - but in front of a church whose pulpit may be climbed by sect preachers, even those who touch the mystery of the Holy Trinity. Methodist mischief still prevails. In all this, the General Synod calls itself Lutheran. Honesty demanded that it finally take off the Lutheran name.

In the synods of the General Council, things are in part not as bad as in the General Synod, but there is nothing to be seen of a determination to implement the scriptural teaching of our confession in church life. The meeting of these synods was already a premature one, since there was a substantial difference of opinion among those who met with regard to doctrine and practice. Therefore, one was always careful not to enter into the doctrine and practice in a delivered way.

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went out of the way of important explanations about the doctrine (as was again quite evident at their last meeting), so that the disagreement would not come to light and the body would not get separated. The love of the body is greater than the love of the truth. The false doctrine and un-Lutheran practice are not seriously dealt with. Your own saying: "Lutheran pulpit and altar only for Lutherans" is not respected by many. A man who cherishes chiliastic and other errors can be a respected member, even an official of the Synod. It is time for the Council to take the Lutheran confession seriously for once and to act in accordance with the Lutheran name; it is time for it to proceed - in Luther's manner - cautiously, but nevertheless decisively, and to attack the un-Lutheran elements without regard to people. It should shy away from making itself part of other people's sins, begin with doctrinal discipline and leave the consequences to God.

The Iowa Synod, as is well known, does not accept all doctrines of the Lutheran confession, wants to "educate" the doctrine, wants to have important doctrines of the divine word regarded as open questions, considers certain false doctrines, e.g. chiliasm (the dream of a millennial kingdom), not as church-dividing, but as church-justified. For years - even before the outbreak of the last doctrinal controversy - it has been spreading its very crude synergism under the pretense of having to fight against Calvinism, - and yet calls itself Lutheran! This is a mockery of the Lutheran name.

The Ohio Synod, which has fallen away from the Synodal Conference, with its like-minded comrades tramples on the main doctrine of the Lutheran Church, the doctrine of free grace, attributes to human behavior, to human decision, what the Lutheran Church, according to God's Word, ascribes to grace alone, therefore deceives the words of the Confession and yet calls itself Lutheran! Does that mean honest?

Whoever calls himself Lutheran should also be so, we said above. This already requires natural honesty. Whoever thinks that he cannot accept these or those teachings of the Lutheran confession should be so honest and give up the Lutheran name.

It does not apply here to limp on both sides. As Elijah once said to the Israelites, who wanted to be confessors of the true God and called themselves so, but also wanted to serve Baal: "How long will you limp on both sides? If the Lord is God, then walk after him; but if Baal, then walk after him" (1 Kings 18:21) - so we also say to those who call themselves Lutheran, but do not completely accept the biblical Lutheran teaching, do not strictly carry it out, who also want to tolerate other teachings and views: If Luther's teaching is the right, pure divine teaching, then you adhere to it; but if it is the doctrine of the enthusiasts or the new theology, then you adhere to it; in the latter case, however, renounce the Lutheran name and see how you go about it.

Lutheran doctrine, however, is everything that is taught in the confessions of our Lutheran church, whether intentionally or incidentally; Lutheran is (if our confessions do not specifically speak on a point) everything that the Bible teaches; for our confessions are based on the holy Scriptures alone and do not want to bring anything else to bear than the teachings of the divine Word.

Let us turn our attention to some of the main doctrines of our Lutheran Church that are under consideration here.

The Lutheran Church teaches that everything we are to believe and teach is given to us in the Holy Scriptures. No church has the power to set articles of faith and to continue the teaching. In explanation of what God teaches us, we are not to concede even the slightest thing to reason, but to believe the Word childlike. We should accept what God says, and not take pleasure in trying to "rhyme" the teachings of the divine Word. What is contrary to God's word, we are to punish and reject decisively.

Our church teaches that in the kingdom of God nothing is valid but grace, God's free grace. Grace does not merely support man in his conversion, does not merely assist him, does not merely make it possible for man to convert himself, but grace works everything, everything alone. Nothing, not even the slightest thing, can be done by man in his conversion; all and every cooperation is to be denied him.

A doctrine that really distinguishes our church from the sects is that of the means of grace, word and sacraments, through which God gives us spirit and grace. The gospel is a power of God that saves. The Word of God is alive and powerful, and no new fanciful "measures" are needed to help it convert people more quickly. - Baptism is the bath of rebirth, through which we are truly born again as children of God, attain forgiveness of sins, redemption from death and the devil, and eternal bliss. - In Holy Communion, all communicants receive Christ's body and blood with their mouths in bread and wine, the faithful for assurance of forgiveness of sins, the unworthy for judgment. - Absolution is God's voice, forgiveness spoken by the preacher is God's forgiveness.

According to Lutheran doctrine, the church is the assembly of all true believers. Christ has given her all church authority. No church, no individual member of the church has power over a Christian, has no authority to interpret anything against his will. Synods and preachers have only the power of the word. - The Church shall not tolerate false teachings in its midst and shall not fellowship with false believers. - The church remains a kingdom of the cross until the last day, and the hope of a millennial kingdom,

a kingdom of Christ with earthly glory, is a dangerous dream. - The pope of Rome is the real antichrist, who sits in the church and exalts himself above all that is called God and worship, and opposes Christ in everything.-Sunday is a free institution of the Christian church and not of divine appointment.

These are Lutheran teachings. This is what God's Word teaches. This is what Luther taught. This is what our confessions teach. Therefore, should not all who call themselves Lutherans teach thus? Certainly; one would expect that; but there are, as we have seen, many who call themselves Lutherans and yet do not believe one or the other or many of the teachings mentioned or are not decidedly serious about them or act contrary to them. One should hardly believe that so many Lutheran doctrines are touched by those who call themselves Lutheran! And yet it is so. But it should not be so. That is why we say: whoever calls himself Lutheran should also be so in fact and truth, and confess everything that the Lutheran church teaches, or no longer call himself a Lutheran.

Dear reader, who is firm and certain in your heart that all the teachings of our confessions are teachings of the divine word and therefore alone are true, thank God who has given you this grace. Oh, it is a precious thing that the heart becomes firm also with regard to the doctrine, so that one is not moved to and fro by every wind. According to Hebr. 13, 9, this happens "by grace". Let us then praise this grace. It has led us to the blessed realization that our confession is based on God's Word, that Luther's teaching is God's Word, that there is no teaching in the whole wide world that is in complete agreement with God's Word except the Lutheran teaching.

With this blessed certainty, however, it can only be our heartfelt wish that others also come to this realization and that those who merely call themselves Lutheran also want to be so. But this cannot be achieved in any other way than by punishing their wrong ways and testifying to them over and over again: Whoever calls himself Lutheran also professes all Lutheran doctrines. "Articles of Controversy" will therefore be unavoidable. They have been a great blessing up to now and, God willing, will continue to be so.

May the God of all grace grant that the "Lutheran" never lets any other voice be heard than that: He who calls himself Lutheran, be it also in fact and truth. May He continue to bless his exit. G.

(Submitted.)

A princely thief.

Margrave Albrecht Alcibiades of Brandenburg was for a long time a paragon of godlessness. From the age of five until he came of age, he was under the guardianship of his grandfather, Margrave George, that faithful confessor at the Imperial Diet in Augsburg. He wanted to give him a good education, but the cheeky boy only wanted to lead an unconstrained life. With his great talent, he easily acquired an erudition that was not insignificant for princes, but his mind was only on war games and war sins. As soon as he came to power, he sought military service in the imperial army. He became a wild horseman and soldier without equal. Early on, he had given in to the vice of drinking, in which his good friend, Duke Moritz of Saxony, also played a part. A writer reports of Albrecht: "He whored and drank quite horribly." Even when sober, he is said to have hardly sobered up. From his youth on, he was not sincerely devoted to the gospel, although he could not get rid of the pious sayings, so that, for example, he never went on horseback without speaking:

"This is the will of the Lord Jesus Christ with the Father who is over us. He who is stronger than this man, Come and do me harm."

His whole life, however, was nothing but denial of the Gospel. In a letter to the pope, brimming with lies and hypocrisy, he asked for the enjoyment of the revenues of all the monasteries in his territory, which had been closed as a result of the Reformation, emphasizing how good a papist he had always been; only his grandfather, in the time of his immaturity, had dissuaded him from the confession of Rome.

hold. At the imperial court, he also took part in all papist ceremonies, spoke contemptuously of the gospel and said to the emperor, "he had been brought up and instructed in the changed religion as a boy of 6 or 7 years; but when he had grown up, he had in no way professed the Augsburg Confession, nor had he honestly wanted to adopt it, but, like his forefathers and especially his father, as a Catholic prince, had constantly adhered to the old religion. However, this was also nothing more than hypocrisy; for he asked neither for Pabst nor Luther, but only for the desires of this world as a true Epicurean. He is supposed to have said publicly that he wanted to serve the devil if he gave him money. But even without money, for real devil's wages, he served his master. When the emperor prepared for war against the Lutheran princes in 1546, the two Judases Moritz and Albrecht had to lead the first pranks. The latter fell into the captivity of Prince John Frederick, but remained completely the same after his liberation by the emperor. It is only surprising that he always loved to keep himself a court preacher who did not hide the truth. In 1550, he and Moritz were commissioned by the emperor to execute the imperial sentence on the confessing imperial city of Magdeburg. His court preacher, M. Otto Körber, warned him of this injustice and finally added: "If he nevertheless continued in the armor of war, he would be eternally branded in the conscience. But for the margrave all warnings were only to be disregarded. He wanted, as it seemed, to put God's long courage to the test, to see how much it was able to bear. A faithful witness, Wolfgang Rupprecht of Culmbach, preached publicly that Magdeburg's siege was a "persecution of Christ and his religion; whoever died in this sin would certainly go to the devil, besides that God would also punish him temporally." "Pfaff," Albrecht shouted at him, "if we go to the devil, you must go too," and he seized him and made him his army preacher. Rupprecht, however, although very harsh, preached in the camp as before that this siege was a persecution of Christ, exhorted everyone to desist from it, and refused the sacrament to all those who did not promise it under testimony of sincere repentance. The Margrave showed himself very ungraciously against the dear man and yet did not let him go. Even after the fall of Magdeburg, he kept him with him. God's word had made a deep impression, but the defiant heart only allowed itself to be provoked to the utmost resistance by the wound it had received.

On Rogate 1550, the margrave convened a new Diet in his country in order to make the last attempt to introduce the imperial court faith, the so-called interim. Two years earlier, he had already used neither cunning nor force to enforce the emperor's will; however, he had not succeeded in doing so. Despite all threats, his pastors had only put up with a few ceremonies, but had called the Interim a denial of Christ and closed their confession against it with the words: "If we have to ... leave the country, we have this comfort, as the 24th Psalm says: Domini 68t tsrra 6t xlsnituão 6)08, or)i8 torrarum st Huas kabitant in so. The earth

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is the heaven, and all that is therein, the ground, and all that dwelleth therein. - But if we must suffer the world, and lose our life, we have this consolation, because Christ the Lord saith, John 14, In my Father's house are many mansions. If we therefore continue, we have both men and devils for enemies. Men die, and devils are eternally damned. But if we fall away and deny the gospel, we have God, all the angels and saints as our enemies, and before that God, Your Royal Grace, and all the gracious ones of us. Grace and may He graciously protect us all." - The same had happened to him with his Diet, which opened on November 20, 1548. Although his chancellor Strass had read out, in addition to the imperial mandate, a 20-page document in which it was to be shown that the Roman Church was the only true one and that tradition had to be accepted in addition to the Holy Scriptures, all efforts were lost. The deputies of the knighthood, as well as of the cities, had unanimously rejected the mitigated interim with the declaration that it was a matter of the eternal salvation of the people, of the honor of God and of the Scriptures; therefore they begged and implored the prince not to allow them anything against conscience and God's honor; in other matters they were willing to sacrifice themselves to the margrave. Despite threats and flattery from the princely councilors, they stuck to this declaration, even after two days of deliberation, and finally parted, determined not to deviate a single finger from their decision and confession.

Again the margrave had wanted to try it with the pastors; however, after reading his new church order, they had also only answered: "One cannot arbitrarily change and turn in divine things. They had been sworn by the margrave himself to teach God's word and to keep it, so they wanted to stay with their oath. It is true that the Margrave's church order is milder in some things than the Interim; but it is also much worse in some things than the Interim. They wanted to obey God and rather tolerate everything. The Margrave would like to spare their souls' peace for the sake of Christ." Albrecht, in fierce anger, had threatened to send the witnesses to the emperor's theologians. But when, after a fortnight's deliberation, they had given their last word and, to his great astonishment, had not been disheartened by all the intimidation, but had repeatedly confessed the truth frankly and freely, and had declared themselves willing to leave everything behind for their sake, - then he had become strangely afraid. His councilors at Culmbach had tried for two months to break the unanimity of the priests; but when they had only achieved the opposite and had made them publish all submissions and declarations, their embarrassment had become even greater. It would be quite "impossible," the court henchmen had finally reported to the prince in Neustadt a. d. Aisch, "to settle with the Bengels" - so the witnesses had to allow themselves to be scolded. Even stricter orders would have to be issued by the emperor. The latter, of course, was not what the margrave had in mind, but he still wanted to make an effort. Thus, by his order, a new Diet met in 1550. The estates, however, declared unconditionally that they would never deviate from their former confession and would not allow any burden to be imposed on them in matters of religion. Now the margrave knew how to fight the

He was no longer able to come to terms with the many confessions he encountered. Against all expectations, he withdrew the new church order and declared that he would henceforth, provided the emperor did not press further, leave everything alone and not impose anything on the congregations without the advice and consent of the estates. Oh God! - Where are such witnesses today!

Soon a different wind blew. Before the emperor knew it, Moritz and Albrecht became his enemies. His disloyalty was paid with disloyalty by this disloyalty. Albrecht wrote vehemently against him that he had robbed Germany of its political and religious freedom, and called upon all the world to fight against the tyrant. In league with Landgrave William of Hesse and King Henry II of France, these two friends hastily moved against the unsuspecting emperor. Moritz took all of southern Germany in an instant and almost got hold of the fleeing emperor, who was lying ill and being carried across the Alps in a litter. Albrecht, with his wild, raging mobs, was a godsend for the southern German imperial cities and bishoprics, for wherever he went there was plunder and devastation. When Moritz concluded the Treaty of Passau with the emperor, Albrecht continued the war alone. Now began his wildest battles. He dwelt in Nuremberg, Brunswick and elsewhere in a terrible manner. In Altdorf and Lauf near Nuremberg, he is said to have not only locked the inhabitants within their walls, but also to have driven many people and cattle inside and then set fire to the towns, so that children, pregnant women, the sick and all those who could not save themselves beyond the walls burned miserably. The Court of Appeal summoned several imperial estates to fight against him, which were joined by his old friend and comrade-in-arms, Elector Moritz of Saxony. When a nobleman of the latter brought him the declaration of war from Osterode, Albrecht gave him some gold florins with the remark that his lord had already broken faith with him three times before, now it was the fourth time; he might only come, so they wanted to compete with each other. On July 9, 1553, there was also a bloody battle at Sievershausen in Hanover, in which Moritz was victorious, but died after two days after being shot in the back. 4000 dead covered the battlefield, among them two sons of Duke Henry of Brunswick, one son of Duke Ernst of Lüneburg, 14 counts and otherwise about 300 nobles. In his bitterness, Heinrich von Braunschweig did not cease to fight against Albrecht, encouraged by every subsequent victory and irritated anew by every defeat. On December 1, 1553, the Court of Appeals declared him a prisoner of the

realm, but Albrecht still sneered: "Eight and eight is sixteen; let's drink it away with each other. The more enemy, the more luck." But the "luck" was over. When Pastor Rupprecht, whom he still had with him, came to his chamber in Schweinfurt on June 10, 1554, he found him sadder than ever. The preacher remained silent. The margrave then turned to him and said that "he had thought of him in the greatest danger to life and limb and could never forget his speeches. At Rupprecht's request, he explained in more detail: "Among other manifold sins, so that he would have forfeited God's punishment here and there, where God would not accept his son's suffering and death for payment of the same, he would have committed above all two horrible, damnable sins,

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The one to the highborn old, laudable Elector (Johann Friedrich), of high noble and Christian memory, the other to the city of Magdeburg, which he also called a Christian city. He had also forfeited all his happiness and temporal welfare, especially because God had graciously warned him against it. He then praised the faithful admonition of Rupprecht and M. Körber, which he had never been able to forget, and complained about his disobedience. But he had also "honestly lain down about it and been rewarded by the emperor with great ingratitude. He had had few blessings since that time and feared that he would now again be blighted. But he lives in hope that God will once again be merciful. Three days later he lost his last battle and in it his army and possessions, whereupon he fled to France with a very small retinue.

Until then, Albrecht is said never to have received the holy sacrament of the altar since his youth. After his final expulsion from the country and its people, however, many a noble seed of the divine word sprang up in his heart. Only after many efforts did he obtain free passage to appear before the Diet of Regensburg in 1557, where he wanted to ask for the return of his lands. But he was no longer the old man. Already on Tuesday after Quasimodogeniti 1556, he said to Pfreimt above the table in front of several princes: "This" - pointing to Rupprecht - "is my preacher, who has publicly preached that all those who go before Magdeburg, who are of the devil, will have little luck; for they lose faith, grieve the Holy Spirit, and so on. This was truly our prophet. For Duke Georg von Mechelburg, Duke Moritz, Margrave Friedrich, Bischofs, Walwitz, Wolfs, Schlegel and their many find dead. I am driven from the land and people, still live, do not know how long. I think Magdeburg smelled God on us. May he have mercy on me once again!"

On his way to the Imperial Diet, he stopped at the home of his brother-in-law, Margrave Charles II of Baden, but fell dangerously ill at Pforzheim. When the physicians realized that he had not long to live, they exhorted him to turn his soul to God. Dr. I. Heerbrand, who was called to him on January 7, 1557, especially held the following word against him: "But if the wicked repent of all his sins which he has committed.... he shall live and not die," etc. (Ezek. 18, 21 ff.) While he continued to speak to him of repentance and faith, he pointed out to the dying sinner the example of the Shechard and interpreted to him the words: "Thus God loved the world" and so on. He showed him that God's intention in the cross was only to lead the sinner to repentance, which was also manifested in the fact that he did not suddenly attack the margrave in battle, but gradually brought him home in bed among his own. Albrecht testified that he had listened with pleasure and had already put his affairs in God's hands. Thereupon he desired the reverend supper of our Lord for the strengthening of his faith and, while Heerbrand fetched the sacred vessels, had his people called together. In front of them all he said: "I know well that I must die. That is why I have called you together, so that you may bear witness to me before God at the last day and also here before all the world that, although I have been greatly and hardly offended by many and driven from my country and people, I nevertheless heartily forgive and pardon all those who have ever offended me, and

Especially to those who have acted most violently against me, in the grace of God, that God may also forgive and pardon all my sin. For today I will die like a German prince who has been chased away and a pious Christian. To obtain this from God, say with me and for me an Our Father." All knelt down and prayed. After Dr. Heerbrand's instruction on Holy Communion, Albrecht publicly confessed his sins and his faith with the excuse that he "could not speak very much because of pain." Heerbrand replied that he should only see that he was in earnest both with repentance and sorrow for sin and with faith, whereupon Albrecht said, "Let heart and mouth be one thing." When he received the sacrament, he exclaimed, "Now praise be to God that I have come to this, and that I have lived to receive the body and blood of my Savior." - Towards morning of the following day he became very weak. Heerbrand recited many comforting sayings to him, always reminding him that God's promises must be taken in faith, where they should make one God's child, to which Albrecht repeatedly replied, "*Nön aliter*," that is, "not otherwise." When Heerbrand spoke of overcoming death and of the resurrection of life, the dying man prayed briefly, "God grant us that!" In response to the pastoral exhortation to "commend his soul into the hands of his only Savior and Redeemer, Jesus Christ, who redeemed and purchased it with the shedding of His precious blood, cleansed it and washed away all its sins, and purchased for it eternal life," he said quietly, "All things have already been accomplished." Then he lifted up his hands, clasped them together twice, and cried, "Lord Jesus!" Then he sat back in the chair, kept his hands folded, and did not move further than to bow his head a little to the right. This was held by his own, who together with Heerbrand prayed an Our Father and commanded the soul of the dying man into the gracious hand of the faithful Sinner's Shepherd. In the meantime, the life - it was Friday, January 8, 1557, at noon 11 o'clock - went out quietly like a light, without the body twitching in any way or the face being disfigured. On January 10, at noon 1 o'clock, the body was buried in the Michaeliskirche in Pforzheim.

This human life and its end, as little as it corresponds to human expectations, what is it but a side piece to the example of the Shechard? The less of worldly respectability, of papist penance, of Methodist way of conversion opening the mouth of the world is to be recognized here, the more astonishment and heartfelt adoration a Christian speaks: "Where sin has become powerful, grace has become much more powerful." (Rom. 5, 20.) G. G.

From Our Mission to the Jews.

Sunday, November 29, afternoon, I went to Herm H., 100 Forsyth St. When I got there, I found ten Jews present in Sabbath decorations, including his daughter and son-in-law from New Jersey. When I asked what this meant, they replied, "We have a pidjon, i.e., ransom of the firstborn, Luc. 2:23. 2Mos.13:2. Cap. 34,20. 4Mos. 3,13. Cap. 8, 16. 17. and so on. The daughter had a firstborn son,

Now the grandparents wanted that this holy act of ransom should take place in their house, and damm this solemnity. This demands a *minjon*, i.e. ten Jews must be present. There may be more, but not less. I wanted to leave again so as not to be in their way, but grandparents and parents would not allow it; I had to be present, they said, at this holy act. I let myself be persuaded. Soon the Lotten, i.e. the priest who was to descend from Levi, came, with whom they were to deliver the baby. They brought the little child bedded on a clean pillow and laid it on a beautiful tadlet, in front of the Lotten. Then the young mother took off her gold watch and chain, and laid both beside the child before the priest. Everything stood up, and the father said to the priest in the Chaldean language:

"My wife N. N., an Israelite by faith, has borne me this little son; he is a firstborn, and here I give him to you, as God commanded us through Moses."

The *Kohen* then asked, "Which would you rather have, the child or the gold you owe me in return?"

The father replied, "I would rather have my child, you take the money I owe you for it and give me my child."

The father took the watch and chain and gave it to the solder, and the solder took the beautiful watch and chain in his hand and said again:

"This I have substituted instead of the child, may this little child live and grow up as a God-fearing man. Amen, amen", and said the Aronite blessing. Then he gave the child to his father, and the beautiful gold watch and chain he took to himself. - Parents and grandparents kissed the child and the joy was great. Everyone wished the parents and grandparents God's blessing on their firstborn child. The tables were set and everyone was assigned a place. I was seated next to my grandfather and my grandfather and I really enjoyed it. - Now I came to speak about the Messiah, and freely spoke, and had a wonderful opportunity to testify about Christ as the Bechar of God. I showed that since the Bechar, the firstborn Son of God, came, all this has come to an end, and that the whole old covenant was modeled on Christ, and that we now live in the new covenant, and so on. They were all silent and listened attentively, and there was no friction. There were some questions that I gladly answered, and praise God! I was able to speak as freely there as I did in my own home. There were also some women present who perhaps heard about the Messiah for the first time in their lives; they also listened attentively, and asked me a few questions, which I answered. The men laughed at the simple-minded questions.

When we had eaten and they had performed their prayers, Lotten took the beautiful gold watch and chain out of his pocket, called the child's mother and said aloud in front of everyone: "This is my property, it belongs to me according to the law of Moses, God himself has given it to me, but I give it to you and that with all my heart," and gave it back to the mother, for which she thanked him and wished him happiness. - Then I asked for the word again, and it was granted to me. Now I showed them that this was child's play, in that they had already agreed on all this beforehand, and that this was an abomination before God.

and that God looks into the heart and not at external forms. - We came hard to each other, but praise God! without danger and without offense, they could not make any objection. I showed them that all their doings were nonsense in God's eyes, and especially that the *Kohen* cannot prove whether he really descended from the tribe of Levi, etc. This lasted more than four hours. At 6 o'clock in the evening I said goodbye to everyone and went home. They wanted me to stay, but the two barrels of beer they brought in scared me off and I went home.

This is how the Lord helped me to testify about Him in front of a large crowd. May the Lord not leave his word empty. Amen.
(Witness to the truth.)

Belated news about our dear unforgettable Dr. Gustav Seyffarth.

(Sent in by his last chaplain.)

All his research and work was aimed at proving that the Holy Scriptures of the Old and New Testaments are God's pure, honest truth. As learned a man as he was, he was very modest, humble and believing from the heart. In his old age he rejoiced like a child when he heard about the blessed growth of our synod, and when he heard that here or there a small group of Christians professed the pure and truthful Word of God, his joy was overflowing. Even on his last sickbed he told me how he had done it in gathering congregations, and said that this should be a pointer to our city missionary. He was also a very diligent attendant at the services, indeed, he was almost never absent from his seat. Although he had almost gone blind lately, this did not keep him from attending services. If, however, he was prevented by other infirmities of his old age, he was visibly sad about it and certainly asked me afterwards about church attendance and the sermon.

Lately he was so weak that he had to lie in bed all the time. Everyone, and he himself, saw that the end would soon be here. He kept his full consciousness until the end, but his speech left him about ten hours before death. I then prayed over and for him and committed his soul to the Lord. Thus he also fell asleep at about 5 o'clock in the morning on November 17, 1885.

On the 19th he was laid to rest. In the house Father Föhlinger read the hymn: "When my hour is at hand" and Luc. 2, 25. ff. and said a prayer. The body was then taken to the church, which had been draped in black for this purpose by the Women's Association. Here the congregation sang the hymn he himself had chosen for this celebration: "Wie wohl ist mir, o Freund der Seelen" (How well I feel, O friend of souls) 2c. Thereupon Father Steup read 1 Cor. 15, 40. ff. After that the children of the weekly and Sunday school sang: "Will we see each other again sometime?" 2c. Then the undersigned delivered the funeral oration on Gen. 24, 56: "Do not stop me, for the Lord has given grace to my journey. Let me go to my Lord." Then the children sang: "Yes certainly, we will see each other again" 2c. Fr. Steup then read something from one of the Ent

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The last part of the ceremony was followed by the closing of the ceremony. This was followed by the closing, during which those present were given the opportunity to take a glimpse of the mortal remains of the deceased. They found their resting place in the *Lutheran Cemetery* and

namely in the square of the churchyard, which is suitable by members of the Trinity congregation (9th Str., ^vs. L). The blessing was said by Fr. F. König. "Blessed are the dead who die in the Lord, henceforth. Yea, the Spirit saith, that they may rest from their labors: for their works follow them." H.

To the "ecclesiastical" chronicle.

I. America.

The **nearly completed church** of the congregation in Strong City, Kansas, was recently smashed by a storm. The congregation, as Mr. Biltz writes, is in need of a little help.

The **Lutheran Minnesota** Synod now has its own organ, called "Ev.-luth. Synodalbote". It is edited by the teachers of their institution in New Ulm.

II. abroad.

From the Saxon "Lutheran" Free Church we are told that Pastor Hübener in Dresden, appointed by the separated St. Petri congregation in Hanover, was introduced by President Willkomm on the 23rd Sunday after Trinity. The text of the introductory speech was 2 Cor. 4,5. The topic of the speech was: "The answer to the question: What should I preach?", namely: "1. not yourself, 2. but Jesus Christ, that He is the Lord, 3. but you are a servant of the church for Jesus' sake". The (please allow us to use the expression!) genuinely Missourian execution of the third part is permitted to us to share here. It read as follows: "In the dispute about the position of the preachers to the congregations, this congregation has come to call you, beloved brother, to be their pastor. So they are rightly expecting a testimony about this today. And I do not need to go far, nor to speak of otherwise unimportant things, in order to come to this. The holy apostle himself does not consider this question, which one would like to make into a side question now that the dispute has been ignited by the false teachers, to be unimportant at all, but commands himself to preach about it. But what are you to preach about this? Well, that you are a servant of the church for Jesus' sake. The Antichrist hypocritically calls himself the servant of the servants of God. So also those who want to rule in the church can pose and talk as if they only want to serve. But they are hypocritical, because they want to rule and consider it to be an abominable false doctrine, over which the church must perish, if we take the word seriously: "We your servants for Jesus' sake, what does this word mean? What does it mean when you, beloved brother, vow today to be a servant of this church? It does not only mean that you will serve her in love and, if necessary, also lay down your life for her. For as Christians we all owe this to one another. For he who does not love his brother remains in death. No, this is what it means that you, by virtue of your holy office, have nothing to command the congregation, but that they have to command you, that the priestly rank of Christians is higher than your office, that even the least may rebuke you and you may not tell him: You don't understand, I am a pastor! It is full of

To be serious about the word 'servant' and to hate with all seriousness the word 'master' in this deal between pastor and congregation. That is what it wants to say! But how? Do I want to make you a servant of men or do I want to establish a mob rule here? Doesn't St. Paul say: "If I would please men, I would not be Christ's servant"? God protect us all, especially us preachers, from human bondage! But there is no talk of that here either, and there cannot be any talk of that. For the apostle speaks: For JEsu's sake. So Jesus is and remains your Lord, and you are the servant of the church for his sake. Because he lives in the believing children of God, therefore the priests, the believers, are above the pastor. Therefore, but only in so far as he speaks from them, the pastor has to obey them. This relationship is as far away from human bondage and mob rule as heaven is from hell. Of course, the old Adam in your listeners shall not have dominion, but rather you shall rule over him with the straight scepter of the word, you shall punish him as a servant of the heavenly king and kill him with the sword of the spirit. But the new man in them you shall honor as Christ Himself, and for His sake, who dwells in all the believing children of God, you shall submit to their judgment and sentence, as St. Paul did when he said, "Judge ye what I say. - Thus, through such your service, not human rule is established in the church, but Christ's rule is confirmed and maintained. So then, beloved brother, preach not yourself, not your wisdom, not your gifts, not your ministry, but JESUS Christ, that he is the LORD, the LORD and Master, whose word alone is valid, the LORD and Savior, to whom you and your hearers belong as your own; the LORD and King, whom you follow and who protects you. And as this Lord's servant you shall also prove yourself in doctrine and life as a servant of those who are his own." - Would that all preachers with a pious mind would look into this mirror. This can only do them and their congregations good.

W. [Walther]

A Christian should not only not keep things that are used for sin, but also not sell them to others, but destroy them, no matter how great their monetary value.

Acts Cap. 19, v. 19. we read the following about the converted Ephesians:

"But many of those who had practiced the art of the rascal brought the books together and burned them in public, and calculated what they were worth, and found fifty thousand pennies."

In this regard, the old Marburg theologian Daniel Arcularius (died 1596) makes the following two important remarks:

"1. The Ephesians teach us here by their example that one must avoid not only sins but also opportunities to sin, putting aside the instruments of ungodliness, namely, their magic books, without regard to the monetary value of them, in order to remove both from themselves and from others the opportunity to sin."

"2. Therefore, he who still retains the instruments of ungodliness, and does not avoid the occasion of sin, proves that he has not yet seriously repented; as he who abhors drunkenness, who abhors unchastity, who abhors hopefulness, and similar sins, will also avoid drinking parties, so-called bad houses, lewd dress, and similar instruments and occasions of evil deeds."

Consider well, dear reader, what is said herewith! The matter is important! W. [Walther]

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"You shall not add to it, nor do of it."

Deut. 12:32.

Mr. Past. Simon Meeske in Luzine writes in his paper "Concordia" of October 1:

"Also in our days it is important not to do this with the papists and with the Reformed and other enthusiasts and to question the truth with the unintelligent by putting truth and error on an equal footing, but it is important to preserve God's Word and Sacrament with the Lutherans without addition or detraction, pure and unharmed until a blessed end. As God is only one, so truth is only one, and where one deviates from this unified truth, I as a Christian cannot join in; indeed, as a Christian I have no power to abandon even one iota of the word, but must defend the last iota of truth and confess the full truth unreservedly, even if in the end I were to stand completely alone with it, yes, even if I were finally to hang with it on the gallows; for my Lord Christ as King of Truth also hung there and confessed himself to me: therefore, if we would be and remain otherwise his disciples, we must also confess him and his holy truth. He says: 'Whosoever shall confess me before men, him will I confess before my heavenly Father.' But whosoever shall deny me before men, him will I also deny before my heavenly Father* (Matt. 10:32, 33.)."

Psalm 8:3.

In his doctrinal dispute with the eloquent, witty, and learned Erasmus over the election of grace, Luther consoled himself in the following words:

"Truth is mightier than eloquence; the spirit stronger than wit; faith greater than learning; and, as Paul says: 'Divine thoroughness is wiser than men are-' (1 Cor. 1:25.). Cicero's eloquence has often been defeated by lesser eloquence in judicial processes; Julian (the synergist) is more eloquent than Augustine. In Summa > The victory is with the slurring truth, not with the lying eloquence, as it is written: 'In the mouth of young children and infants you have prepared a power, for the sake of your enemies, to destroy the enemy and the avenger.- (Ps. 8:3.)' XXI, 786.W. [Walthar]

People should be exhorted to repentance, although God works the same.

Some think that because God works true repentance in our hearts, people should not be exhorted to it. It is true that God works true repentance, but he works it through the word and preaching. And as one exhorts men to faith, and God works faith by such preaching, so also one should exhort and urge repentance, and command God in whom he works repentance; for he works by preaching.

(Instruction of the visitators - corrected by Dr. M. Luther. Erl. A. 23, 39.)

Power of grace.

Yes, whoever is a sinner in his nature, And cannot recover by his own strength, And lies at JEsu's feet as dead, Of such no one is still corrupt: And if he be like a bear, he becomes a lamb; And if he be cold as ice, he becomes a flame; And if he be dead as stone, he comes to life, And salvation and blessedness are given him.

"I am a worm and not a man, a mockery of the people and contempt of the people."

Psalm 22:7.

On this Luther writes:

"The Holy Scripture is the Word of God, written and, that I may speak it thus, lettered and formed in letters; even as Christ is the eternal Word of God, shed abroad in mankind. And just as Christ was kept and acted in the world, so is the written Word of God. It is a worm and not a book, counted against other books. For such honor with study, reading, contemplation, retention and use does not happen to it, like other human writings; if it becomes good, then it lies under the bench 2c. The others tear it apart, crucify it, scourge it and put it through all kinds of torture, until they interpret and stretch it to their heresy, mind, and will, and finally even destroy it, kill it and bury it, so that it is cast out of the world and forgotten. But it must remain and arise again; no guarding nor defense will help." (IX, 1358.)

"This shall be his name, that he shall be called: LORD, who is our righteousness."

(Jer. 23:6.)

"Such a name should be written with golden letters, yes, not only with golden letters, but with drops of blood in the bottom of the heart." (Luther, VI, 1398.)

If you want honor, leave all honor to God alone and keep nothing but shame before him. Despise yourself and let your actions be nothing, and you will sanctify God's name and give Him glory alone. Behold, as soon as thou doest this, thou art already full of honor greater than all kings' honor, and abideth forever; for God adorneth and honoureth thee with his name, that thou must be called God's servant, God's child, God's work, and so on. (Luther IV, 1589 f.)

Obituary.

On Monday, December 14, in the evening at 8 o'clock, after six weeks of painful sickness, Pastor Gottfried Endres at Utica, Seward Co., Nebraska, passed away gently and quietly and in joyful faith in his Lord and Savior Jesus Christ, at the age of 54 years, 9 months and 11 days. He was buried on Friday with numerous congregations and general heartfelt sympathy.

Hampton, Nebr. 20 Dec. 1885, G. Citizen.

Inaugurations.

By order of the Honorable Presidency of the Iowa - District, Mr. R. I. D. Hesse, of Pattersonville, was installed in his office on the 1st Sunday of Advent, in his two congregations near Marcus and on Will Creek, Cherokee Co, Iowa, by undersigned. E. Zürrrr.

Address: Rev. v. Hesse, Box 169, Llorons, Iorvu.

By order of the Honorable Mr. President Biltz, Mr. R. Rick. v. Ntebelsckütz, appointed by the Lutheran congregations in Ruffell and Rush Counties, Kansas, was installed in his new office in Ruffell County on November 27, and in Rush County on December 3 by the undersigned. A. Ehlers.

Address: Rev. Rioü. v. Riekelseüuetr,

Russvll, Russell Oo., Lausas.

On the 2nd Sunday of Advent, Mr. k. Chr. Merkel of Tavistock, Ont. was installed in his office at the congregation at Wartburg, Perth Co, Ont. by order of Mr. Praeses Dubpernell. The same will serve the said congregation with Word and Sacrament in addition to his existing congregations.

P. Andres.

On the 2nd Sunday of Advent, Rev. F. L. Karth was installed in the congregation at Howards Grove, Sheboygan Co, Wis, by order of Pres. Sprengeler, by.

Ms. Wolbrecht.

Address: Rsv. § I., Xartti,
Üorvurä8 Orove, SLebo^Aun Oo., ^Vis.

As a result of the order received, on the 3rd Sunday of Advent, Herrk. G. Lübker, appointed by my previous branch, was ordained by me with the assistance of Hrn. k. C. Noack was introduced there.

H. Wunderlich.

Address: Unv. 6th Lnsdksr, Luinmonä, Luk" 6o., Inä.

On the 3rd Sunday of Advent, by order of the Honorable Mr. President Hilgendorf, Mr. k. I. Mayer was installed in his office at Christ Lutheran Parish at Norfolk, Nebraska, by the undersigned. H. Bremer.

Address: Usv. kluger, Norfolk, Lla6i8on 6o., Lsdr.

In accordance with the commission received from the Honorable Board of the Nebraska District, Henk. A. Leuthäuser was installed on 3. Advent Sunday at his new congregation in Colon, Saunders Co, Nebr . introduced byAd. Bergt.

On the 3rd Sunday of Advent, by order of Mr. Praeses Crämer, Mr. k. W. Mallon, appointed traveling preacher of the Jowa dtstrict, in the newly formed congregation at Aspinwall, Crawford Co, introduced byC . A. Brets cher.

On the 4th Sunday of Advent, on behalf of the Honorable Presidium Western District, Mr. k. Louis Lange was introduced in Feuers- ville byTh. Busztn.

Address: Rnv. I., LanZo, k6U6r8vitt6, O8UA6 6o., Llo.

By order of the Honorable Mr. President Biltz, on the 4th Sunday in Advent, Rev. I. M. H*a h n of Stanton, Ill, was fledged by the undersigned to his new office at St. John's parish, near Lincoln, Lincoln Co, Kansas. C. Morav.

Address: Uev. LI. Latin, Lineotn, I,ineo1n Lo., Lan8.

By order of the Honorable President of the Illinois District, Rev. A. O. Engel was installed by the undersigned on the 4th Sunday of Advent, in the newly-formed congregation at Covington, Zil. M. Eirich.

Address: Uvv. O. LnAst,

Lvvv ülinäsn, ^Vastiin^ton 6o., Ill.

Church dedications.

(Delayed.)

On the 15th Sunday after Trin. the dedication of the church building of St. John's congregation of Mr. k. Dicke at Richmond, Shawano Co, Wis, took place. Hr. k. Dicke preached the farewell sermon in the private residence where the congregation had previously met. Undersigned preached on the Kirchweth gospel. W. Hudtloff.

On the 17th Sunday after Trin. the dedication of the Ktrch- building of St. Paul's parish of the undersigned, also in Town Richmond, Shawano Co, Wis-, took place. Farewell address at the Skulhause was delivered by the local pastor and the dedicatory sermon by Hr. k. Ebert. W. Hudtloff.

On the 18th Sunday after Trin. my branch congregation at Sckröder's Corner, WinnebagoCo., Wis. consecrated their newly built church with steeple to the service of the Triune God, k. Damm preached. Undersigned said the dedicatory prayer. L. Schü tz.

On the 1st Sunday of Advent, the Lutheran Zion congregation in Caledonia, Waupaca Co., Wis. dedicated their new church (56X36 with niche and steeple), built this summer for the second time, to the service of God. (The first newly built church, already near completion, was blown over by the storm). In the morning preached k. Claus. The undersigned said the consecration prayer and preached in the afternoon. L. Schütz.

On the 3rd Sunday of Advent the new church of the Beth- lehem congregation at Pella, Shawano Co, Wis. was dedicated. It is 50X32 with a 69-foot steeple and brick surround. Speaking at the ceremony were ck. Dicke, Diehl, Wildermuth, Fuhrmann and Hudtloff. The dedicatory prayer was said by C .J. Schwan.

On the 3rd Sunday of Advent, St. John's Church in Buckley, Ill, was consecrated. The church measures 72 X 36. The consecration sermon was preached by Mr. ? Schüßler. In the afternoon Mr. k. Schröder preached in English, in the evening Mr. k. Hartmann in German. G. Blanken.

On the 4th Sunday of Advent, the Lutheran St. Lucas congregation in New Minden, Ill, dedicated its newly built church (28X50 with 70 foot high steeple) to the service of the Triune God. Festive preachers were ? G. Mezger, M. Eirich and W. Heine- mann. Ä. O. Engel.

Mission Feast.

On the 2nd Sunday of Advent, the congregation in Los Angelos, Cal., celebrated its first mission feast, which was attended by a number of guests from Orange. Mr. ? Kogler preached in the morning; the undersigned in the afternoon. The collection (H52.70) was earmarked for internal and Negro missions.

Geo. Runkel.

The Southern District

of the Synod of Missouri, Ohio & a. States assembled, s. G. w., February 3, 1886, in the congregations of Messrs. k?. Geyer and Kilian at Serbin, Lee Co, Texas. Subject of doctrinal discussions: The holy Lord's Prayer.

The secretaries of the conferences are reminded to bring their minutes. - When electing delegates, the congregations may immediately consider that delegates are to be elected for the Synodal Conference (1886) and for the Synod of Delegates (1887).

Synod members should have reported by January 17 at the latest to Mr. ? Geyer. - On February 2, guests will be picked up from Giddings, Lee Co, Texas.

G. W. Behnken, Secr.

Solicitation.

Pastors in the East or North from whose congregations members are moving to the mission area of the Western District, especially to Kansas, are requested to communicate their names and post office (for use in the interest of the inner mission) to the travel preachers concerned or to the undersigned. I can also not withhold the request that our dear congregations commemorate our inner mission on the Feast of the Epiphany.

Concordia, Mo.

F. I. Biltz.

For your kind attention!

On December 9, I moved to No. 8 State Street. I therefore request that all my mail be addressed accordingly in the future. No one need be concerned about such letters that should still be sent under my old address. I have taken precautions at the local post office to ensure that all postal items bearing my name, even if the address is incorrect, are delivered to me on time.

One more thing. The house into which I have moved is from today open to all immigrants and those who wish to travel to Germany as a **Christian hostel**. It contains 24 larger and smaller rooms, is five stories high, with a frontage of 35 feet, is located opposite Castle Garden and on the beautiful New Aork Bay. That is all I will tell the dear Lutheran reader for today. More details will soon be communicated to our dear congregations.

S. Keyl.

Ur. 8 Mare Street, Uerv Aork 61tx.

Announcement.

According to repeated reports we have received, a certain **Hans Weißberge is** traveling through the congregations of our synod under the pretext of being employed by us and authorized to sell books for our account and to collect gelber. Accordingly, we consider it our duty to declare that the named Hans Weißberge has no connection with us and that we do not consider ourselves bound in any way to fulfill obligations that Hans Weißberge allegedly entered into on our behalf.

At the same time, we would like to draw your attention once again to the announcement of the Directory in the "Lutheraner" No. 15 of August 1, 1885, "Warning and Request", to the effect that only those persons may be considered entitled to colportage who have a letter of certification from the Dtrectorium.

Luth. Concordia Publishing House.

Conferenz displays.

The Buffalo Districts Conference will meet on January 12 and 13. - Registration required! I. Sieck.

The Southern Michigan Pastoral Conference will meet Feb. 9 & 10 at the parish of Hin. k. Fackler's in Adrian. Ch. A. Weisel.

The 3rd District of the Minnesota Mixed Pastoral Conference, instead of meeting in February as decided, will meet January 19-21 in Belle Plaine, Scott Co, Mtnn. Special circumstances dictate. I. F. Rubel.

The next St. Louis One-Day Conference will be held the first Wednesday in February.

Incorporated into the Illinois District Caste:

For the synodal treasury: harvest festival collection from k. Liebe's congregation in Wme Htl K 13.60. By k. Bartling in Chicago from sr. Gem. 50 00 & half of coll. on 1st Sunday of Advent 20.00. By k. Brewer's Gem. in Brecher 17.54. k. Mariens' Gem. in Danville 12.40. By ?. Succop in Chicago by H. Hedder 5.00. k. Eßfeldt's Gem. in South Chicago, Coll. on Danville 5.00. Reform. coll. by k. Wangertns Gem. bet Solttt 9.00. k. Kntef's Gem. in Golden 3.45. k. Estels Gem. in Fountain Bluff 5.00. evening coll. of k. Flachsbarts Gem. in Dorsey 1.75. by I. Fleg from Joh. Gem. in Champaign 3.50. by k. Engelbrecht in Chicago from Aug. Schroeder .40. (Summa G146.64.)

On seminary construction in St. Louis: By k. Succop in Cincago by Joh. Düstng 5.00.

To the new building in Addison: By k. Love in Wine Hill by Christ. Lüks 2.00, Wittwe C. Koch 1.50, C. v. d. Breije 2.00. ?. Engelbrecht's Gem. in Chicago 66.25. From k. Bohns Gem. in East Saginaw, Mich. 5.00. Through teacher Weder in Addtson from A. Pläß 5.00. From Chicago: Through k. Reinke from Ed. Tr. "ppler 1.00, W. Awizus 2.00, Karl Pal nske 2.00, Wittwe Niedert 10.00, Fr. Clasen 1.00, Aug. Kramp 2.00, Fr. Krenzin 5.00, Henriette Zterke 1.00. Through teacher C- Greve from Ch. Hetdemann 10.00, Ad. Bück bolz 2.00. By k. Bartling in Chicago by E. Katt, I. Schüler, H. Hamel, G. Gresbach, I. Rußmann, Ph. Sodmann, W. Sauer, G. Feh- niger, H. Fehmger, H. Dietzel, W. Nagel, Frau Lochner, Frau Hoffman", K. Dießel each 1.00, Ph. Schlerff, Fr. Liede, K.BU ck, H. Eggold each 2.00, gray Sommer, H. Washausen, H. Gehrs each 5.00, Mrs. Jda Meyer 3.00, L. Meltzer, K. Gielow, A. Friesche, H. Helcher sen. each .50, A. Potzel and Jul. Zehm .25 each. k. Müllers Gem. in Skaumburg, 5th Zhlg., 25.00. I'. Grupes Gem. in Rodenberg 21.17. k. Fiacksvarr-s Gem. in Dors y 8.25. ?. Fritz-s Gem. in Cowling, 2nd Zhlg., 8.00. Durck k. Hiebei in Town Rich, 1st pl., by sr. Gem. in Town Rich 8.67, Fr. Klünder, H. Kämpe, H. Blume, I. Blume, Mrs. Werner 1.00 each, from sr. Ftralgcm. 10.00. From k. Engelbreckls Gem. in Chicago: coll. by k. Engelbrecht 14 50, Fr. Rentner 14.00, Fr. Oetjen 13.50, I. Zarmstorf 27.50, I. Lübke 18.50, K. Schröder 15.75. (S. K350.09.)

For inner mission: Through k. Wunder in Chicago by F. Kirchhofs 5.00. By k. Succop there by H. Hedder 5.00. Strteters Gem. in Provrsro 20.53. Tbetl der Coll. by k. Fritzes Gem. in Cowling 1.80. (p. H32 33.)

For Jewish mission: Through k. Succop in Chicago by H. Hedder 5.00.

For Negro Mission: By k. Succop in Chicago "from the piggy bank of Lenchen and Hedwig Hedder" 5.00. By k. Hölder in Chicago from Mrs. S. M. 1.00. By k. Reinke there from Mrs. N. N. 5.00. k. Müllers Gem. in Ehester 8.35. Part of k. Fritzes Gem. in Cowling 1.80. By k. Wunder in Chicago "from the mtssion box of the women in sr. Gem." 4.51. (S. K25.66.)

For poor students in St. Louis: By k. Succop in Chicago from C. Thoms, W. Thoms, C. Keßler 15.00. By k. Schalter in Red Bud "from an unnamed person" 5.00. By k. Fritze in Cowling, ges. on Christ. Stern's wedding, 4.83. Through I'. Succop in Chicago from Frauen-Verein for A. Schülke 25.00. By 1?. Reinke in Chicago for Joh. Meyer from Jungfr.- Vereth 16.00, Jüngl.-Verem 10.00, Christ. Kunst 1.00, Joh. Kunst.50, W. Kunst.50. (S. H77.83.)

For the laundry fund in Springfield: By k. Engelbrecht in Chicago from the Women's Club 5.00. Wittwe Sophie Meienbrtnk in Addtson 3.00. (S. H8.00.)

To the household in Springfield: Harvest Festival-Coll. of k. Wangertns Gem. bet Solttt 13.50. Harvest Festival - Coll. of k. Biüggemanns Gem. in Willow Sprtns 8.15. (p. H21.65.)

For poor students in Springfield: by k. Fritze in Cowling, ges. at Joh. Boffecker's wedding, 4.59. By k. Hieher from sr. Gem. m Town Rich 6.80, by sr. Filialgem. 5.00. By k. Wagner in Chicago from E. Ratthel 3.00. By k. C. Noack in Riverdale for C. Hubert from W. Bachmann 2.00, I. Anders 1.50, Rau sen., H. Ferm, Joh. Krüger u. Wickmann each", each 1.00. Ed.Bochmann, Trapp, Jac. Lotz, Schmidt, Bartsch, Joh. Schröder, Theel, Dose, Eidam, Homeier each .50, Wickmann jun., Dahms, Wittwe Noack u. Zarnow each .25, WittweBergold .20, N. N. 1.30. Half of the coll. on H. u. M. Eggers' silb. Hockzeit in Ehester, for Gust. Muller 3.65. k. Holiday comm. in Colehour for Rich. Seels (?) 10.50. By k. Miracle in Chicago by the women in sr. Gem. for D. Kosche 10.00. By Bro. Arndt of Krons in Thornto" for Starck 3.00. (p. V61.54.)

For poor students in Fort Wayne: By I?. Wagner in Chicago from the Women's Association for Fr. Eickstädt 15.00.

For a new seminary organ in Addtson: By Teacher Henstck in Marustee, Mich-, from the Choral Society 5.00.

For the wash fund in Addlson: L. Fiese sen. in Addtson 5.00.

For poor students in Addison: By Kassirer Festner in Omaha 6.67. From Chicago: By k. Lochner from Ed. Bar- tels for Kobold 1.00, by k. Wagner for Konow from Frauen- Verein 15.00, for N. Erdmann Coll. at C. Puscheck's wedding 18 23, for E. Rischow Coll. at C. Puscheck's wedding 2.00, bet Ch. Meyer's wedding 13.00; durck k. Engelbrecht for Kramp from Frauen-Verein 17.00 and for Ph. H. Großmann from Jungfc.-Verein 15.00; durck ?. Wunder by F. Fmk for Karl Hase 5.00; by k. Leeb's Gem. for Knut Hansen 10.00. By Kassirer Eißfeldt in Milwaukee for W. Hirsch 24.00. Half of the Coll. on H. u. M. Eggers' silb. Wedding in Ehester, for C. Decker 3.65. By k. Brewer in Eagle Lake for G. Nuofftr of the comm. 7.50 & part of a wedding coll. 2.85. (S. H140.90.)

For poor students in Milwaukee: From Chicago: By k. Wagner for A. Grambauer of the Women's Association 15.00, for H. Preckel, Coll. bet Ch. Meyer's wedding, 7.00 & from F. Asmuffen 3.00; by k. Wunder by the women in sr. Gem. for Emil Deffner 10.00. By k. Brewer in Eagle Lake for Karl Nuoffer of the Gem. 7.50 & part of a wedding eoll. 2.84. (S. K45.34.)

For the Progymnasium and for salaries of professors in Milwaukee: By k. Bartling in Chicago, halite of Coll. on 1st Sunday of Advent, 20.00 & by A. Schreiber .50. Further from Chicago: Coll. on Thanksgiving Day of Lochners Gem. 8 35; by k. Engelbrecht 1.25 (m ler church found). By 1?. Bünger in New Bremen, Coll. at the 25th anniversary of sr. Gem., 12.75. Advent coll. by k. Great Gem. in Hartem 46.55. k. Burfemds Gem. in Richton 4.50. By k. Frederkmg Coll. of Gem. at Dw.ghi 10.00, in Dwight 3.00. By Ch. Bockelmann of Ist Wangerms Gem. at Solttt 29.00. Ist Grupes Gem. in Rodenberg 14.46. Ist Hieber's Gem. in Town Rich 7.50. Ist Slevmg's Gem. in Dort Centre 9.00. By Ist Sievtng in Lansing, Harvesting Coüctten of Ist C. Dietz's Parishes, 13.00. Ist Baumgärtner in Huntley 4.00. (S. H183.86.)

For the building fund in Milwaukee: By Ist Brauer in Beecker from N. N. 5.00. Coll. by Ist Liebes Gem. in Wine Htl 7.65. From Chicago: By Ist Succop from Ch. Pfingsten 2.00, Alb. Häger 2.00, Joh. Düsing 2.00; by Ist Engelbrecht from Mrs. Patzem .50, A. Bagda 1.00, Joach. Saß 1.00, Jul. Vogt 1.00. 1?. Sievtngs Gem. in Kork Centre 10.29. Coll. of Ist Mezgers Gem. at Okawville 8 85. NachnägUch from Ist Hölters isem. in Chicago 2.00. (P. K43.29.)

For sick pastors and teachers; k'Muliers Gem. in Ehester 7.50. By Is Miracle m Chicago of Mrs. N. N. 2.50. (S. G10.00.)

For the widow's fund: teacher Dorn in Brecher 2.00. k. Liebe in Wine Hiü 4.00. From Cicago: by Ist Lochner, Advents coll., 17.67 & by Karl Jörn 6 50; by Hölder of the Gem. 16 10, by Fr. Arndt 1.00; by I'. Engelvreckis Gem. m Chicago 12.50; by Ist Succop from Gem. 38.27, by himself 5.00, by Mrs. W'lp 2.00 & Mrs. Marie Keller 2.00; by Ist Reinke from Ferd. Klopp 1.00 ; by Ist Wunder from Mrs. N. N. 2 50; by Ist Wagner 5 00; by Ist BanUng from Josephme Hink 1.00. By 1?- Noack in Riveidace from Home "er 1.00. t'. Löschen in Meredvsia 4 00, by the same from Joh.-Zem. in Ecvid, Henry Gv-, 8.20. By 1?. Lenk in Millstadt from C. F. 1 00. Ernleseft.-Coll. from t'. Bergen's Gem. in Wariburg 10.10. By Ist Kniff m Golden of Joh. Bruns 5.00. Ist Lewrrre- z in Effingham 3.00. 1*. Grupes Gem. in Rodenberg 10.00. part of Coll. of Ist Fr tzes Gem. in Cowling 1.80, by Ist Hiebei of sr. Gem. m Town Rich 8.67, from himself 4 oO, I. Blume 2.00, H. Blume 1.00^A Fr. Kiünder 1.00, H. Schumacher 1.00, Fr. Harms 1.00, H. Kämpe 1.00; from sr. Filialgem. 10.00. Chas. Hartmann m Csfingham 2.00. I'. Ponltz in Sigel 4.00; by the same from the Gem. in New Schaumburg .50, from Joh. Genaust .50; from the Gem. in Sigel from Alb. Dorow 1.00, Joh. Voigt 1.00, Joach. Speer .50, Ernst Luckner 1.05, Georg Strohl .50, W. Reinholz .25. by 1?. Sievtng in Uork Centre by Perer Schuster 2.00. Durck Ist Brewer m Eagle Lake, Theil of a Wed. Seoll, 5.69, by father Rüst 1.00. Ist Brewer m N.les 4.00, by same

of W. Kolb 5.00. By Ist E. Bfldt in South Chicago of W. Scharbach 1.00. (S. P220.30.)

For Wittwe Hoppe: By Ist Müller in Lake View by F. Wolfs P5 00.

For the deaf and dumb: Durck Ist Succop in Chicago by H. Hedder 5.00. Teacher Hattstäbts Schüler in Chicago 3.00. (S. tz8.00.)

For the orphanage in Wittenberg: By k. Landgraf in Decatur by Karl Jaworowsky 1.00.

For studying orphans from Aeodison: By Ist Succop in Chicago from H. Heuer 2.00. By Ist Strikter in Provlso, sent to Herm. D. Krägel Sr. in Addison 5.00. By Ist Wunder m Chicago from F. Fink 5.00. By Ist Succop there from Jungfr. - Verein 20.00. (p. H45.65.)

For the Gem. in Utica, N. A.: Is Werfelmann's Gem. in Chicago 8.50.

For the comm. in Council Bluff, Iowa: Is Knief's comm. in Golden 3.00.

For the German Free Church: Through Ist Hieber von sr. Gem. in Town Rich 8.67, I. Blume 3.00, H. Blume 2.00, H. Kämpe 1.00, Fr. Harms 1.00, H. Schumacher 1.00, Fr. Klünder 1.00; from sr. Filialgem. 9.00. (L>. P26.67.)

Addison, Ill, Dec. 18, 1885. H. Bartling, Kassirer.

Revenue into the Michigan - District's coffers:

For the synodical treasury: from the congregation in Gr. Ra- ptds H29.75. By 1?. Schliepstek from H. Rühs 1.00. k. Molls Congreg. in Detroit 25.00. Congreg. in Saginaw City 7.53. Congreg. in Bingham 4.20. Congreg. in Bay City 16.46. Congreg. at Sandy Creek 10.00. Congreg. in Lisbon 6.00. Congreg. in Manistee 10.00. Same for teachers' salaries 10.00. Congreg. in Hadley 6.00. (Summa H125.94.)

For the debt redemption fund: comm. in Manistee 10.00.

For new construction In Addison: ?. Hügli's comm. in Detroit, 2nd ct., 61.45.- Comm. in Lenox 3.50. Comm. in Adrian 3 70. Comm. in Saginaw City 10.50. Comm. in Fowler, 2nd ct., 15.00. Comm. in Frankenmuth 8.00. By tribe of W. Pieter 1.00. Joh. Bmkle 1.00. (S. K104.15.)

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For the building fund: Gem. in Arcadia 10.00.
 For inner mission: Gem. in Reeb City 4.00. From God's Box in Caledonia 1.48. Gem. in Frankenmuth 27.26. Through ?. Schliepsiek from H. Rühs 1.00. Gem. in Town Mer-ritt 4.24. By k. Mühlhäuser from Mrs. Hofer 1.00. Gem. in Fowler 6.82. Gem. in Hadley 2.50. Gem. in Frankentrost 16.25. Gem. to Sandy Creek 3.40. (S. \$67.95.)
 For inner mission: From the God Box in Caledonia .50.
 For the widow's fund: teacher Hensick 2.00. teacher Mertens 3.00. k. Hüglts Gem. in Detroit 16.30. ?. Lohr- mann 5.00. Gem. in Cold Mater 3.00. Gem. in Bay City 16.28. k. Partenfelter 2.00. comm. in Sebervaing 18.03. by ?. Bohn, Kindtaufcoll. at A. Klenke, 1.05. By k. K. L. Moll of Jul. Becker 10.00 and, Collecte in best family, 15.00. Mrs. A. Putzig 1.00. Wittwe Haack 1.00. Gem. to Sandy Creek 4.60. Women's Club m Adrian 9.00. k. I. Harsch 4.00. k. I. Walther 2.00. k. Lemke 4.00. ?. H. Bauer 4.00. Gem. to Manlstce 10.00. G. Mtnkus Jr. to Caledonia 1.00. (S. \$132.26.)
 For the deaf and dumb: Gem. in Monroe 12.56. Mrs. Eichbauer 1.00. K. postier 1.00. G. Kiondach, thank offering, 2.00. By k. Hemecke by K. Hubner 3.50. By ?. t\$. G. Frank, on R. Zestes Hocbzeilcoll., 5.95. (p. \$26 01.)
 For poor sophomores from Michigan: By Mr. C. H. Kahrs of Letanb, Hoazeitcoll. 7.00. Gem. to Tandy Creek 5.00. Gem. in Manistee 10.00. (S. \$22.00.)
 ToHousehold Springfield: By k. K. L. Moll by Jut. Becker 10.00.
 To household in Addison: comm. in Richville 4.75.
 For poor students in Springfield: Gem. in Llsbon 13.69.
 For A. Frederking: Gem. in Caledonia 6.00.
 For F. and H. Hahn: Gem. in Sebewaing 28.66. Mrs. M. Beck 3.00. Mrs. Auch 1.00. Mr. I. Beck 2.00. Wed. coll. bet R. Martini 16.00. Mrs. Pommerenke 5.50. (S. \$56.16.)
 For Karrer: By k. Fackler from Mrs. Emert in Hills- dale 1.00.
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 ForF. Prange: Women's Club in Adrian 7.00, Young Women's Club 9.50. (S. \$16.50.)
 For W. FraHk: By ?. Fackler from N. N. 2.25.
 For W. Maurer: ?. Schatz' Gem. in Detroit 15.00.
 For Negro mission: By k. Schliepsiek from H. Rühs 1.00. Gem. in Big Rapids 4.35. By k. C. Franke from N. N. .50. By 1". Küchle 1.00. Gem. in St. John 2.00. By k. K. L. Moll from Wittwe Haack 1.00. (p. \$9.85.)
 For mission to the Jews: By ?. Heinicke, on the infant baptism bet K. Bubtotz ges., 2.00.
 For hero mtssion: By k. Mühlhäuser by Mrs. Hofer 2.00.
 For the orphanage in Addison: By ?. K. L. Moll by W. Meyer 1.00. Jul. Becker 3.34. By k. Bernthal, sent at M. Reuchle's wedding, 2.41. By k. Schliepsiek from F. W. Ruhs 1.00. ?. Hüglis Gem. in Detroit 10.28. By ?. Fackler by H. Hübner .50. (p. \$18.53.)
 For the orphanage in Wittenberg: By ?. I. Schmidt by R. Gremel 2.00.
 For the orphanage near St. Louis: By k. K. L. Moll from Jul. Becker 3.33.
 For the orphanage near Boston: By ?. K. L. Moll by Jul. Becker 3.33. By k. Hahn, on Theo. Bach's wedding, 20.00. (p. \$23.33.)
 For the comm. in Council Bluffs: comm. in Big Rapids 7.20. comm. in Frankenmuth 21.00. (S. \$28.20.)
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 For sick pastors and teachers: By ?. K. L. Moll by Jul. Becker 10.00.
 For the wash box office in Springfield: By ?. Schliepsiek by H. Rühs 1.00. By ?. K. L. Moll by Jul. Becker 5.00. By 1?. I. Schmidt by R. Gremel 2.00.
 By the Young Women's Association of the Jmm. congregation in Detroit 5.00. By ?. Par- tenfetver of etl. women sr. Gem. 9.85. (p. \$22.85.) Total \$762.88.
 Detroit, Dec. 15, 1885.
 Chr. Schmalzriedt, Kassirer.

Revenue to the Western District's coffers:

For the synodal treasury: by Mr. Geißler of ?. Krämers Gemeinde in Humboldt \$4 25. By Mr. E. Lang in Weimar, Tex., 20 0V. k. Lüker's parish in Aroma 7 25. ?. Schalters Gem. in Cape Girardeau 11.75. By Mr. Göh- mann of k. Links Gem. in St Louis 12.80. ?. Umbach's congregation in Prairie City 2.40. Prof. Guenther's congregation in K'rkwood 6.00. By Mr. Barthel of St. John's Lutheran congregation in Canton, Mo. 3.00. (L-umma \$67.45.)
 To the seminar building in St. Louis: Christmas gift from Mrs. Prange durck ?. Janzow 10 00.
 To the new building in Addison: By Mr. Weinhold of?. Köstermgs Gem. in Altenburg, 3rd Zblg. 37.00. By Pres. Blitz of his congregation in Concordia 54 50. By Mr. Weselob in Kimmswick and some members of his congregation 14.50. By ? Community 14.50. By ?. Um- bach in Prairie City by D. 1.00. ?. Roschke's congregation in Freistatt 9.00. (p. \$116.00.)
 For the Progymnasium in Concordia: By ?. Um- back from H. B. 1.00. For debt repayment: ?. Penne- kamp's parish in Topeka 11.00. ?. Roschke's congregation in Freistatt 6.55. (S. \$17.55.)
 For inner mission in the West: ?. Willis congregation in Concordia 6.40. By Mr. E. Lang in Weimar, Tex. 10.00. ?. Lüker's parish in Aroma 6.35. By ?. Janzow from Mrs. Magd. Griesbach 1.00. By Mr. Göhmann from ?. L'nks Gem. in St. Loms 2.15. By ?. Runkel, half of the mission festcoll. in Los Angeles, 26.35. By Mr. Göhmann from Wittwe Könemann in "L>t. Louis 1.00. (p. \$53.25.)
 For Negro mission: From Mr. E. Lang in Weimar, Tex. 10.00. Through k. Janzow from Mrs. Magd. Griesbach 1.00. By k. Runkel, half of the Mission Festival Coll. in Los Angeles, 26.35. (p. \$37.35.)
 For mission to Jews: From Mr. E. Lang in Weimar, Tex. 10.00. Through k. Janzow from Mrs. Magd. Griesbach 1.00. (p. \$11 00.)
 For emigrant mission: From Mr. E. Lang in Weimar, Tex , 10 00.
 For the widow's fund: N. N. in Farmington 1.50. k. Obermeyers Gem. in Little Rock 25.00. By k. Griebel in California from Mr. G. H. Mryer 5.00. k. A. Dornfeld's Gem. in Martinsv-lle 3.36. By Mr. E. Lang in Weimar, Tex. 10.00. By ?. Jk/)N IN Kansas City by N N. 10.00. k. Umbach in Prairie City 2.00, from V. S. 1.00. By President Blitz, bequest of the deceased. Wittwe Jungklaus, 50.00. By k. Mariens from Mr. H. Holzkamp 5.00. By Mr. Barthel from N. N. in San Francisco 1.00. By k. Nething in Lincoln by Mr. Joh. Meuschke 5.00. By k. Jungck from sr. Petri-Gem. at Chepstow 3.55. By ?. Günther in Mora by Mr. Dietr. Harms 1.00. By the pastor's widow S. in Baden, St. Louis Co, 1.00, from the pastor there 1.00. From Dr. C. F. W. Walther in St. Louis 5.00. Through teacher Günther in St. Louis from Mrs. Konr. Kellermann 10.00, from Mr. Loms Kirchhofs 1.00, from Mr. Heinr. Kirchhofs 2.00, from Mr. Heinr. Giesekeing 1.00, from Mr. G. C. Culp 5.00. (p. \$149.41.)
 For the orphanage near St. Louis: By Mr. Geißler of ?. Krämers Gem. in Humboldt 3.50. From Mr. E. Lang in Weimar, Tex. 20.00. Through k. O. Hanser in St. Louis from the Jungfrauen-Verein in sr. Gem. 15.00. By teacher O. Goisch in Staunton, Ill, from the school children of sr. Class 4.20. By Mr. M. Barthel of H. Kruje in Middle- ton, Wis. by k. Nething by Mr. Joh. Meuschke 5.00. (S. \$48.70.)
 For the orphanage at Addison: By ?. Nething by Mr. Joh. Meuschke 5.00.
 For the hospital in St. Louis: By k. O. Hanser in St. Louis from the Virgins' Association in sr. Gem. 25.00.
 For the deaf and dumb: By k. Nething by Mr. Joh. Meuschke 5.00.
 For poor students in St. Louis: From Mr. E. Lang in Weimar, Tex. 10.00. By ?. Roschke from Mr. Joh. Beltz 2.00. Christmas gift from Mr. H. Sckäperkötter in ?. Lmks Gem. in St. Louis 100.00. (p. \$112.00.)
 For poor students in Springfield: By ?. Nething by Joh. Meuschke 5.00. N. N. in St. Louis 4.00. (p.\$9.00.)

For the Saxon Free Church: k. Zschoches Gem. in Frohna 12.16. Through teacher G. Kunz from Mrs. Kaiser 2.00. (S. §14.16.)
St. Louis, Dec. 21, 1885. H. H. Meyer, Cassirer.

For the Preachers' and Teachers' Widows' and Orphans' Fund

(of the Iowa District)

find received: From denkk. C. W. Baumhöfener, G. Reistnger, E. Wiegner \$4.00 each; R. v. Niebelschütz, F. Brust, F. v. Strohe, I. P. Günther 3.00 each; W. C. M. Lauer, G. A. Lohr 1.00 each; A. C. Dörffler 2.00; C. F. W. Brandt 5.00. By k. Baumhöfener, thank offering from Mrs. A. M. Maas, 3.00. By k. Mattfeld from W. Pohl 1.00. By k. C. I. Krämer, Collecte sr. Parish, 3.75. By St. John's parish at Monticello, half of Reformation Feast coll. 10.35. By k. Stöbel, Reformation feast coll. sr. Gem., 5.30. By ?. Dornself of Mrs. D. Otto 2.00. Durchk. Reistnger 6.05. By ?. Heinke, Coll. sr. Gem. in Bauer, 5.50. By k. Baumhöfener from God's box sr. Gem. 1.25. By ?. Dörffler from the Women's and Virgins' Association sr. Gem. 10.00. By St. Pauls-Gem. in Fort Dodge 7.88. By F. L. Weiß 1.12. By k. Lohr from Mrs. N. N. 4.00. By A. H. Hanken 2.00. (Summa \$96.20.)

Monticello, Dec. 21, 1885. F. v. Strohe, Cassirer.

For our progymnasium

in gifts of love: From Mr. F. Grundeis of Chicago 8 barrels of apples. By k. Pröhl in Augusta, Wis. 2nd consignment, 15 sacks of potatoes & 1 p. wheat. By teacher Elbert in Germania, Marquette Co, Wis, from Krüger, Tagatz, Buchholz, Bünger, A. Guderjahn, Ludw. Guderjahn, Nickel, Pöhlinske, Sommerfeld, Siewert, M. Tagatz, Wernke, Wenkworth 1 p. each of potatoes. From ?. Herzer's parish at Plymouth, Wis. 31 p. Mekl, 2 p. apple, 7 p. potatoes, 2 barrels cabbage, 2 p. beans, 2 p. dry apples. From Mr. W. Detloff at Burnett, Wis. 10 p. flour, 2 p. beans, 3 p. cabbage, 1 p. potatoes, 8 p. Turnips, Wrucken, Beets, 1 pot of lard. From the Women's Club from k. Sprengelers Gem. through Mrs. Pritzlaff 8 sheets, 12 pillow-covers, 8 underpants, 6 undershirts, 8 bust shirts, 5 pairs of stockings, 5 quilts. From Janesville. Wis. to be, 18 p. miscellaneous in kind by ?. Scklerf. Through Mrs. Pritzlaff of the Women's Club, 7 pr. under pants, 3 pr. top shirts, 1 pr. stockings, 2 neck t'es.

Milwaukee.

H. H. Schröter.

For poor students received with many thanks from Mr. Joh. Dittmer of k. Lebmann's parish in JeffeisonCounty, Mo., \$5.00 & 6 pairs of woolen stockings. Mtt dec caption "Plattdütsche" from Terre Haute, Jnb. (spec. "for the poorest stucnt in college"), \$20.00. By k. Bock in Corning, Mo., from ir. Gem. \$3.30. By Mr. M. S. in Trinity Comm. at St. Lou>s \$5 00. Durck ?. Wangerin allhier von Frau K iser (speciell für Voß) \$5.00. Von einem Ungenannten in Brownsvlste, Mo., \$2.00. Von F. W. Schuricht allhier \$5 00. C. F. W. Walthe r.

Remark. Those who wish to have the gifts acknowledged by me, the undersigned, should also send them to me and not to the recipient, since only in this case can I testify to having received the gifts in accordance with honesty. **W.**

For the erection of a church for the brethren in SalineCounty, Arkansas, undersigned has received from brethren in Fort Smith the following gifts of love, namely, from Joh. Sckaap K10.00, F. Grober 2.00, H. Röder 2.00, Kasp. Reutzel 5.00, Ckas. Reutzel 2.00, A. Reichert 1.00, C. Triesch 1.00, W. H arder L Co. 5.00. God vcrgelts I

F. W. Herzberger, missionary.

With thanks received for Stud. Claus H5.00 by Mr. Präses Blitz from the valuable women's association in sr. Gemeinde; for Slub. Dau K20.00 by Mr. 8. Hügli (16.63 from sr. Gern., 3.37 from the women's association of the same). M. Günther.

In support of my community with heartfelt thanks: By 8. Hafner of G. Dietrich K5.50.
Kansas City, 14th Der. '85. E. 10.

New printed matter.

Twenty-sixth Synodal Report of the Western District of the German Lutheran Synod of Missouri, Ohio, &c. St. 1885.

The theses of the doctrinal discussions reported in this report - briefly summarized by the secretary - are as follows: "The Lutheran church believes, teaches and confesses according to God's Word that the secular authorities have neither the right nor the power to rule over the faith and conscience of their subjects; namely, 1. The subjects may not oppose the secular authorities by force even if they do wrong, but b. The secular authorities have no right to command their subjects to do what God has forbidden, or to forbid what God has commanded, or to force them to do anything against their conscience. 2. the secular authorities are obliged to protect the church in its freedom against injustice and, insofar as they (the authorities) consist of persons who are members of the church, to serve it with their power, but that they b. have neither the right nor the power to usurp the government of the church and to want to force it to the true faith, or what they consider to be the true faith; 3. that a. that the secular authorities have the right to attack and intervene against those false believers who establish or follow principles that are dangerous to the state, but that b. the secular authorities have neither the right nor the power to use their coercive power against false faith and false worship, or what they consider to be false faith and worship. - The subject treated here is of great importance. A proper knowledge of this doctrine is necessary for a correct assessment of the ecclesiastical situation in Germany, where the church is groaning under the coercive power of the secular authorities. Whoever reads the proceedings will certainly not be able to do so without thanking God again and again from the bottom of his heart that here in America the government of the church is not in the hands of the authorities, but that it governs itself and enjoys full freedom. O, would that the report were read by many! The price is 15 Cts.

The **so-called Evangelicals or Unirte**. What do they teach in their catechisms? and: Why can't we be in church fellowship with them?

A second edition of the separate print of these articles published in the "Lutheraner" has become necessary. It has just left the press. Price 5 cts; the dozen 40 cts.

The Luth. Concordia Publishing House.

In honorary memory of Dr. Wilhelm Sihler, faithful pastor of the German Lutheran St. Paul's Parish at Fort Wayne, who died blessed in the Lord on October 27, 1885. St. Louis, Mo. Concordia Lutheran Publishers. 1885. price: 10 cts.

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"8 seooLd-olrtss matter.

How an atheist believed in different gods.

Not long ago, a pastor in M..... a materials dealer (*grocery keeper*) of his congregation. As he was about to take his leave in the store, a Jew, unknown to him, just came in and overheard the merchant say to his pastor, "God will see us through; on Him we will rely!" At this the Jew burst into mocking laughter and asked the merchant if he was really so stupid as to believe in the existence of a God; he would have thought him more reasonable. Of course, said the merchant, I believe in a God and so do other reasonable people. I cannot see this as a sign of stupidity. Allow me to introduce you to our pastor here, he can answer you even better about it.

- When the Jew and the pastor were introduced to each other, the following conversation ensued:

Jude: "Oh, I see! You are a preacher. I'm glad to meet with you. You know, I'm what they call a free thinker. Yes, I am an atheist and I don't believe there is a God. I've been around the world too much, I've seen and heard too much, I've read a lot of books, and I use my mind so that I really can't see how people can still believe in a God."

The Jew's mouth was so full and his thoughts were so mixed up that the pastor, who listened attentively, soon realized that the screws in his workshop were not quite tight and that he himself did not know what he wanted and what he believed or did not believe. When the Jew finally paused to catch his breath, the pastor replied

Pastor: "Well, how do you explain the existence of the world, the formation of the earth and the heavenly bodies? Where did all this come from? It must have a beginning and origin, and there must have been something that made the beginning and created everything."

Jude: "Yes, you see, Pastor, that is nature. Nature has built itself. That is

everything gradually became the way it is today. Nature has this power within itself that it brings everything forth."

Pastor: "You don't answer my question, but according to your statement, you do consider nature to be God. Because you attribute to nature such a creative power as is only due to God."

Jude: "You can call that God for all I care. I have nothing against that. I believe that nature itself is God."

Pastor: "Well, to make a note of this, let's make a line here." (With a piece of chalk lying on the table, the pastor made a line).

Jude: "I don't mean to say that I believe in a God, as people usually call God."

Pastor: "I don't say that either, that you believe in the right God with that, but what you think is God is only one you imagine, an idol."

Jude: "Very flattering of you! But in our advanced times, people should no longer be so stupid and believe everything that is written in the Bible. What has the human mind produced in our century! These inventions and discoveries! People have become much smarter than they were before. The human spirit controls everything and subjugates all elements. The human spirit is the real divine in the world."

Pastor: "Oho! Now you suddenly say: The human spirit is God! There I must still make a line. (Makes another line on the table.) Earlier you said: It is no God! and now we have already two pieces in which you believe."

Jude: "I don't mean that. That is the same as saying that I think nature is God."

Pastor: "But, my dear, nature and the human spirit are two very different things. Nature is something outside of man and the human spirit is in man. You will not think me so foolish that I would let you make me believe that they are one and the same? No, the two lines remain. They

believe that firstly nature, and secondly the human spirit is God. So we have two gods. I should not be surprised if we got more."

Jude: "You don't want to accept reason, and that's because you still believe in the Bible, which is so full of contradictions."

Pastor: "The Bible does not contain real contradictions, only apparent ones."

Jude: "No contradictions? It's teeming with them."

Pastor: "Tell me one."

Jude: "Isn't it written right in the beginning of the Bible that Cain, after killing Abel, moved to another country and took a wife there, while according to the Bible there were no other people but Adam and Eve?"

Pastor: "That is not true. It's not in the Bible."

Jude: "You don't? Everybody knows that, you certainly know that too, that it says that."

Pastor: "The Bible says that Cain went to the land of Nod and there recognized his wife and that she bore him a son. So it is implied that he already had his wife when he went to the land of Nod."

Jude: "But where did he get his wife?"

Pastor: "He married his sister. There was no other way."

Jude: "But he didn't have a sister at all."

Pastor: "Yes, he did, he had more than one."

Jude: "But there is nothing about that in the Bible."

Pastor: "Certainly it's in there."

Jude: "Well, you prove that to me."

Pastor: "In black and white, let me prove it to you."

In the meantime, several people had gathered to listen to this disputation, including the merchant's mother. When she had brought her Bible at the pastor's request, the pastor opened Genesis 5:3, 4 and had the Jew himself read: "And Adam was 130 years old, and begat a son in his own image, and called his name Seth: and after that he lived 800 years, and begat sons and daughters."

10

Jew: "Do you really think that people lived that long back then?"

Pastor: "We are not talking about that now. Now the question is whether Cain had a sister. You certainly denied that earlier and here I have shown it to you in black and white. Do you now admit that you have made fiasco with your assertion?"

The audience began to laugh at the Jew. But he clung tightly in despair to the long life of Adam and finally exclaimed, "God in heaven, how can you believe this!"

Pastor: "What did you just say?"

Jude: "You heard."

Pastor: "Why are you afraid to say it again?"

Jude: "They just want me for the best."

Pastor: "Do you know what you have done? You have misused the name of the true God. You said, 'God in heaven. So this is a third God. Another line. If we keep at it like this, we will come out with half a dozen more.'"

Ashamed, the Jew recommended himself, pretending that he had stayed too long and had to go about his business, and left the store amid the laughter of those present. But the pastor said to those present, "You see, my dear people, the apostle Paul is right when he says of these unbelievers, -Thinking they were wise, they became fools.'" - Yes, shame on all who boast of idols.

H. S.

(Submitted.)

A word of comfort for our poor students.

What it means to be a poor student is best known to those who have been one themselves. They can tell from experience what trials and tribulations they are often plagued with during their studies. I am thinking here especially of such poor students of our educational institutions, who have no means of their own and are dependent only on support. As long as one still has a father who, although poor himself, can still send his studying son the necessary penny from his poverty, even if it is a small amount; as long as one still has a mother who, although a poor widow, can still send her son what she saves from her mouth; As long as one still has brothers and sisters or other relatives from whom one expects and receives something here and there, poverty has not yet reached its highest degree, although even such students must be counted among the poor. But when the sources of supply from father and mother, from siblings and benevolent relatives dry up; when one is completely dependent on the poor student fund, completely dependent on the support of benevolent Christians, then the troubles and worries of poverty penetrate with power.

It will certainly be a comfort to such people if a few examples are listed here, which show how wonderfully God preserves poor students and what kind of tools he has made out of them. That our dear father Luther was a "party stallion," as he himself called it, and how the good Lord awakened the heart of the pious Ursula Cotta, of the

The fact that the poor Martin is able to take on and take in the same - this is only to be remembered here.

It is probably less well known that the godly Christian Scriver was also a poor student. He was, as he himself states in his biography, as follows: "Both my father and my mother had dedicated me in the cradle to the service of God and the holy ministry. But after my father's good fortune was devoured by the unfortunate war and he himself died of the plague, according to the holy counsel and will of God, when I was half a year old; after my blessed stepfather, a royal provost and godly preacher, who loved me like his own child and also always said how he hoped that I would one day become a servant of God and His church, also died prematurely, and my dear mother had to raise me and my siblings miserably: it seemed as if nothing would come of my studies, for where would the means come from? But God, who knows how to guide his counsel and his nobility, put it into her mind that in the ninth year of my age she presented me to my grandmother's brother on my father's side, a wealthy merchant in Lübeck, with the report that my preceptors advised her that she should keep me for studying; but she had no means to help me. What happens? The man, undoubtedly by the grace and government of the Most High, wins me over immediately, and after having me examined by sensible people, and finding that I had already come quite far according to my age and knew how to find my way quickly, he speaks to me, as I still actually remember: -My son! fear God; pray and study diligently; be obedient to your mother and your preceptors: I will take care of you, so that you will thank God and me one day when I am lying in my grave! Well, I have no other reason, I must first of all thank the miraculous God, and then also him publicly, since I, by virtue of his will, had about nine hundred thalers from his estate for my studies, and thus God also proved in me that, if he wants to raise a poor child, he cannot lack means and ways."

Another example of a poor student we have in Dr. Martin Chemnitz, this second great "Martin" of the Lutheran Church. He lost his father, a clothier, in his eleventh year, and since his mother was too poor, he was apprenticed to a clothier to learn his father's trade. Through much pleading, he finally persuaded his mother to send him to school in Magdeburg. And behold, what at first seemed impossible to his mother, God made possible. He provided for him at school and later also at university, and blessed his

studies to such an extent that he, the poor clothmaker's son, became one of the most excellent theologians of our church.

Dr. Jakob Weller, the famous Saxon court preacher, also knew something about God's wonderful care during his youth and studies. As a six-year-old orphan, he had to go abroad with his father's legacy, which admittedly consisted of only 18 pennies. Strangers took care of him, and because he was diligent and eager, he was finally able to enter university with only a single penny in his pocket. God blessed him, however, in such a way that he was able to earn his

He was able to finish his studies happily, become a master and doctor, and administer two professorships in Wittenberg.

Dr. Sack, the first cathedral preacher in Magdeburg, is said to have had only 13 pennies in his fortune when he attended the university; and was certainly also one of the poor students whom the good Lord wonderfully and gloriously guided.

A number of examples could be given, but the foregoing may suffice. But let these examples be a comfort to you, poor students. You, whose goal it is to faithfully serve Christ, your Lord, in his church, should experience in your poverty that you have a rich father, who can provide for you everywhere and in all ways, and who will neither abandon you nor neglect you. Therefore, get rid of all worries which want to impose themselves on you because of your poverty!

But we, who are neither poor students nor students at all, let us always keep a praying heart and an open hand for our poor students. It is God's good pleasure that we Christians help him to carry out his works; not as if he needs us, but no! He could also choose ravens and other creatures to be his agents. But because we Christians are more respected in God's eyes than the unreasonable creature, he leaves us the honor of being his instruments in carrying out his deeds. But one of God's not insignificant deeds is to provide for and feed his poor students in our various educational institutions. To this service let us willingly give our gifts. Let us not be scanty in our collections for this purpose, for they will not be too abundant. Especially at happy family celebrations back and forth in the houses, at children's christenings, birthday parties and weddings, let us give the poor students some of our surplus. In short, let us become "benefactors" of these least among the brothers of the Lord, following the shining example of the Blessed Ursula Cotta.

Junior.

(Submitted.)

Something about cleanup.

There has probably never been a time in which associationism has been so widespread as in our time, when apostasy from the true God and sinking into unbelief and superstition are becoming more and more general within the so-called civilized world. There is hardly a man to be found who did not belong to some club or lodge. With astonishing perseverance, the various club members work to increase their numbers, so that they can shine in the world with numbers. There is much talk of brotherly love, harmony and compassion and, in order to draw even those into their nets who still have some religion, they sing and pray in their meetings, yes, they even use the dear Bible book, whose contents they deny in word and deed, yes, in part they revile and blaspheme, to achieve their purposes. Even so-called preachers of the gospel act as chaplains in the various lodges and parade in their public processions, draped in the usual frippery. One therefore not infrequently hears lodge brothers say: The lodge hall is my church. There we also have

for use a Bible, there is also singing and praying.

Why, then, do Christians of right understanding not participate in such charitable associations, but rather punish them as works of darkness? Because they recognize that such lodges have their origin in unbelief, since God's honor and the true good of the neighbor is not the goal, but one's own honor and self-interest is the actual driving force. God's word says: What does not come from faith is sin, therefore reprehensible, no matter how glorious it may shine before the eyes of reason. - Christians, for the sake of their conscience, cannot pull at the same yoke with unbelievers, since they recognize that no one can serve two masters. One should hardly think it possible that even members of our congregations, who have stood for years under the banner of the Gospel, often secretly join lodges, although they know that we do not tolerate the lodge system among us. When their affiliation finally becomes known, such members are often already so involved in this ungodly nature that all exhortations from God's Word to them are in vain, and they would rather exclude themselves from the kingdom of God than sever their connection with such unchristian associations. True Christians also have no need to place themselves on the slippery ground of the lodges, since they have a rich God as their Father, who does not abandon them in any adversity. The believers also belong to a certain order, which has God as its founder, which is older than Solomon and the Tower of Babel, since it was founded in Paradise immediately after the Fall and will exist until the end of the world. The treasury of this order can never break because God Himself is the treasurer. All the healthy, the sick and the dying are lovingly cared for and fed with spiritual and physical goods by the founder himself, so that they never lack. In eternity, the members of this order will thank God that the benevolent founder brought them into it out of grace. This peculiar order or association is described in the third article with the words: I believe a holy Christian church, the congregation of the saints. For the foundation of this heavenly order or church, as we shall further call it, God gave his dearest and best that he had, namely his dear Son.

This heavenly edifice must therefore be something great and glorious, which is well worthy of being enlarged. - God does not extend his church by the sword or by external force, but by the word and the sacraments; for this he needs many preachers and schoolmasters. It is a well-known fact, however, that not many rich people of this world give their gifted boys to the church service; but mostly impecunious parents, who, however, are not able to bear the costs of the education of their capable boys. It is therefore praiseworthy that in many congregations of our synod women's, virgins' and young men's associations are being formed to support poor pupils and students during their studies with charitable gifts. Only eternity will make clear what great blessings flow to individuals, as well as to the whole church, through these associations. And such associations, which place the honor of God and the true salvation of the neighbor as their highest principle, should be supported by all Christians in every possible way. - Giving, especially for the sake of God's kingdom, is not something we are born with, but something we must learn.

The aforementioned associations are also a means of accustoming the young people to the exercise of their Christian duty in regard to the spreading of the Kingdom of God through regular contributions.

Furthermore, even decent people of the world complain that our country is flooded with godless newspapers, novels and books. How many a godly youth, how many a chaste virgin is seduced by reading these disgraceful papers, and loses faith and a good conscience! Parents should always keep a watchful eye on their children in this respect, so that they may protect them from the slippery ways in which they are led by such unchristian writings. They should let their children read only those newspapers and books which they are convinced are pure and written in the Christian spirit. It is therefore also very commendable that our Young Men's and Young Women's Associations start a collection of good Christian books, which are circulated for reading in their circles. If our young people like to read good books first, then the so-called "*dime novels*" and other bad reading material are a disgust to them.

Also, our young people have a penchant and inclination for company and entertainment. This is not to be rejected. What would be the consequence if parents wanted to kill such a sense in their children and force them to stay away from all society? They would become secretive and insidious and turn their backs on them at the first available opportunity. Such incidents exist in sufficient numbers. No, our children must have company and entertainment, they should not live in the desert, but among the people; but one should help the inexperienced in the choice of the same with advice and action. It is not the children but the parents who have the first word in this matter. This point is of the greatest importance for our dear youth, for it is precisely through bad company that most young people are turned away from the church; even filled purses are often a snare for them. Now, in a parish, a number of Christian youths or virgins, under the direction of their pastor, come together in an association, make it their business to promote God's kingdom by regular contributions, to keep on discipline and respectability among themselves, and to cultivate Christian entertainment. Isn't that something praiseworthy when young people associate with each other in a Christian way? Certainly it is. Can parents with a clear conscience allow their children to join such associations? There is no doubt about it; even such parents should not keep their children away from them who can offer them the necessary entertainment at home; for it is precisely their children who are able to contribute much to the upliftment of the association. Parents and congregations can do much to help Christian associations flourish in their midst. Oh, what a blessing would result from their proper leadership, not only for the individual members, but for the whole community! It is a fact that Christian youths who have faithfully joined the association have later become the best members of the congregation. What good are our Christian schools if the confirmed youth is neglected and the majority loses itself in the world, thus turning its back on the church? What is to become of our congregations if the old members die off or immigration stops, if those who leave are not replaced by young members? If we want to build God's kingdom among us Above all, we must care for our youth so that they grow up in true fear of God, love God and His Word, and, as much as is important to us, are withdrawn from the influences of the world. A part of this youth care can be done through the proper leadership of the above associations.

But how is it that most of such associations have only a meager existence? This is partly due to the fact that parents and congregations do not support their pastor enough in his efforts; that it is a matter of indifference to them whether they have such institutions in their midst or not. - Furthermore, the fault often lies in the leadership of such associations. It is a fact, for example, that our American youth is coming of age before its time and cannot be told much; so it is of course very difficult for the adults to keep the younger members in the necessary order. The leaders of such clubs, however, often lack patience and let the matter drop. It would also be very beneficial for our youth if evening schools were set up in winter in places where this is possible, so that our boys could continue their education.

But the way of treatment of the adult youth depends on place and circumstances. Where there is only the right seriousness and zeal in a congregation to raise our children, thus also the more adult youth, in discipline and admonition to the Lord, where the youth is guided by God's word, there will also find ways and means to keep them away from the world and its goings-on. Ch. L.

(Submitted.)

Money and Rome - Rome and money.

If you remind the Romans today of the song that Johann Tetzel sang in Luther's time: "As soon as the money rings in the chest, the soul leaps to heaven," they will say: Oh, that may have happened in the end in the earlier times - when people were still quite stupid; but today no proper Catholic will say that. So listen, modern Catholic, to what the paper that "appears with the permission of the bishop" the "Ohio Orphan Friend" writes in 1885 (No. 661, page?): "Money and millions have no value before God, but goodness does. And money and millions do not hold back death any more than poverty and misery. ...That is just how our

millionaires could buy heaven with their superfluous money if they wanted to. He who has ears, let him hear, see and think; of course we mean our Catholic millionaires. Basta." The article was written by one I. B. K., of New York. There is the makings of a new Tetzl in this gentleman. He only needs to ask for a blessing from the Holy (?) Father and set out on his journey. He will already have success. And if things get a little tight at times, that is, if the cook's cellar and chest are empty, then he will do as Tetzl once did. How? I will tell the story to I. B. K. free of charge. It goes like this: Tetzl once demanded from his sexton that he should invite him as a guest. The latter excused himself with his poverty. Let's get some advice, said Tetzl; look in the reading table, what kind of saint will be tomorrow. - I will find Juvenalis, but he is an unknown saint.

12

Saint, the sexton reported to the spiritual master. - Well, said His Reverence, we will make him known; tomorrow ring the bell for Mass, as on a great feast day, and let the High Mass be said over the altar, in the middle of the church, opposite the preaching chair. This was done. When the people were gathered in the church, Tetzel stepped up to the pulpit and said: "Dear people, today I have something to tell you. You know that we have called upon the saints for a long time: they have now grown old and are almost tired of hearing and helping us. Today you have the memory of Juvénalis, and even though he has been unknown until now, let it be dear to you; for if it is a new saint, he will be all the more eager to take care of us. So prove yourselves in his honor today, and each one of you lay his sacrifice abundantly on the altar, since high mass is being celebrated today. Dear people, start walking around in the name of God, but so that no one could escape without being controlled, Tetzel had the church doors manned with guards. - Don't we have enough for supper? Tetzel asked the sexton in the sacristy - and the Christian offering was consumed the same day. That is the story. The old times of Rome are sung about in this way:

What is the cost of my sin, my lord?

I have stolen from the monastery! Ei, ei! the sin is heavy as a penny, You must fetch me six lump sums! And when the money in the box rings, The soul jumps to heaven - for money.

And is it different today in the Roman Catholic Church? No; because I. B. K.'s call is the same: Rome and money - money and Rome!

A. Schü.

To the "ecclesiastical" chronicle. I. America.

"Evangelical Lutheran Synodal Messenger." Under this title the first number of a new ecclesiastical bulletin within the Synodal Conference has just appeared. It is published by the Venerable Synod of Minnesota and temporarily edited by the Teachers' College of their College at New Ulm in the State of Minnesota. We welcome the dear "Synodal Messenger" with all our hearts, since we know that he not only promises in his program to be a faithful servant of the orthodox Lutheran Church, but that the noble men who send this messenger are also holy in their intentions. We wish him the Lord's guidance, many open doors and rich blessings. The paper is published twice a month on half a sheet at a price of 50 cents a year and can be obtained at the address Uvv. krok. bV Ueiw, Xsw Ulm, Niuu.

W. [Walther]

Minnesota Synod. In the institution of the same in New Ulm, Minn., called "Dr. M. Luther College," of the pupils 15 belong to the progymnasium, 45 to the academy, and 11 to the practical seminary.

Since in the "Lutherische Kirchenzeitung" of Columbus of January 1 of this year, Döscher **admits** most of the accusations made against him, even if often twisted and paved with Bible verses, and hastily denies those in which even he did not want to succeed in such a procedure, no further answer is necessary. The whole article clearly shows, in tone and content, that the **painful** point has been hit, to which, as Allwardt mentions, the Ohioans have already been pointed out once, and which has hit them very sensitively and also hits them now with full justification, the reproach that they have made their motto, "A free life we lead." It is the discipline of the divine word that is hated in us Missourians. Just as Döscher, when he was away from us, visited the local obscene summer theaters and laughed with all his face at the jokes and antics, and raised the money needed to build his church with pic-nics, dancing and dance music **on Sundays**, and afterwards puts on a pious face and quotes Bible verses. These are the carnal people whose invective only arouses our heartfelt pity. We are only surprised that Allwardt is so willing, with no effort on his part, to share such dishonor and take it upon himself. By the way, it is not necessary to set down even a feather for the sake of Döscher or those who approve of his activities. This too is written only for the sake of those who have not yet lost all Christian sense within the Ohio Synod. P. Rösener.

The funeral of P. Richmann (see "Lutheraner" No. 23 of I.) took place in Elgin, Ill., on November 13 of last year. Fruchtenicht writes: "After the body arrived here on November 11 and was laid out in the house of his son-in-law, Mr. Paul Eiferts, a hymn was sung in the house on the 13th afternoon at 2 o'clock and a prayer and the Holy Our Father were said by the local pastor. As bearers acted the k? C. Schmidt, W. v. Schenck, H. Grupe, W. Krebs, I. E. Baumgärtner and E. Nöder; G. Müller was also present. In the church Fr. C. Steege preached on Joh. 12, 24-26. (German) and Prof. A. Selle on Rom. 6, 23. (English), which was followed by the reading of the personal data from the local pastor. Present were all his still living children, two sons and four daughters, his son-in-law, Fr. Niethammer, and several close relatives from St. Louis; also a large number of his former church children from here and also from Schaumburg, Rodenberg, Plato and the surrounding area. The local pastor was again at the grave."

II. foreign countries.

Sachsrsn. Where the newfangled teachers of the parochial schools in Saxony would like to go, and only at first, can be seen from a lecture which was recently held in Dresden in the pedagogical or teachers' association and was received with applause by the assembly. In this lecture, the following three demands were made: 1. the elementary school should not be required to memorize Luther's explanations of the main passages; 2. instead of the complete Bible, an excerpt from the Bible should be used in the elementary school; 3. the selection of sayings to be learned (the assembly added: "and hymnal songs") should be changed, and those sayings which contain doctrines of faith should be dropped. And the Sächsische Schulzeitung printed this without protesting against it. Those clean elementary school teachers think quite correctly: once we have removed Luther's explanation of the main passages from the school and instead of the whole Bible brought a rationalistic Bible excerpt into the school, and our schoolchildren are no longer allowed to learn by heart Bible verses that contain the Christian faith, then they will soon realize that the best thing to do is to throw the text of the main passages, the Bible excerpt and all Bible verses out of the school as old garbage. This is what the school teachers in Saxony preach from the rooftops under the eyes of their church regiment, and the latter remains silent. This opens up beautiful prospects for the Saxon church. For even if such school teachers do not soon get where they want to go, one can imagine how they are already teaching religion. W. [Walther]

Conversion of a Roman chaplain to the Lutheran Church. The "Lutheran Messenger of Peace from Alsace-Lorraine" of December 13 of last year reports among other things the following: The Romans report back and forth about conversions to their church. Of course, they remain silent about those who leave them and join the true church. Such a one is the former Roman Chaplain, who in Basel, where he studied Protestant theology, came to the realization that the Protestant Lutheran Church is the Church of the pure Word and Sacrament. In Lörrach last summer he publicly confessed with mouth and hand to the Evangelical Lutheran Church, promised to be faithful to it until death, and was thereupon received by Dr. Schmidt, Lutheran pastor in Elberfeld (Breslau Synod), who serves the diaspora in Baden, as a member of the Evangelical Lutheran Church in the name of the Triune God. He had previously attended confession and after hearing the sermon on the Gospel of the False Prophets, he received Holy Communion. God grant that he may become and remain a faithful Lutheran pastor!

The story of a German Bible and what it has done in India.

"It was," recounted Captain Chapman, "in 1848 that a friend of mine, an officer of genius, was called back to England on recuperative leave. Before leaving Secunderabad, he sold all his belongings, except his library. Since this consisted almost exclusively of religious books and could not have been quickly turned into money, he handed over the entire collection to me with the authority to deal with it as he saw fit. To the best of my knowledge and conscience, I now tried to give away the books to those whom I could think would read them with pleasure and profit. There was only one book among them that I did not know what to do with at that time, it was a German Bible.

In the course of the years 1848 to 1863, I was twice ordered back to England and traveled through a large part of South and Central India on my way home. Each time I had sold all my belongings beforehand, but always the Bible had remained behind, had traveled home twice and back to India again, and was still on my bookshelf!

In 1863, my wife and I used to visit a hospital for European soldiers on Sunday afternoons. She would turn to one side of the hospital room and I to the other. Sometimes the sick were asleep when we came, and we did not want to wake them; sometimes they would just pretend to be asleep, and then we would realize right away that they wanted nothing from us, and we would pass by; sometimes they would be fully awake, and then we could talk to them, read to them, pray to them, or do them any other service or favor.

One Sunday afternoon my wife came to the bedside of a soldier and spoke to him kindly, he gave a German answer, and all she could say in reply was that she did not understand German; but she wrote down his name and the number of his regiment, and as we left the lazaret with each other she said to me: "*Every bullet has its billet*, every bullet has its destiny, now at last our German Bible has a work to do." - As soon as we got home, she wrote his and her own name in the book, which had now stood unused on the shelf for 15 long years, and sent it through one of our servants to the sick German soldier. Soon after this incident

In the time of her death, she was taken home from her earthly work to heavenly rest.

Ten years had passed when an officer from that regiment of soldiers came to visit me in my English home. One evening, as we were sitting together talking about past days and experiences, he said: "It would no doubt interest you to hear something about the fate of the Bible your wife gave to a German soldier in my company?" - "Yes, certainly," I replied, "anything you can tell me about it is of great value to me." - "The German soldier," he continued, "was without exaggeration the worst man in the whole regiment. At the time your wife visited him, he was down with drunken madness and the doctors had little hope for his recovery. Nevertheless, he got up again, and as he was lying on his bed and his time was getting long, he took the German Bible and read it. And behold, God's Spirit worked, and when the time came for him to leave the hospital, the drunkard had become a sober man, the careless and immoral one a new man. He began to pay all his debts and to make friends with the Christian soldiers in his regiment. After some time he had saved up enough money to buy himself out of the military. Now he wrote to one of the German missionary societies working among the heathen in India, and in the letter he spoke quite openly about his deceitful depraved life, but also about turning away and turning back from it altogether. He offered himself as a mission evangelist and was accepted. That is the last I heard about him."

The Word of God has accomplished here what it was sent to do. God's eye had watched over that Bible for 15 years, and when the time had come, its power was allowed to be revealed in this human soul. Eternity, however, will certainly set before us a chain of further blessings which will be connected to it. To God alone be the glory!

(Ev.-Luth. Missionsblatt für Elsaß-Lothringen.)

Inauguration.

By order of the Honorable Mr. Praeses Beyer, on the Sunday after New Year's Day, Prof. O. Hanser was installed as pastor at Rockville, Conn. by the undersigned. H. Feth.

Address: Rev. O. Harter, Lox 26, UookviUs, Oonn.

Church dedications.

On the Sunday following Christmas Day, the Lutheran congregation of St. John's in Town Ashippun, Dodge Co, Wis, dedicated their newly built church to the service of the Triune God. The celebratory preacher was Father M. I. F. Albrecht. The dedicatory prayer was said by

Paul C. 8. pass.

The Lutheran Gnadengemeinde bet Rinkelville, St. Louis, Mo. celebrated the dedication of their new church (24X40) on the Sunday after New Year's Day. Festive preachers were Messrs. kk. Winkler and Stöckhardt. H. S chlfer.

On the Sunday after New Year's Day, my branch congregation in Ogden, Boone Co., Iowa, dedicated their newly built church (28X46 with steeple) to the service of the Triune God. The undersigned preached in the morning and said the dedicatory prayer. In the afternoon Mr. ? F. W. Grumm preached in English.

I. P. Günther.

Announcement.

Funds for pupils of the Progymnasium in Milwaukee are from now on to be sent to the undersigned instead of to Prof. Müller.

Milwaukee, Jan. 9, 1886.

Ch. H. Loeber.

Conferenz displays.

The Southeastern Michigan Spectalconference will meet, s. G. w., Feb. 9 & 10, at the parish of Mr. k. Lohrmann. - Registration is necessary one week before.

G. Mühlhäuser.

Quincy Spectalconference, Feb. 2-4, in Hannt- bal, Mo.

G. Schülke.

The Wittenberg mixed pastoral conference will meet, s. G. w., Feb. 2-4, at the k. Zank church. - Registration and exact time of arrival at Bear Creek Station is requested. S. W. H. Daib.

The mixed pastoral conference of the 3rd District of Minnesota will meet, w. G., February 16-18, at the home of k. Ch. Albrecht at Belle Plaine, Scott Co, Minn. - Subject: soul endangering chain of false churches - union, especially attendance at services of false believers. Th. Measures.

Income to the Canada District coffers:

On the building of churches in Poole: By Ferd. Berdux in Wellesley -15.00.

For the student fund: Hochzettscoll. bei H. Lippert in Petersburg 3.10. C. Fischer in Shantz Station .25. Mrs. Schmalz in Berlin .50. housewarming coll. at Geo. Helm in Poole 2.50, N. N. das. 1.00. Thank offering from Mrs. C. F. Ottmann in Wellesley 1.00. Thank offering from Mrs. Tappert in Poole .50. Christmas gift from Frauenverein in Berlin 8.00, desgl. from Lydia and Theodor Andres .50, desgl. from k. P. Andres in Berlin 2.00. Mrs. Marie Hartwig in Fisherville 3.00. Christmas coll. in P. Chr. Merkel's Gem. in Wartburg 8.85. Wedding coll. at Herm. Eggert in Ottawa 2.45. P. I. L. Borth that. .60.

Forwashcashin Addtson: Christmascoll. in P. I. W. Wetnbach's parish in Jordan 2.50.

For the pastors of the Saxon Free Church: Coll. in P. I. C. Borth's Gem. in Ottawa 7.95.

For the Preacher's 2c. Widows' and Orphans' Fund: Wedding coll. at Aug. Kritsch in Ottawa 3.00, F. Pransckke the. .50, Wedding coll. at Fred. Bolduan the. 1.35, Fräulein Marie Böbmer the. .80. Christmas coll. at ? Andres' Gem. in Shantz Station 3.00.

For the synodal treasury: Christmas coll. in ? I. Kirmis' congregation in Wellesley 7.82, also in Linwood 2.47. Christmas coll. in P. Andres' congregation in Berlin 8.93.

On church building in Decr Lake: wedding scoll. at A.J. Priestap in Wartburg 4.20.

For the orphans: Weihnachtscoll./sin P. Chr. Merkels Gem. in Tavistock 5.70.

For inner mission: Christmas coll. in ? I. C. Borths Gem. in Ottawa 6.95.

Wellesley, Ont, Jan 2, 1886. G. Renfer, Cassirer.

Incoming Caste LeS Illinois Districts:

For the synodal treasury: Communion - Collecte of ? Heumann's congregation in Farina -6.13. From Chicago: by ? Wagner by A. Beduhn 5.00, by sr. Gem. 69.00; coll. by ? Streckfuß' Petri-Gem. 19.00; by ? Bartlting from Gottf. Kleiner 1.00. By C. 8. Winte from ? Eirich's Gem. in New Minden: Harvest Festival.Coll. 27.18, Christmas Coll. 12.38. Christmas coll. of ? T. I. Große's Gem. in Addison 115.27, ? F. M. Große's Gem. in Hartem 19.00 (half), ? Schieferdecker's Gem. in New Gehlenbeck 12.50, ? Steege's congregation in Dundee 15.28. From the synodal treasury of ? Haller- berg's congregation in Quincy 30.00. From the congregations of ?? Hansen at Worden 5.15, M. Luecke at Troy 12.65, Gehrman at Burton 3.50, Bergen at Prairie Town 11.00, Schroeder at Kankakee 11.72, Döderlein at Homewood 2.58, Rabe at Aork- vtle 15.00, Weisbrodt at Mount Olive 7.00, Heinemann at Okawville 6.75, Katthain at Hoyleton 5.10, Rabe at Warsaw 6.70, Knies at Golden 12.26, Kollmorgen at Nashville 6.75, Holtermann at Lost Prairie 5.31. By teacher Trettin of the Gem. at Staunton 11.25. Christmas coll. of ? Brunn's Gem. in Strasburg 12.00. By ? Noack in Riverdale by sr. Gem. 12.40, by N. N. .60. by ? Steege in Dundee from the Fraucn-Verein 11.00. By ? Sippel: from the congreg. in La Rose 4.00, from the congreg. in Lacon 2.50; "to pay off synod debts": from the congreg. in 8a Rose 10.72, from Mrs. Sanwald 1.00, H. Wink 1.00, A. Laun 1.00, Mrs. Hoffrichter 2.00. (S. -512.68.)

For the<synodal building fund: By ? Wagner in Chicago by Ch. Schmidt 1.00.

To the new building in Addison: From ? Großes Gem. in Addison: from teacher C. Greve 10.00; through the same from A. Wol- kenbauer 10.00, W. Rodenbostel 2.00. Through ? Kühn in Belle- vtle from a member of sr. By Kassirer Meyer in St. Louis 39.75 u. 116.00. By L. Herzog coll. in ? Streck- fuß' Gem. in Chicago 12.00. From ? Noack's coll. in Riverdale 7.00. By Kass. Schmalzriedt in Detroit 20.81. By Kass. Renfer in Wellesley, Ont. 4.00. By I. Johnson of ? Katthain's Gem. in Hoyleton 70.30. By teacher Elbert of Gem. in Crystal Lake, Wis. 5.00. ? Knief's Gem. in Golden 10.00. By teacher Garbisch of ? Ramelow's Gem. in Elk Grove 34.00. (p. -342.86.)

For inner mission: Through ? Bartling in Chicago by Mrs. A. Lange 3.00.

For Jewish mission: Through ? Wagner in Chicago by A. Beduhn 1.00. By ? Wunder daselbst by N. N. 1.50. (p. -2.50.)

For poor students in St. Louis: ? Döderlein's comm. in Homewood 9.75.

To the budget in St. Louis: ? Katthains Gem. in Hoyleton 4.60.

To the household in Springfield: ? Hansen's Gem. in Worden 9.05. By H. L. Könnemann, Harvest Festival - Coll. of ? Flachsbart's Gem. in Dorsey, 13.55. (p. -22.60.)

For poor students in Springfield: By ? Brunn in Strasburg by F. Döring sen. 1.00. ? Döderlein's Gem. in Homewood 7.06. By ? Miracle in Chicago by I. Schuhrk 5.00. From ? Mennickes Gem. in Rock Island for A. Mennicke, F. Kröger a. F. Möller from Missionsveretn 5.00 each and from Frauen - Verein 3.00 each. (S. -37.06.)

For the Springfield Laundromat: By ? Schuricht in St. Paul from Mrs. M. Albrecht .50.

For poor students in Fort Wayne: By ? Hansen in Worden for A. Merz from the Gem. 8.65, from hast. Unnamed 7.35. From ? Mennicke's congregation in Rock Island for G. Möller from the Missionary Society 5.00, from the Women's Society 3.00. From ? Schuricht in St. Paul from Fr. Meyer Sr. for K. Albrecht 4.00. (S. -28.00.)

For the wash fund in Addison: By ? Holiday in Colehour by the Women's Club 2.50. By ? Great in Harlem by Karl Möller .50. (p. -3.00.)

For poor schoolgirl Addison: Through ? Brunn in Strasburg by F. Döring sen. 1.00. By ? Gans in Uork, Nebr. for F. Biedermann: Thank offering from W. Heiden, Sr. 5.75, Chrtst- abendcollecten from St. Paul's congreg. to Lincoln Creek 6.75 and St. John's congreg. to Braver Creek 8.75. By teacher C. Voigt of singing choir in Willow Creek, Minn. for C. Koboldt 5.00. By ? Mary's in Danville by sr. Gem. for W. Voll 5.55, for Christ. Schuld 5.55, for Karl Meinte 5.55, by N. N. for Karl Meinke 2.00. (S. -45.90.)

For poor students in Milwaukee: From ? Mennicke's Gem. in Rock Island for E. Mennicke from the Mtsstons Society 5.00, from the Women's Society 3.00. (p. -8.00.)

For the maintenance cafe in Milwaukee: By ? Steege in Dundee of etl. members sr. Gem. 3.22.

For the Progymnasium and for salaries of professors in Milwaukee: From the synodal treasury of ? Hallerberg's congregation in Quincy 5.00. Reform. coll. from ? Bohken's congregation in Summtt 9.91. (p. -14.91.)

For the widow's fund: Thank offering from Mrs. ? Heumann in Farina 5.00. By ? Wagner in Chicago by C. Lücke 5.00. F. Mesenbrink in Addison 2.00. By ? Kühn in Belleville, ges. on teacher Great's wedding, 8.80. By C. G. Blum of ? Ottmann's congregation in Collinsville 21.00. From the synod treasury of ? Hallerberg's congregation in Quincy 10.00. By ? G. Traub and friends in Peoria 13.50. By ? Hansen in Worden from sr. Gem. 3.80, from an unnamed person 5.00, from Heinr- Sievers in N. B. 2.00. ? Zabr in No- komis 2.70, whose Gem. 9.30, from Mrs. W. Redecker 2.00. By ? Bartlting in Chicago by Chr. Grave 3.00, Mrs. A. Lange 5.00, Gottfr. Kleiner 1.00, Feid. Schultz 1.00, Fr. Sie- vert 2.00, N. N. 1.00, Aug. Röwert 1.00, H. Washausen 2.00, E. H. Fischer 2.00, Konrad Weiß .50, Herm. Milz .25, Aug. Katschke .25, Herm. Wenzel .25, ? Bariling 5.00. By ? Holiday in Colehour by C. Scharbach 2.00, by members of the Women's Club 2.00. By ? Hölder in Chicago by H. Peßmann 1.00. Lebrer Chr. Lücke in Troy 2.00, ? Lücke there 2.00. By ? Große in Harlem by Karl Möller .50. By ? Bartlting in Chicago by Herm. Samuel .25, H. Zorn .50, Fried. Bornhöft 2.00, Mrs. L. Bräm 1.00, K. Kemitzl. O.O. W. Grase 1.00, Fr. Jacobs .25, Sophie Jacobs .25, Joh. Bohnhoff 1.00, Wittwe Ernst. Dänzer 1.00, Karl Klasen 1.00, Karl Butt .25. by ? Döderlein in Homewood by Mrs. Wille 1.50. Christmas coll. by ? Brauers Gem. in Beccher 12.50. By ? Ponitz by Gotthilf Müller in Sial. .50, by Gem. in Sigel 2.80, Christ. Schulz in New Schaumburg .25. ? Steege in Dundee 2.00. Christmas coll. by ? Büngers Gem. in Steeleville

4.50. H. B. in Addison 4.00. (p. -161.40.)

For Wittwe Hoppe: ? . Bartling in Chicago 10.00.

For the deaf and dumb: Teacher Paul's Students in Chicago 7.62.

For the orphanage bet St. Louis: Mrs. ? . Tooth in Nokomis 2.00. By ? . Tooth from W. Redecker in Nokomis 5.00. By ? . Weisbrodt in Mount Olive "from the piggy bank of Fr. Reuters children" 1.25. By ? . Schieferdecker in Neu-Gehlenbock from Karl Steinmann 1.00. By ? . Schuricht in St. Paul from Mrs. M. Albrecht 1.00. (p. -10.25.)

For the orphanage near Boston: teacher Paul's students in Chicago 7.62.

For studying orphans from Addison: By ? . Beyer in Brooklyn, N. A., 7.00. By ? . Bartling in Chicago by Mrs. A. Lange 2.00, Bro. Bornhöft 2.00. Teacher P. E. Elbert in Germania, Wis. 5.00. (S. -16.00.)

For the commun. in Hubbard, Iowa: E. H. W. Leeseberg in Addtson 100. By ? . Steege in Dundee by Joh. Fierke 1.00. (p. -2 00.)

For the comm. in Strong City, Kans.: By ? . Miracles in Chicago by Wittwe Otto 5.00.

For the German Free Church in Saxony: ? . Mennickes Gem. in Rock Island 13.00. Erntefest Coll. by ? . Skurtcht's Gem. in St. Paul 9.31, by Bro. Fellwock there .25. (p. -22.56.)

Addtson, Ill, Jan. 2, 1886. H. Bartling, Kassirer.

Incorporated into the Middle District caste:

For construction in Addtson: From ? . Schmidt's comm. in Skymour, 3rd plat, -30.00. ? . Sauer's comm. in Fort Wayne 100.00. ? . Evers' parish in Adams Co. 12.50. ? . Berg's Cond. in Adams Co. retroactive, 2.00. ? . Walkers Gem. in Cleveland, 3rd plat, 33.00. Off ? . Datb's congreg. in Frtedbeim, 6th c., 29.00. ? . Saupert's parish at Eoansville, 75.00. ? . Maisch's parish at Gar Creek, last count, 18.00. From ? . Dreher's compound in Lancaster by Ebr. Hartmann 28.00. ? . Jox's Gem. at Logansport, 3rd platoon, 15.50. Bro. Braun at Peru 1.00. ? . Weseloh's Gem. in Cleveland 101.00. ? . Hunziker's Zion congregation in Edgerton 8.50, its Job. congregation, 1st bullet, 11.00. ? . Jungkuntz's congregation in North Judson subsequently. 4.85. ? . Schumms Gem. at Kendallville 10.00. ? . Kaiser's compound at Julietta 23.00. ? . Schupmann's gem. in Tracy 3.50. By C. Grahl of N. N. in Fort Wayne 1.00. By ? . Bold in Dudleytown by W. Krämer 2.00. (p. -508 85.)

For the new building in St. Louis: P. Trier in ? . Frankes Gem. at Fort Wayne 5.00.

For debt repayment: ? . Wesel's congreg. in Pomeroy 22.00. Christmas coll. of ? . Dunsing's Joh. congreg. at Wa- natah 7.71. Desgl. in ? . Seuel's congreg. at Indianapolis 56.73. ? . Wesel's congregation at Pomeroy 1.25. Christmas coll. of ? . Huges Gem. in Brtar H'll 7.65. (p. -95.34.)

For the synodal treasury: ? . Michael's congregation at Vöglein 9.94. ? . Frankes Gem. at Fort Wayne 9.60. ? . Daib and

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Congregation in Friedheim 23.00. ? . Querl's church in Toledo 11.81. Thanksgiving Day coll. of ? . Lift's church in Adams Co. 8.00. ? . Lange's parish in Valparaiso 6.00. P. Evers' parish in Adams Co. 8.24 & 5.61. P. Seemeyer's parish in Schamm 16.00. ? . Stub- natzys Gem. at Convo 2.55. Christmas coll. of ? . Michaels Gem. in Göglein 29.00. Desgl. of P. Dreyers Gem. in Fort Wayne 27.68. P. Maiscks Gem. an Gar Creek, 2 Collecten, 7.55. P. Kleists Gem. in New Haven 6.00. ? . Größ-s Gem. at Fort Wayne 81.46. P. Gößwetr-s Gem. at Vincennes, Weibnachtscoll., 16.20. ? . Schöneberg-s Gem. in La Fayette 38 30. I? . Dreyer-s Gem. at Lancaster 7.48. P. Jox-s Gem. at Logansport 13 00. P. Evil-s Gem. at South Ridge, Defiance, 11 00. Collecte on Herm. Frankes half time in Hoagland 4.57. ? . Horst's gem. in HMiab 13.00, bet Dublin 2.55. ? . Schmidts Gem. in Seymour 16.00. From Fr. Sieving's Gem. in Farrfield Centre 12.50, Weidnachtscoll. of Gem. 8 25. Christmascoll. of Fr. Jungkuntz's Gem. in North Judson 6.37. ? . Dank- wortbs Gem. in Cleveland 17.25. ? . Niemann's Gem. that. 117.00. Reformation feastcoll. of Fr. Sauer's Gem. in Fort Wayne 57.64, Christmas coll. 136.12. ? . Walker's Gem. in Cleveland, Christmas coll., 16.92. ? . Kunsckik's Gem. in Lsslie 7.00. Fr. Kaiser's Gem. in Julietta 5.88. By Bro. Schaefer's Gem. in Jonesville, Easter coll. 5.60, Christmas coll. 3.84. Fr. Kuebn's Gem. in Dudleytown 4 25. (S. -773.16.)

For the nrtileidende Glaubensgenossen in Sachsen 2c.: W. Muchow in Cleveland 2.00.

For the Gem. in Council Bluffs, Iowa: ? . Evers' Gem. in Adams Co. 7 87.

For the congregation in Hubbard, Iowa: By Fr. Henkel in Aurora 10.00.

For inner mission: part of the mission festival coll. in k. Hafner's congreg. in Jnglefield 80.00. W. H. of Fr. Zorn's congreg. in Cleveland 5.00. Mrs. Meyerding in Fort Wayne .50. By C. Gradl, Mission hour coll. on Cold Ware Road, 1.65. k. Bergs Gem. in Adams Co. 8.00. By P. Evers of C. G. sr. in Avams Co. 2.00. W. Muchow in Cleveland 1.00. ? . Sauers Gem. in Fort Wayne, ges. in Missionsst., 40.00. Part of Harvest Festival coll. of Fr. Zollmann's Gem. in Bear Creek 7.16. Unnamed (Postst. Mncennes) for Mission in the West 2.50. (pp. -97-81.)

For Negro mission: part of the mission festival coll. in ? . Hafner's congregation in Jnglefield 20.00. ? . "Schäfers Gem. in Waymansville 5.70. Dora Griese in Cleveland .25. Fräulein W. Glöh in Valparaiso 1.00. Ges. in Missionst. in k. Sauers Gem. in Fort Wayne 20 00. Unnamed (Postst. Vincennes) 2.50. Potthoff Sr. in Logansport 1.00. P. Jox in Logansport 1.00. By P. Henkel in Aurora 2.00. From Mffsionsbüchse in ? . Schmidts Gem. in Seymour 1.50. G. Fürbrff in P. Weseloh's Gem. in Cleveland 1.00. Part of the Harvest Festival Coll. of U. Zollmann's Gem. in Bear Creek 7.17. Harvest Festival Coll. of P. Eirich's Gem. in Jonesville 8.44. (pp. -71. 56.)

For Jewish mission: part of the mission festival coll. of ? . Hafner's congregation in Jnglefield 20.00. Dora Griese in Cleveland 25.00. Ges. in mission hours in ? . Sauers Gem. in Fort Wayne 15.00. G. Fürhoff in Cleveland 1.00. Tbeil of Harvest Festival coll. of ? . Zollmann's Gem. in Bear Creek 7.17. (Summa -43 42.)

For English mission: part of mission festival coll. in ? . Hafner's church in Jnglefield 10.45.

For Emigr.-Mission in N w Uork: U. Lothmanns Gem. in Akron 5.00. From the mission fund of Fr. Frank-s Gem. at Fort Wahne 10.00. Tbeil of Ertlifestcoll- of Fr. Zollmanns Gem. in Bear Creek 4 66. Reformation Festcoll. of ? . Eirich-s Gem. at Jonesville 5.19. (p. -24.85.)

For Einig r.-Mrssion in Baltimore: By P. Daib, Hockzeitscoll. at C. K äfft in Friedheim, 8.09. Part of Harvest Festivalcoll. of U. Zollmann's Gem. in Bear Creek 2.50. U. Lange's Gem. in Valparaiso 2.25. (S. -12.84.)

For poor students in St. Louis: R. in Friedheim for E. Block 5 00. Grandfather Griebel in ? . Zschochc's comm. in Marion Township for Sam. Glaser 10.00. From a friend for E. Block 1.00. Through Fr. Gross in Fort Wayne from Gem. members 33 65, from Women's Club 10.20, sent on C. Walba's wedding 6.15. C. L. G. in Cleveland 1.00. (S. -67.00.)

For poor students in Sprmgfield: P. Schaefer's Gem. in Waymansville 5.35. N. N. tn N. 1.00. P. Mohr's Gem. in Jnglefield 5.45. Women's Club in ? . Gross' Gem. in Fort Wayne 20.00. (p. -31.80.)

For poor students in Fort Wayne: ? . Dankwortb's congreg. in Cleveland for I. Dunkel 10.15. ? . Berg's church in Adams Co. for H. Lobeck 6.50. By ? . Schmidt in Elyria for H. Hase- rodt: by etl. men sr. Gem. 12.25, of the young men 8.75, of the maidens 17.50. By the same for A. Rambach : of ? . Rauhs Dreieinigk.-Gem. in Sugar Grove 2.00, Jakobus-Gem. 3.00, F. Peters jun. in Elyria 1 00. (S. -61.15.)

For poor semtn arists in Addison: ? . Langes Gem. in Valparaiso 6.00. From the Lutberstrftung of St. Paul's School at Fort Wayne 11.75. (p. -17.75.)

To budget in St. Louis: ? . Dreyers Gem. in Lan- easter 14.58.

To the budget in Springfield: half of the reformation fixedoll. in ? . Huaes Gem. in Brtar H'ü 3.50.

For laundry fund in Springfield: S. in Toledo.50. Mrs. T. tn P. Niemann's comm. in Cleveland 2.00. (S. -2 50.)

To house b alt in Fort Wayne: Fr. Kretzmann's comm. at Farmers Retreat 21.00.

To the household in Addison: half of the Reformation Festival coll. of P. Hugr's Gem. in Briar Hill 3.50. ? . Weseloh's Gem. in Cleveland 14.50. (p. -18.00.)

For laundry fund in Addison: women's club in k. Nietdamms Gem. in La Porte 10.00.

For the orphanage in Addison: By ? . Handle in Aurora 6.00. By ? . Heid von Gliedern in South Bend & Mlsbawaka 4 00. Skulmädchen Verein in ? . Zagels Gem. in Van Wert 5 27. (p. -15.27.)

For the orphanage in Wittenberg: Mrs. Dettmer sen. in Friedheim 1.00, Adelt., Martin and Friedr. Daib das. 1.00. (S. -2.00.)

For Waisephaus near Pittsburgh: Christabendcoll. in P. Hugos Gem. in Brtar Hill 7.65.

For the orphanage near St. Louis: Teacher Strieders school children in Fort Wayne 1.75, Teacher Riedels school k. that. 2.88, Teacher Strieders school k. 1.00. By P. Henkel in Aurora 6.00. By Lehrer Zitzlaff in Evansville of s. school k. 10.25. Mr. & Mrs. Joh. Hafendörfer 2 00. Teacher Roschers school k. in Fort Wayne 2.50. (S. -26.38.)

For the orphanage in Boston: through Fr. Gross of Emanuels congreg. at Fort Wayne 30.00. Christmas coll. of Fr. Zollmann's congreg. to Bear Creek 22.53, Mrs. ? . Zollmann 5.12. (p. -57.65.)

For the deaf and dumb: Fr. Gross' Gem. in Fort Wayne 68.70. By Fr. Mohr, at H. Böbne's wedding in Jnglefield ges., 5.55. C. T. from Logansport 3.00. G. H. D. from ? . Niemann's Gem. in Cleveland 1.00. (p. -78.25.)

For the widow's fund (Districts - Unterstützungskasse) : ? . Lothmanns Gem. in Akcon 7.00. P. Scheips Gem. in Ho- bart 6.88. P. Schäfers Füalgem. in Waymansville 2.15. k. Niemann in Cleveland 2 00. Mrs. Meyerding in Fort Wayne .50. Lehxer Lange's school children in Cleveland 6.00, teacher Gockel's school k. that. 5.65. From a friend through W. and W. tn Pomeroy 1.00. P. Zschoche's comm. in Marion Townsh. 15.00. P. Niethammer's Gem. in La Porte 20.54, H. K pp das. 2.00, Mrs. Hausheer das. 2.00. P. Horst in Hckliard 5.00. ? . Rupprecht's comm. in North Dover 9.20. B. B. club in k. Zorn's comm. in Cleveland 5.00. By ? . Mohr, on H. Boehne's wedding in Jnglkfield ges., 5.50. teacher Ries in Frieb- beim 1.00. W. Muchow in Cleveland 2.00. Unnamed by C. Grahl .50. Bernreuther in Friendship 1.00. ? . Sitzmann in Norlb Amberst 5 00. Unnamed (Postst. Vincennes) 5.00. k. Kleist's comm. in New Haven 8.00. P. Schmidt & comm. in Elyria 20.00. U. Gößwem's comm. in Vmcennes (general) 15.60. I. Kahl in La Fayette 5.00, Denbardt the. 1.50, M. Schnatble 2.00, I. Schnaible 1.00. C. T. from Logansport 3.00. P. Böses Gem. to South Ridge, Defiance, 14.79. U. Diemers Gem. in Peru 8.35. ? . Weseloh's Gem. in Cleveland 14.50. Werhnachtscoll. of P. Zimmermann's Gem. in Pur- cells Station 5.50. G. Fürhoff in Cleveland 1.00. Unnamed by U. Wefeloh in Cleveland 2.00. ? . Jungkuntz in North Judson 2.00. By U. Lothmann of W. Prange in Akron 1.00, Mrs. N. N. das. 1.00. P. Zollmann in Bear Creek 4.00. Communion coll. in ? . Zollmann's Gem. in Bear Creek 5.08. Pfivgstcoll. by Fr. Eirichs Gem. in Jonesville 5.58. By ? . Niemann in Cleveland by N. N. .50, H. 1.50, Young Fr. D. & Mrs. T. 1.00 each. teacher Conzelmann in Julietta 4.00. k. Schmidt's Gem. in Indianapolis 23.25, Ferd. Köppke from his. Gem. 1.00. (p.-263.07.)

Fort Wayne, Dec. 31, 1885. d. W. Röscher, Cassirer.

Revenue to the Eastern District's coffers:

For the synodical treasury: by sr. Em. congreg. in Baltimore -39.65. congreg. in Walkers 18 30. congreg. in Richmond 10.00. congreg. in Ellicottsville 8.30. St. John's congreg. in Brook- lyn 15.00. Matlb.-Ghent, in Allegheny 28 21. St. Martin's congreg. in Baltimore 28.28. Gcm. in Wolcottsville 7.30. congreg. in Washington 12.00. congreg. ? . Zimmermanns 3.24; by same from s. Relief Society 6.76, from sr. St. Job. congreg. 2.18. congreg. in Farnham 6.80. congreg. in Tonawanda 8.32. (Summa -194.34.)

For the progymnasium in New Uork: Gem. P. Koenigs 13.60. St. Mark's congreg. in Brooklyn 6 00. Women's club of Gem. in Paterson 5.00. R. Lange in Baltimore 5.00. Collected through the children's paper 5.80. Gem. in College Point 7.00. (P. -42.40.)

For inner mission: from the missionary box of the congreg. in Schenectady 5.00. congreg. tn Ell cottsviue 3.70. R. Lange in Baltimore 10 00. Through the Children's Journal ges. 5.43. Emanuels congreg. tn Baltimore 16.52. (p. -40 65.)

For emigrant mission in New York: By Kaff. Roscker in Mittl. Dtstr. 1.00. Gem. in Richmond 4.56. (p. -5 56.)

For the emigrant house: Rob. Lange in Baltimore 5.00. By Kassirer Schmalzriedt in Michigan-District 6.72. (S. -11.72.)

For emigrant missio'n in Baltimore: by Kaff. Schmalzriedt in Mckigan District .58.

For Jewish mission: Mrs. M. Sudmetrr tn Schenectady 3.00. W. Schaumlöffel in Baltimore 3.00. By Kassirer Schmalzriedt in Michigan-Distr. 4.00. By Kaff. Meyer in Westl. Drstr. 24.50. N. N. in Albany .25. E. Felder in Baltimore 5.00. St. Mark's parish tn Brooklyn 15.00. By Kaff Röscher tm Mtrtl. Distr. 9.50. comm. tn Allen Centre 3.00. (S. -67.25.)

For Negro mission: Through ?. Sieker of N. N. 1.00. From the missionary box of the congreg. in Schenectady 5 00. congreg. tn Allen Centre 3.50. St. Mark's congreg. in Brooklyn 15.00. E. Felder tn Baltimore 5.00. N. N. in Albany .50. Through the children's leaflet ges. 10.00. St. Paul's congreg. in Baltimore 15.85. W. Schaumlöffel there 3.00. Mrs. M. Sudmeicr tn Schenectady 3.00. (S. -61.86.)

For Mission in the East: R. Lange in Baltimore 5.00. E. Felder that. 5 00. Gem. P. Walkers 10.00. (S. -20.00.)

For mission in New Uork City: St. Mark's comm. tn Brooklyn 3 p.m. Missionary hours - Collecte tn the comm. k. Köntgs 8.00. By ?. King by Mr. Mueller 5.00. (S. -28.00.)

To seminary building in Addison: Emanuels comm. tn Baltimore 200.00. Through Children's Leaf ges. 19.30. comm. in Cobocton, 3rd contribution 12.50. (p. -231.80.)

For the community in Uttca: By Kaff. Röscher in the Middle District 13.27.

For the congreg. tn Ro "best: By Fr. Sieker of sr. Matthäus-Gem. in New Uork 48.50. Gem. ?. Kings 23.00. (p. -71.50.)

For the Netsepredigerkasse: N. N. in Albany .25.

For the widow's fund: Trinity Congregation in Buffalo 25.80. M. A. C. tn Baltimore 2.00. From the fund for organized charity. Matthäus-Gem. in New Uork 50.00. ?.. Sieker 15.00; by dens. of N. N. 6.00. ?. Schulze 2.00. Mshlbom in Schenectady .50, Mrs. M. das. 1.00. congreg. tn Wellsville 3.50. congreg. in Richmond 7.86. congreg. in Port Richmond 4.05. By P. Stürken of s. Virgins' Association 10.00, Women's Association 5.00, Mrs. N. N. 5.00, S. S. S. 2.00,

by himself 5.00. Men's and Young Men's Association of the Albany congregation 12.17; by a Lutheran that. 5.00. I. R. Nie- baum in Pittsburgh 5.00. Women's Association in U. Beyer's Gem. 10.00. ? Walker 5.00; by dens. of Mrs. M. K. 5.00. St. Andrew's - congregation in Buffalo 33.00. P. Hochstetter 5.00. (S. H224.88.)

For sick pastors: N. N. in Albany .25. R. Lange in Baltimore 5.00.

For the Springfield seminar: Zions Comm. in Boston 19.13.

On seminary construction in St. Louis: N. N. in Buffalo 2.00.

For Wartburg Heimath in East New York: Zion Gem. in Schenectady 9.30.

For the Deaf and Dumb Institution: E. Felber in Baltimore 5 00, W. Schaumlöffel das. 3.00. Zions congreg. in Schenectady 9.00. Cohocton congreg. 7.53. (24.53.)

For the Lutheran Free Church in Germany: St. Pauls-Gem. in Baltimore 15.86. Through the Kinderblatt ges. 1.00. E. Felber in Baltimore 5 00. Through Kaff. Röscher in Mittl. Distr. 21.00. (p. K42.86.)

For poor students in Springfield: E. Millitzer in Kingsville 5.00; from dems. for Her 5.00. Gem. in Wkllsville for H. Restin 2.00. By ? Stinken from s. Virgins' Club 10.00, from s. Women's Club 5.00, N. N. 5.00, on Joh. Schaaf's wedding ges. 5.00, S. S. S. 2.00. For Job. Koßmann: from the Women's Association in P. Stürkens Gem. 21.00, Mrs. Treidr 3.00, Mrs. Henel 5.00. For Fried. Meusckke: from the women's club in k. Stürkens Gem. 21 00, Mrs. Treide 3 00, N. N- 2.00. R. Lange in Baltimore 5.00. Teacher Krieger in Baltimore 1.50, Mrs. E. Sckwaab das. 2.00. (S. G102 50.)

For poor students in Fort Wayne: R. Lange in Baltimore 5.00. By ? Strengths from s. Women's Association for Fleckenstein 25.00. Women's Association of U. Koenigs for Mertz 8.00. From etl. members of Dreifaltigkeits-Gem. in Buffalo for Geza Mattbatdez 30 00. (S. Å68.00.)

For poor students in St. Louis: By ? Stürken from the Women's Association s. Gem. 5.00, from the Young Women's Association 10.00, N. N. 5.00, on Joh. Schaaf's wedding s. 5.00. Unnamed in Albany .50. R. Lange in Baltimore 5.00. I. G. Schlerf in Washington 5.00. (S. H35.50.)

For poor students in Addison: Women's Association of the Gem. k. Königs for Re sig 8.00. women's club of the Gem. in Paterson for A. Miller 5.00. Durck P. pieces of N. N. 6.00. women's club of the Gem. ? Stürkens for L. Koßmann 21.00. R. Lange in Baltimore 5.00. (S. S45 00.)

For the orphanage near West Roxbury: From A. Gauss' Savings Fund .57. congregation in Wellsville 4.00. School children of St. Mark's congregation in Brooklyn 20.00. School children of St. Paul's congregation in Baltimore 12.50, Mrs. Treide 5.75, S. S. S. 2.00, E. Felber 5.00, R. Lange 5.00. Sent through the children's paper 20.00. St. Matthew's congreg. in New Dork 2.00. I. G. Scklerf in Washington 5.00. Durck ? King by M. Meier 5.00, Mrs. U. King 1.00, by s. Confirmands for Christmas 10.00. Mrs. Gombert in Wolcottsville 1.00. W. Schaumlöffel in Baltimore 3.00. By Kaff. Lrbmalzriedt in Michigan District 23.33. Zions-Gem. in Schenectady 9.00. Mrs. M. Sudmeier that. 2 00, from C. u. A. Sudmeier's piggy bank 2.50, Mrs. L. N tzschn- mann 1.00. Supplement from confirmands U. Koenig's 4.00. School children of Em.-Gem. in Baltimore 11.52. By k. Zcmmerrmann from s. Hcfsverein 5 00. (p. H160.17.)

For the orphanage near Pittsburgh: R. Lange in Baltimore 5.00.

For an orphanage to be established near New Uork: R. Lange in Baltimore 5 00, N. N. the. 100.00. Women's Association of the comm. in Paterson 5.0" (p. HH0.00.)

For the orphanage near St. Louis: E. Felber in Baltimore 5.00, R. Lange this. 5.00. Durck the children's sheet ges. 25.00. W. Schaumlöffel 3.00. (S. K38.00.)

For the orphanage near Wittenberg: W. Schaumlöffel in Baltimore 3.00.

For the Orphanage In Addison: N. N. in Baltimore 6.00, R. Lange this. 5.00. By the Children's Sheet ges. 25.00. W. Foam Spoon 3.00. (S. G39.00.)

Baltimore, Dec. 31, 1885. c. spilman, cassier.

Revenue to the Nebraska District's coffers:

For the synod treasury: By Hin. D. Zimmermann of U. Bode's congregation H26.07. Durck I? L. Huber from sr. Joh.-Gem. 9.50. By P. I. Meyer of sr. Bethlehem parish 3.50. By Fr. A. H. Cämmerer from the collection bag of his parish 7.70. By Fr. Gem. 7.70. By P. M. Adam, Reformation Festival coll. sr. Filiale, 1.75. By U. Fr. König from sr. Gem. 13.30. By U. A. F. Ude, Christmas coll. sr. Gem., 8.02. By k. I. P. Kübnert, desgl-, 8.25. By ? S. Meeske, desgl. 9.50. By P. F. Düver, desgl. 9.03. By ? Harms of sr. Lions-Gem. 12.00. (p. H108 62.)

For the seminary building fund: By ? R. H. Biedermann from sr. Gem. 38.00.

For the orphanage near St. Louis: By L. Huber from sr. Joh.-Gem. 8.00. By P. Hostus from s. school children and Wilhelm and Doris Boldt 4.65. Durck H. Cämmerer, Wechnachts Coll. sr. Gem., 6 71. by ? Oetting by A. C. and A. 1.00. (p. S20.36.)

For the orphanage in Addison: By ? A. Hofius by s. School children and W. and Doris Boldt 4.00.

For poor students in St. Louis: By ? A. H. Cämmerer, communion coll. sr. Gem., 5.00.

For poor students in Springfield: by ? A. H. Cämmerer, Harvest Festival Coll. sr. Comm., 4.00.

To the new building in Addison: By ? I. Meyer from sr. Betklehems - Gem. 6.75. By V. A. Hofius of sr. Gem. 100.00. By ? C. Skubkegel of two members sr. Jmm.- Gem. 4.00. (S. KN0.76.)

For sick pastors and teachers: By G. Grüber and sr. Gem. 10.80. By P. A. F. Ude from sr. Gem. 4.44. By ? A. Bergt from sr. Gem. 12.05. By ? F. Düver, Christmas coll. sr. Branch 3.41. (p. K30.70.)

For wcttwn and orphans: By ? H. Webking from sr. Gem. 4 00. By ? A. H. Cämmerer from the Kungel-beutel sr. Gem. 7.00. By ? F. Düver 2.00. By P. M. Adam 2.00. By P. G. Weller from the bell bag sr. Zions-

Gem. 10.00, harvest festival coll. sr. Jmm. comm. 5.15, by N. N. .85. by ?. Burmeister by H. G. 1.15, By R. H. Biedermann by sr. Gem. 14.00. By P. I. P. Kühnert 1-00. By P. A. H. Cämmerer by Mrs. E. Werner 2.00. By k. C. H. Becker 3.00. By P. F. König, New Year's coll. sr. Gem., 11.75. (p. -63.90.)
 For inner mission: By L. Huber of sr. Branch in West Blue 6.00. By ?. L. Meyer from sr. Bethlehem congregation 2.26. By ?. H. Wehkmg from sr. Gem. 8.00. By k. C. H. Becker of sr. Pauls-Gem. 9.50. (p. -25.76.)
 For negro mission: By Hüsemann from Mrs. Dttt- mar 1.00.
 For the deaf and dumb: By King of s. Gem. 5.29.
 For the Free Church in Saxony: By ?. G. Enbres of sr. Joh.-Gem. 11.00.
 For the comm. in Omaha: By ?. A. Hofius by H. Pannrng 2.50.
 For the congregation in Lincoln: By A. Hofius from sr. Gem. 16.50. Total -447.39.
 Omaha, Jan. 4, 1886, F. C. Fest "er, Cassirer.

Incoming to the Coffee of the Western District:

For the synodal treasury: By Mr. Geißler of ?. Krämer's congregation in Humboldt -3 90. From ?. Heyne's congregation at Lake Creek 15.00. 1?. Mießler's parish at Des Peres 15.20. k. H. C. Rohlfing's Gem. at Carrollton 11.35. ?. Jehus Gem. in Kansas City 13.00. P. Demetrios Gem. in Perryville 10.85. k. Nethings Gem. in Lincoln 18.00. By Sandvoß of Gem. to Augusts 3.50, Gem. to Appleton City 3.25. sk. Schülke's Gem. in Palmyra 9.30. By I'. Hafner in Leaven- worthy by sr. Gem. 15.70, Mr. F. W. Scheer .50, Miss I. Schott 3.00. ?. Schalters Gem. in Cape Girardeau 12.40. k. Hütchen's comm. in Drake 6.30. I?. Pröfcs Gem. in String town 5.00. ?. E. A. Frese's Gem. in Hanover 10.14. By k. Cousin in Atchison from sr. Gem. 11.20, from God's box .50. Pennekamp's Gem. in Topeka 15 00. 1?. Nützels Gem. in West Ely 10.00. ?. Left's parish in St. Louis 55.30. Jungck's parish near Chepstow 5.00. ?. Lentzsch's parish in Craig 7.50. By Mr. Umdach von Wangerin's parish in St. Louis 19.50. ?. Griebel's parish in California 6.05. I?. Meyers' church in Friedheim 8.00. ?.. Grupes' parish in Eisleben 5.00. k. Scholz's parish in Norborne 3.50. ?. Walther's community in and near Brunswick 6.00. By ?. Skust of sr. Jmm. comm. at Lockwood 6.15, sr. Zions-Gem. at Lockwood 2.96. By Mr. M. C. Barthel of Mr. I. G. Höhne in Metra, Jnd, 1.00. k. Maack's Gem. at St. Charles 12.00. By Pres. Biltz of sr. Gem. in Concorioa 25.00. ?. Drögemüller's congregation in Millwood 4.00. By Ledrer Kunz of ?. Wangerin's congregation in St. Louis 37.00. (p. -397.05.)

For college maintenance: k.Zschoches Gem. in Frohna 42.25.

To the new building in Addison: U. Zsch oches Gem. in Frohna 29.00. By Hrn. C. A. Frey in Denver, Col. 1.00. By Praeses Butz from Wittwe Niermann 1.00. ?. Polack's parish at Uniontown, 7.00. By?. Schülke from Mr. Chr. Heinze, 2.00, W. Schneider, 2.50, I. Drescher, 5.00. ?. Matches' Gem. at Jackson 6.00. (p. -53.50.)

For inner mission in the West: N. N. in Larimore, Dak., 4.99. By ?. Koch in Lutberville, Hockzeitcoll. in Mr. Eo. Buehring's home, 11.30. By Pres. Biltz of Mrs. Rab, Sr. 1.00. ?.. Becker's comm. at Fairview, Kans. 2.08. By ?. Sandvoß by sr. Gem. at Appleton City, 3.25. k. Bunny's gem. at Red Oak 1.00. ?. Matches' gem. at Jackson 7.65. ?. Müller's parish at Wellsolle 2.60. By Mr. Umbach of ?. Wangerin's parish at St. Louis 6.66. U. Lehmann's parish at Horine Station 1.00. By Pres. Biltz of sr. Gem. in Concordia 15.00. ?. Drögemüller's congregation in Millwood 6.40. (p.-62.93.)

For Negro Mission: From Mr. E. A. Frey tnDenver 1.00. By Meyer in Frieddeim ans dem Klingelbeutel 1.00.

For the widow's fund: By Fr. H. Lükec from Mrs. Friederich at Hepler, "Gratitude offering for recovery", 1.00. By Mr. E. Roschke in St. Louis from N. N. 1.00. By k. O. Hanser in St. Louis by Mr. E. Jungbans 3.00. ?. Polacks Gem. in Untomown 7.00. By P. Nothing from Mr. Heinr. Keuper, Louis Kreißler sen. and Unnamed each 1.00. By ?. Hafner by Miss I. Schott 1.00. Heynes Gem. in Lake Creek 15.00. ?. Profs. Gem. in Stringtown 5.00. By God's box of Gem. U. Veters 5.00. I?. W. Meyer in Macon City 3.00. By ?. Janzow by Mr. Chr. Dayl 2.00. By I?. Nützet in West Ely 5.00. St. Louis Lebrer Conference 5 50. U. Barthels' Gem. in St. Louis 10.40. k. Fackler in Canton 4.00. By Pres. Biltz of sr. Gem. in Concordia 23.85. by Wittwe Niermann, Wittwe Hencke and W. Heinrich Stünkel 1.00 each, by himself 1.50. by ?. Lertzsch in Craig by G. Hear 4.00, H. Thürmau 1.00, Fr. Döbveling, H. Stünkel, A. Asendorf, W. Jdeker, Wittwe Jde- ker and Emma Voltmer each .50, Ed. Döbbeling, Fr. Ernstmg, A. Thürmau and Wittwe Thürmau .25 each, H. Tvürmau .45, A. Thürmau .15 and Mrs. U Lentzsch 3.25. U. Kogler's Gem. in Orange, Cal, 9.15. P. Dörrngs Gem. in Midoleton, Oreg. 5.00. By ?. More in Fnedheim by N. N., 1.00. ?. Bus- zin in Linnwood 2.00. by sr. Gem. 4.50. P. Grupes Gem. in Eisleben 4.00. Willes Gem. at Concordia 14.90. ?. Walther's parish in and near Brunswick 5.00. P. Lehmann bci Horine Station 2.00. By Mr. Barthel from Mr. I. G. Höhne in Metea, Jnd. 1.00. (p. -160.65)

For the orphanage near St. Louis: From Mr. Brockmann in Links Gem. in St. Louis 3 00. From Mr. E. A. Frey in Denver 2 00. By ?. O. Hanser from the schoolchildren of teachers Käppel, Zaget and Fräulein Bertram 17.00, from the schoolchildren of teacher Günthers and Frau Leesers 6.50. ?.. Grimm's Gem. in Washington 6.25. By ?. Hafner by M. Orlowsky 1.00. ByVetter by Fr. Stäge- mann 1 00, by Lina S. and Maria L. .50. By P. Nütze! in West Ely 4.25. By Lehrer Deffner in St. Genevieve 6.00. By Schuft by Hrn. Heinr. Schnell sen. 1.00. By Hrn. Barthel by I. G. Höhne .25, by Wart. Höhne 1.00. (p. -49.75.)

For sick pastors and teachers: By Mr. Barthel of Mart. Höhne 1.00.

For the deaf and dumb: Through Fr. Hüsch, Hochzeitssvll. bet Hrn. G. Heidbrtnk, 4.20. Through Fr. Vetter von Fräulein E. Höck 2.00. (p. 86.20.)
 For poor students in St. Louis: From Mr. E. A. Frey in Denver 1.00. Through Mr. Barthel from I. G. Höhne 1.00. (p. 82.00.)
 For poor students in Springfield: By Fr. Nething in Lincoln from Unnamed and from Mrs. Schulz 1.00 each.
 For the comm. in Sedalia: P. Grimm's comm. in Washington 5.00.
 For the Gem. in Strong City: By P. O. Hanser by Th. Jörn .50. By Kassirer Bartling 5.00. (S- 85.50.)
 St. Louis, Jan. 6, 1886. H. H. Meyer, Cassirer.

Incorporated into the Wisconsin District Caste:

For construction and debt retirement in Milwaukee: From the municipalities of Wk.: Ph. Wambsganß in Hancock 84.50, I. G. Grüber in Golden Lake and Dousman 4.00, A. E. Winter 1.00, C. Damm in Bloomfield 14.24, on Wolf River 8.76, Ed. Theel in Crystal Lake, Newton, Germania and Mecan 25.00, E. Grothe 10.00, G. Rosenwinkel 3.25, Herzer in Plymouth 9.00. (P. 879.75.)

For salaries of professors: From the communes of the Wk.: C. Seuel at Kilbourn 3.62, A. G. Döhler 3.00, F. Schumann at Watertown 3.06, I. G. Grüber at Golden Lake and Dousman 4.00, Ed. Theel at Crystal Lake, Newton, Germania and Mecan 8.00, H. Svregeler at Milwaukee 93.00, Herzer at Plymouth 16.65, Ph. Wambsganß at Adelt 18.50, at Batavia 6.00, D. Kothe, upper Gem. 13.00, lower 7.60, Georgit at Cedarburg 7.35, at Fredonia 2.25, I. G. Nützel 18.90, Friederike Dobberpbul 2.00, G. Wolläger 10.00, W. Wehland 2.00. (S. 8218.93.)

For emigrant mission in NewAork: Fr. F. Wesemann's parish in Grafton 14.06.

For internal mission of Wisconsin district: P. F. Wesemann's comm. in Grafton 13.49, P. A. E. Winter's comm. in Logansville 7.73, Karl Wenzel 1.00, Trinity comm. in Rantoul 5.00. (S. 827.22.)

For Student Naumann in St. Louis: From Sheboygan by W. Kroos: 10.00 each from W. Kroos, 3.00 each from F. Rönitz, Bodenstern, 2.00 each from Wetzel, C. Rönitz, 1.50 each from R. Firz- laff, E. Zimmermann, Oetlmg, 1.00 each by A. Winter, Köhn I, Kaufmann, R. Bollmann, M. Winter, X. Zurheide, Nagel, Schneidewind, F. Zimmermann, Knocke, I. Jung jr., W. Jung, Kent, Krüger, Heinecke, H. Köhn, Schräb, C. Bollmann, Hinz, Schmidt, M. Kroos L Co, .50 each from Mattmann, Weltzin, Niekisch, Prange, Pfrenzer, Otto, Käsewitter, Stahl, Wiehn. (S. 850.00.)

For Ad. List in Addison: Wedding coll. at Pantzlaff 4.00.

For A. Gresens in Springfield: U. Wambsganß' Gem. in Hancock 8.00.

For the deaf and dumb: P. L. Schütz's Gem. in Read- field 5.10. 1? W. Hudtloff's parish in Belle Plaine and Richmond 4.17.

For the synodal treasury: From the congregations of the Wk.: C. Baumann 19.00, G. Rosenwinkel 3.05, F. H. Netckmann in Manville 2.00, I. M. Hiebei in Wilson 10.15, in Sheboygan Falls 6.10, Th. Wichmann at Freistadt 18.61, G. Löber at Milwaukee 20.70, Th. F. Finke 4.70, E. Grothe 8.00, Georgit at Cedarburg 5.00, W. Rebwinkel 4.60, F. B. Arnold 4.14, A. G. Döhler 5.00. (S. 8111.05.)

For the orphanage in Wittenberg: Mrs. N. N. .25, Mrs. Hagemann .25, wedding coll. at A. Janke in Oshkosh 4.01, bet E. Heines das. 7.35, P. Jul. Badke's gem. in Arcadia 5.61. Of teacher's pupils: C. Weigle 1.70, L. Wißbeck 7.00, I. Wegner 6.20, Geo. Steuber 2.00, Mrs. Minna Damköhler 2.00, teacher Runner's pupils 4.45, W. Rusch .25, Miss Ruperti 1.40, Laura Runner .25, P. G. Rosen- winkels Gem. 5.50, P. Herzers Gem. in Plymouth 10.23, Coll. at the funeral of I. Prohl in Freistadt 2.14, P. I. G. Nützels Gem. in Oshkosh 16.00, Oscar and Adolf Damköbler 1.00, Karl Löber and his two little sisters 1.00. ? Rehwindels Gem. 2.14. (p. 880.73.)

For the orphanage in Addison: Oscar and Adolf Damköhler 1.00.

For Negro mission: Coll. on the wedding of W. Ratke and Eitse Ahlers 8 80th P. P. Plaß' Gem. 4.25. (p. 813.05.)

For poor and sick pastors and teachers: U. I. G. Nützel's congregation in Oshkosh 5.92, P. I. G. Gruber's congregation in Golden Lake & Dousman 4.00. (P. 89.92.)

For U. F. Eggerts Parish: Mrs. M. Damköhler 2.00.

For the Free Church in Saxony: Mrs. Brz .50, Mrs. Pritzlaff 2.00.

For construction in Addison: P. Th. Wtchmanns Gem. in Freistadt 45.50.

For poor students in Milwaukee: P. F. Schumann's Gem. in North Prairie 2.80, P. I. G. Gruber's Gem. in Golden Lake and Dousman 5.00.

For the widow's fund: from Wk. parishes: F. Keller in Racine 8.16, I. G. Grüber in Golden Lake and Dousman 2.00, D. Kothe, upper 19.77, lower 18.20, I. G. Nützel in Oshkosh 5.93, I. M. Hieher in Sheboygan Falls 5.70, at Wilson 4.00, Ed. Theel 5.00, H. W. Leßmann 6.00, F. L. Karth at Herman 15.00, E. C. Georgit at Cedarburg 4.65, F. B. Arnold 11.36, W. Hudtloff at Belle Plaine and Richmond 3.00. Of the cl? : G. Präger 1.00, A. E. Winter 1.27, W. Endeward 5.00, G. Kühle, I. L. Osterhus, I. Strasen, H. Sprengeler, I. Schütte, Dir. C. H. Löber 4.00 each, from the Leurers: C. Bartelt, G. Bärlin, I. C. F. W. Bock, H. F. Adrens, I. Partenfelder, P. Rage, Geo. Steuber, I. Schmidt, Chr. Weigle, 8. Wißbeck, I. Wegner 4.00 each, W. Grothman 3.00, Jul. Brz.50, wedding coll. at Nich. Korb 8.00, Mrs. Neigen- find in New London 2.00. Of etl. members of Trinity congreg. in Milwaukee 141.25. P. A. G. Döhler 2.00. I". F. B. Arnold 5.00. By P. Ph. Wambsganß from G. Großmehl 10.00, Mrs. Damköhler 1.00, Oskar and Adolf Damköhler 1.00. (p. 8357.79.)

To the budget in Milwaukee: ? I. G. Gruber's comm. in Golden Lake and Dousman 4.00, N. N. in Burnett 1.00. (S. 85.00.)

Milwaukee, December 31, 1885. C. Eißfeldt, Cassirer.

Kassenbericht des allgemeinen Kassirers der Prediger- und Lehrer-Wittwen- und Waisen-Kaffe für das Jahr 1885.

	Revenue: Balance from the year 1884	.71
From the general synobalkassirer E. F. W.		
Meier	134.99	
From the widows' fund of the Middle District 194 67 From a member of the same district		4.00
From Unnamed	50.00	
Contributions from the Illinois District	1748.14	
" Western District	775.61	
" Wisconsin District	702.69	
" Michigan District	527.27	
" ">Jowa-District	420.56	
" Minn. & Dak. district- 200.59		
" " Eastern District	71.93	
" Southern District		
" Canada-District		
Debt in cash	.84	

H4S32.00

Issue:

Support to 44 widows and their children in summa: 84832.00

84832.00

Addendum. Although the above report shows a debt of only 84 cents, in reality there was a shortfall of 8530.84 to meet the demands made on the treasury. However, since the treasurer had no other fund to borrow the missing sum from, he felt compelled to deduct the missing amount from the support money to be paid, which caused a not insignificant shortfall, which we should try to make up this year, at least in part.

Sincerely thanking all dear donors in the name of our widows and orphans, and with the request to remember them also in the future,

Bloomington, Ill, Jan. 7, '86, C. F. W. Sapper,

d. Z. Kassirer of the above cash office.

Received for poor students: By Mr. P. Bäse from sr. Zionsgemeinde 85.64 for Hannemann; by Mr. U. E. A. Frese from sr. Gem. 7.16, by Anna and Wilhelmine Munstermann each .50 for Hubert; by Mr. L. Schulze from E. Mehlhorn 1.00 for Schleicher; by Mr. 1?. Leimer from I. Obenhaus 5.00, by Ad. Ritter 3.00 and, ges. on E. Umlang's infant baptism, 5.15; by Mr. 1?. I. I. Walker from the Women's Association sr. Gem. 8.00 and by F. Lindhorst 1.00 for Garser; by Mr. k. Kretzmann, ges. on H. Kuhtmanns Hochzeit, 11.00 for Kuhlmann and, ges. on S. Schulenburgs Hochzeit, 6.00 for I. Kretzmann; by Hrn. P. Smukal of the Frauenverein in Pilot Knob 5.00 for Schlicht; by Hrn. 1?. Bernreuther from sr. Gem. 5.05 for Dahlke; by Mr. U. Welcher of Jacob Walz 2.00; by Mr. U. Kowert, Coll. sr. Gem., 7.50 and Abendmahlsscoll. der Gem. des Hr. U. Brunn 2.50 for Krusche; by the Frauenverein der Gem. des Hr. 1?. Link 6 woolen blankets, 6 bust shirts, 6 Pr. woolen stockings, 21 Pr. underpants; by Hr. P. Buch von sr. Gem. 4.00 for Reftin; by Mr. k. Jox from sr. Gem. tn Delphi 10.00 for Selle; by Hrn. k. Kunschik 5.00 for Oesch; by Hin. F. Werfelmann of Fort Smith, Ark, 5.00; by Hrn. u. Schwankovsky, Coll. sr. Gem., 5.00; *by Mr. Mönning of Sheboygan 4.05 for Hörnicke; by Mr. U. Knies of God's Box sr. Gem. 1.55; by Mr. G. M. Beyerlein in Frankenmuth 5.10; from Mr. k. Heumann's Gem. by H. Glüsenkamp 5.00; by Mr. U. Große of the Women's Association sr. Gem. 2 Quills, 1 Pr. stockings, 6 Pr. underpants, 13 Kffenüberzüge; by Hrn. P. M. Wartens of the Frauenverein sr. Gem. 2 doz. Underpants; by Mr. U. H. Walker of the Women's Association sr. Gem. 2 sacks of bedding and linen; by Mr. P. Stinken of the Women's Association sr. Gem. 21.00, Mrs. Härtet 5.00 and by Fcau Treice 8.00 for Kofsmann, also by the Women's Association 21.00, by Mrs. Treide 3.00 and by N. N. 2.00 for Meuchke; by Mr. U. Drögemüller of sr. Gem. 3.75 for Trapp; by Mr. U. Frz. Weyr from the bell bag sr. Gem. 3.00 for Hellwege.

For the household: By Mr. U. Böttcher of Wittwe Hagebach 2.00. A. Crämer.

Received for poor students: From the Women's Association of the Dretetnigkeits-Dtstrct in St. Lotus: 1 dozen quilts, 1 dtzd. Bust shirts. From Mrs. Wilhelm Schramm there:

Dtzd. Busenbenden, Dtzd. Undershirts. Dtzd. Undershirts, 6th pair of socks, 6 collars, 3 hats. From the Women's Association of the Zion District in St. Louis: 1 dozen bust shirts, 1 dtzv. underpants. From the Women's Association of the Jmmanuel's District in St. Louis: 2 dtzv. underpants, 2 dtzd. Unleihen, 16 pairs of socks. From the Women's Club of Mr. P. I. P. Guenther at Boone, Iowa, 6 bust shirts, 3 pairs of stockings. 3 handkerchiefs. Bertha Schalter.

Received through Mr. P. C. Strasen in Watertown from young men and maidens of his parish 814.00 for Paul Beck; from the valuable women's association of the parish of Mr. P. Kühle here for poor pupils 7 colorful shirts.

Best thanks

Milwaukee, Jan. 9, '86.

Ch. H. Löber.

For poor students received with heartfelt thanks from Mrs. A. Rank in St. Paul, Minn, 1.00. From Mr. F. Schwarz tn Chicago, Ill, 85.00. From Gatscke Bros, tn St. Louts, Wo., 810.00. C. F. W. Walther.

Received for the English - Lutheran mission in the West:

By Kassirer D. W. Röscher H10.45.

St. Louis,-> Jan. 5, 1886. C. F. Lange, Cassirer.

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Report of the Treasurer of the General Synod

From January 1, 1885 to January 1, 1886.

Synod Treasury. Revenue:

From the Western District by Kassirer H. H. Meyer-.-.	-2001	.62
From the Illinois District by Kassirer H. Bartling	3474.53	
From the Middle District by Kassirer C. Grahl and D. W. Röscher.-	3518.34	
From the Wisconsin District by Cassirer C. Eißfeldt	1291.18.	
From the Eastern District by Kassirer I. Birkner and C. Spilman		701.58
From the Michigan - District by Kassirer Chr. Schmalzriedt		1168.26
From the Minnesota and Dakota Districts by Kassirer T. H. Menk		461.64
From the Iowa District by Kassirer H. Tiarks....		350.00
From the Nebraska District by Kassirer F. C. Festner	393.36	
From the Canada-District by Kassirer G. Renfer. >	109	.31
From the Southern District by Kassirer G. W. Frye		
Other revenue		115.73

-13585.55

Surplus of Concordia Publishing 31612.81

-45198.36

Debt on January 1, 1886

8875.12

-54073.48

Issue:

Debt on January 1, 1885-13267 .49

Salary and house rent for Mr. Schwan 1959.96

Salaries of professors & superintendents: in St. Louis 6999.84

in Fort Wayne 7844.00

in Springsiedt 4299.84

in Addison 7532.96

Pension for Prof. Biewend 250.00

Pension for Prof. Lindemann 300.00

Arrears salary & pension for wife

Peacock 350.00

Interest on borrowed money 600.15

Travel expenses of the Aug. President, professors and deputies 342.20

Library, Wasierlicenz, gas bill in St. Louis 304.75

Cabs in St. Louis 702.52

Trigger canal in Fort Wayne 2200.00

Furnishing the washrooms at Fort Wayne 868.00

Spent by the St. Louis Board of Supervisors 1492.70

Spent by the Board of Supervisors in Addison 536.10

Spent by the Fort Wayne Board of Supervisors 2451.04

Spent by the supervisory authority in

Springfield 1571.93

For the Fort Wayne Library 100.00

For the library in Addison 100.00

-54073.48

L. Seminary Building Fund in St. Louis. Receipt:

From the Western District by Kassirer H. H. Meyer-312 .25

From the Illinois District by Kassirer H. Bartling 454.00

From the Middle District by Kassirer C. Grahl and D. W. Röscher 878.48

From the Wisconsin District by Kassirer C. Eißfeldt 35.74

From the Eastern District by Kassirer C. Spilman and Präses Beyer 301.82

From the Michigan - District by Kassirer Chr. Schmalzriedt 79.50

From the Minnesota and Dakota Districts by Kassirer T. H. Menk 20.00

From the Iowa District by Cassirer H. Tiarks.... 1.00

From the Southern District by Kassirer G. W. Frye 4.00

From the Nebraska District by Kassirer F. C. Festner 171.65

From the Canada-District by Kassirer G. Renfer -12 .21

- 2270.65

Debt on January 1, 1886 15243.75

-17514.40

Edition: Debt on January 1, 1885-17514 .40

O. construction fund. Revenue:

From the Western District by Kaff. H. H. Meyer -16 .25

From the Iowa District by Kassirer H. Tiarks - - -17 .95

From the Michigan - District by Kassirer Chr.

Schmalzriedt 26.50

From the Eastern District by Cassirer C. Spilman24 .16

From the Middle District through Kass. D. W. Röscher5 .00

Debt on January 1, 1886	18540.88		
		Issue:	-18630.74
Debt on January 1, 1885-18630	.74		
		v. Seminary Construction Cashier in Addison.	
		Intake:	
Inventory as of January 1, 1885-1096	.85		
From the Western District by Kasstrer H. H. Meyer	3547.75		
From the Illinois District by Kasstrer H. Bartling 9209.84		From the Middle District by Kasstrer C. Grahl and D. W. Röscher	4779.79
From the Wisconsin District by Kasstrer C. Eißfeldt 2946.06		From the Eastern District by Kasstrer I. Birkner and C. Svilmann	2192.16
From the Michigan - District by Kasstrer Chr. Schmalzriedt	1688.03		
From the Minnesota and Dakota Districts through Kasstrer T. H. Menk	803.79		
From the Iowa District by Kasstrer H. Tiarks - - -760	.03		
From the Nebraska District by Kasstrer F. C. Festner 628.26		From the Southern District by Kasstrer G. W. Freye 298.25	From the Canada District by Kasstrer G. Renfer - - 159.11
From the Minnesota Synod	5.00		
			-28114.92
		Issue:	
New building-22213	.27		
Interior equipment	2333.06		
Repairs to the old Building 2096.07			
Balance at January 1, 1886 1472.52			
			-28114.92
L. Fund for poor sick pastors and teachers.			
		Intake:	
Stock as of January 1, 1885-529	.38		
From the Districts cashiers	554.15		
			-1083.53
		Issue:	
Support of pastors and teachers.-- 464.60		Balance at January 1, 1886	618.93
			-1083.53
		k'. Heathen Missionary Fund.	
		Intake:	
Stock on 1 January 1885-11813	.68		
By P. F. Sievers sr	600.00		
From Prof. Zucker	47.34		
Of the districts cashiers	248.62		
			-12709.64
		Issue:	
To Stud. A. Meyer-	130.00		
Stock on 1 January-1886	12579.64		
			-12709.64
		0. General Inner Mission.	
		Intake:	
Stock as of January 1, 1885-533	.05		
From the Illinois District by Kasstrer H. Bartling 2105.00			
From the Middle District by Kasstrer C. Grahl u. D. W. Röscher	1087.31		
From the Eastern District by Kasstrer I. Birkner and C- Svilmann	418.90		
From the Michigan - District by Kasstrer Chr. Schmalzriedt	21.50		
			-4165.76
		Issue:	
To the Iowa District-250	.00		
To the Nebraska - District	600.00		
To the Minnesota & Dakota District - - 1355.00			
To the South Li "ben District	515.05		
To the Western District	650.00		
Stock on January 1, 1886	795.71		
			-4165.76
		Composition of above coffee vintages.	
			Dr. Or.
Synod treasury-	8875.12		
8th St. Louis Seminary Building Fund---	15243.75		
6. building fund	18540.88		
v. Seminary construction cashier in Addison	- 1472.52		
D. Fund for poor sick pastors and			

	Teacher	618.93
k.	Heiden mission coffee	12579.64
6.	General internalMission	795.71
Debt at January 1,1886		27192.95

-42659.75 -42659.75

E. F. W. Meier,
General Kasstrer,

For poor students from Minnesota

I received from September 1 to December 31, 1885 -93.68, namely: by Kassirer Menk 36.63; wedding coll. at C. Harms in Carver Co. 17.50; Conferenz Coö. in Gaylord 14.50; by bl. Matth. Hertrick 5.00; Hockze>ts-Coll. by A. Haas in Mountvüe 4.40; by F. C. Schütte in Maple Grove 4.00; Gem. in Plainview 3.75; Gem. in Benton 3.65; kk. Hertwig and Rolf, teacher Trapp and N. N. in Corinna 1.00 each; Mrs. Just.25.

The needs are great, but the cash balance of 6.44 is small, which I should again divide into three parts. Do all rich people in our communities remember the poor students with love? See Proverbs 3, 27. 28. 1 Tim. 6, 17-19. 2 Cor. 9, 6 ff!

Ms. Sievers.

Received through Mr. P. C. C. Schmidt in Indianapolis from sr. Parish -43.42 for Stud. Hackmann u. -25.00 for Stud. Brink. M. Guenther.

New printed matter.

In honorary memory of Dr. Wilhelm Sihler, faithful pastor of the German Lutheran St. Paul's Parish at Fort Wayne, who died blessed in the Lord on October 27, 1885. St. Louis, Mo. Concordia Lutheran Publishers. 1885. price: 10 cts.

The book contains three sermons: the funeral sermon, preached by President H. C. Sckwan based on Ebr. 13, 7, a second funeral sermon by Pastor I. H. Jox, based on Phil. 1, 21, and a memorial sermon by Pastor H. G. Sauer, based on 2 Cor. 1,12. 1,12. These sermons deal eloquently and forcefully with the godly remembrance of the teachers who have told us the Word of God, with the joy that comes to us from it, and with the divine grace that glorifies itself in sinful man. The reader can get rich blessings in knowledge, faith, godliness, comfort and hope.

Third Synodal Report of the Nebraska - District of the German Lutheran Synod of Missouri, Ohio, &c. St. 1885.

This is the last of last year's synodal reports. It contains a lecture on the doctrine of absolution; thus it gives the dear readers the opportunity to study an extremely important doctrine, which is clearly taught in the Holy Scriptures and yet is contested from so many sides. "The pope," says the speaker, "has made a distorted image of absolution; the sects surrounding us do not believe in absolution at all and regard it as a remnant of pabstry if we confess a doctrine of absolution. Thus, even in our midst there are doubts here and there as to whether it is really in accordance with God's word and will when people forgive other people's sins in God's stead and by His command. Finally, the consideration of this doctrine is so important because it must reveal whether one has the right understanding of the gospel. All objections raised against absolution ultimately reveal a lack of knowledge of the gospel."

The report comprises 59 pages and costs 15 cts.

Temple Sounds. New collection etc. by I. L.

Haas. Philadelphia, Schäfer & Koradi. Issue 8. price 25 Cts. All 8 issues bound in one volume Kl.OO.

This last booklet, as well as the whole collection, contains many beautiful and useful things for the church service as well as for other occasions. The "Tempelklänge" can therefore be recommended to all choirs for which the "Chorbuch" by Bur-Henn and Ilse is not sufficient. H.

Changed addresses:

Rov. 5l. Llarteus, 3508)H Harper 8tr., 8t. Louis, Llo.

Rev. 8th , OHoLkmauuliutou Oo., Ill.

Lkv. Tobias Roosesi, ^Voräou, LLääisou Oo., Ill.

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Oor. Laliarpe L DerdiZuzt 8ts., klerv Orleans, La. v. kr. Lleier, 566 ls ^vo., LIUrvauLee, 'Wis.

8th Aatktumer, Ottawa, Ouauää.

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AsN" The receipts of Messrs. P. Keller, Kassirer Tiarks, Hausverwalter Schuft will follow in the next number.

The "Lutheran" is published twice a month for the annual subserip. tton "prei" of one dollar for the out-of-town signers" who have to pre "pay the same. Where the same is brought into" the house" by carriers, the alwnnentrn have to pay 25 lentt carrier wages ertra.

Räch Germany, the .Lutheran' is sent by mail, postage paid, for tl.25.

Only letters containing information for "da" paper are sent to the "Re. daetio", but all other letters containing "business", orders, cancellations, money, etc. are sent to the address: "LutU. OoQvoräia-Verlazz" Ll. O. BurtdeI, Xxent), Ooruier ok Lliawu Street L luälLQ" ^-veuvv, 8t. lxmis, Llo. to be sent to. - In Germany, this" sheet can be obtained from Heinrich I. Naumann. 36 Ptrtnaische Street, Dre "den.

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Volume 42, St Louis, Mon, Feb 1, 1886, No. 3.

(Submitted.)

**In honor of Dr. W. Sihler, pastor of St. Paul in Fort Wayne, Ind., who died
blessedly on October 27, 1885.)**

When we set out to erect a memorial to the above-mentioned in this paper, even if in a very simple form, we are moved to do so, along with a sense of gratitude, by the words of the Lord, Heb. 13:7: "Remember your teachers who have told you the word of God, whose end look upon and follow their faith"; which saying was earnestly inculcated by our General Praeses on the day of the funeral of our dear father.

It is known that the Blessed One described his life himself about six years ago, which life description went into the world in two printed volumes. However, since one may not assume that all "Lutheran" readers have the books mentioned, it will be necessary to give a summary of the one who is already before the church.

Our unforgettable teacher was born on November 12, 1801 at Bernstadt, a small town in Silesia, 5 German miles from Breslau. His father was a Prussian officer and he was his youngest child. From an early age, he showed great enthusiasm for learning and was therefore sent to a private school, where he made such progress that, according to his sister's testimony, he was already reading fluently by the age of five. Later he went to a progymnasium and then, at about 10 years of age, to the Gymnasium proper. Learning became exceedingly easy for him; for intellect, memory and imagination were found in abundance. Only his writing teacher was not satisfied with him, and certainly with good reason. His progress at the school was such that, at the age of 15, when he was still almost a boy, he was already sitting in the top class.

As well as he was taken care of in worldly matters, his spiritual situation was sad. Not only was his mother - a strict Papist, and not a converted Christian - against him, when

*) The readers and especially the relatives and friends of the deceased want to excuse this delay.

The children were very soft and did not receive the necessary discipline, but rationalism, i.e. the religion of reason, ruled in the house, school and church. Nowhere was there a proper revelation and application of the divine law, nor the preaching of the gospel, the reference to the Savior of sinners. Under these circumstances, it was not surprising that his sanguine-choleric temperament not only showed all kinds of outbursts of the flesh, but also that these were not improved. In spite of all this, however, the faithful God protected him from falsehood and lies; from an early age he had an honest, open and sincere mind, and a hidden, hypocritical nature was always abhorrent to him. This basic trait also runs through his entire life.

From high school he did not go to university, but because he came from an old soldier's family, he also became a soldier. 15 years and 4 months old, he entered his king's service as a common gunner. Since he wanted to remain a soldier, he immediately attended military school, and here he also studied so diligently and increased his knowledge so much that after 22 years he passed the officers' exam well and as an 18-year-old junior in the 22nd Infantry Regiment he was a well-positioned second lieutenant. Later, from 1823 on, he also attended the war school in Berlin. Count von Moltke, then on the same level, but long since world famous, joined him. This war school is, as it were, the military university for the Prussian army. Not only war sciences are taught here, but also many other things worth knowing. As a rule, the officers who form the general staff are later chosen from among those trained here.

Here, too, our departed had the best prospects for honor, glory and promotion; in the meantime, however, he became more and more disgusted with the hustle and bustle of military science, and the longer he went on, the more he realized that soldiering did not meet the needs of his spirit. His soul was overwhelmingly attracted to the study of languages, history, geography and other sciences. After obtaining his father's consent (his mother died when he was 10 years old), he therefore took up in 1825 his departure from the army. He then stayed for a while in Breslau, took the exam required for university attendance, and then in the late fall of 1826, at the age of 25, moved to the Berlin University of Applied Sciences. Here he stayed for three years. During this time he studied philosophy, languages, history, natural science 2c. Besides, he also listened to the theological lectures of Prof. Schleiermacher, whose sermons he also attended regularly on Sundays. He did not attend Schleiermacher's lectures and sermons because he suddenly wanted to become a preacher and theologian, that did not occur to him at that time, but he did it because Schleiermacher's seriousness, kindness and gifts attracted him powerfully. Unfortunately, however, he could gain nothing for his heart from this man, despite his great gifts. For as powerful as he sometimes was against the obvious unbelief and gross rationalism, he himself did not teach the old Bible faith.

As far as diligence is concerned, our Blessed One made good use of his university years. He himself describes that time as follows: "Since, by the way, my instinct for knowledge was quite active and directed toward multiple subjects of human knowledge, I read at home, partly in connection with the lectures I heard, partly without them, all kinds of classical works with the use of the royal library, and for three years I did not go to bed until 12 o'clock and got up again at 5 o'clock. During his entire time at the university, he did not associate with students at all.

The first two years at Berlin's university passed quietly for our student, because with the 20 Thalers that his father gave him monthly, he could get by without worries. This money, however, fell away in the third year, since the good Lord called his father out of this world. He did not leave any earthly property. So good advice was expensive. But the Lord took care. He raised good friends who supported him with money and assigned young people to teach him. His last year of study was therefore quite laborious and strenuous, which also damaged his health, which until then had been quite excellent. However, even this hard year did not have the slightest effect on his heart. As

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He had entered the university as an honest unbeliever, and he left it as such. Such a sad creature is fallen man. If the Lord does not take care of him and transform him by grace, he must die and perish in his sins, be eternally damned and lost. But he takes care of poor sinners; he sometimes meets them with his grace in such and such a place where they least expect it. Of the great and wonderful grace of God, which everywhere surrounds the poor sinner and seeks the lost, Dr. Sihler is also a loud and irrefutable proof; as the following will show.

In 1830 he was appointed teacher and educator at the Blochmann'sche Anstalt in Dresden, in the Kingdom of Saxony. This institution was a private school, founded by Director Blochmann, a kind of high school, mostly attended by the sons of rich and respected people. At that time there were 60-80 pupils there, who were taught by six teachers in addition to the director, who was a Christian-minded man. Among these teachers was the recently departed Lutheran professor Dr. Philippi from Rostock in Mecklenburg, who was already a living Christian at that time. - In this Blochmann's institution our until then respectable and serious, but also self-righteous and proud philosopher was not only thoroughly broken and humiliated, but also became a true believer and was reborn to a new life, and that in a most wonderful and strange way. Let us hear him speak about it himself.

So he writes: "I now come to the story of my own conversion by God's grace, which, with all modesty and without any conceit, has something similar to that of Saul, partly in the fact that demonstrably no man or book was the means and instrument of it, partly in the fact that it happened suddenly and violently. For after anger had overtaken me once again in a class lesson and I had reached my room, God struck me on the floor as if with a club on my knees and on my face, and with the hammer of his law he smashed me in such a way that I lost sight and hearing. In a moment I felt and realized in my innermost heart and conscience that I was not just a shameful transgressor of the fifth commandment, but a wretched, cursed and damned sinner before God, through and through, from top to bottom, crisscross, skin and hair, who deserved nothing but eternal torment and pain in the abyss of hell.

"But the gracious and merciful God did not let me sink and perish in this fear of hell, but tore me powerfully out of it again and revealed to me the true, biblical Christ, His Son and Mary's Son, also as my Savior and Beatificator, and thus kindled true faith in Him; and this also happened in a flash, as if in an instant. In this beatific knowledge of Christ, the Holy Spirit tore apart in an instant the many veils that my former, almost idolatrously revered teacher Schleiermacher had hung before my eyes and had woven from Christ only a human image. The question: How do you think of Christ, Who is the Son?" was now solved for me, and I was now more certain in my heart that Christ was the Son of God than what I could see with my eyes, hear with my ears and touch with my fingers.

"But now the Spirit of God drove me mightily into the holy Scriptures, which I devoured with hot desire and from then on read and researched and contemplated incessantly and did not tire as often as my office and profession gave me time to deal with them. There I came now from one clarity into the other; also here the veils tore and the scales fell from my eyes. Before, for example, I thought the story of the Fall of our first parents was a Jewish legend in which some people wanted to discover something symbolic for the origin of evil. Now I was divinely convinced and certain that the Fall of Man was a historical fact, that the story of it was inspired by the Holy Spirit, and that every word was divine truth. No less did I now recognize, as enlightened by the Holy Spirit through His word about the true meaning of the same, that from the fall of our first parents, through bodily procreation, sin was propagated and inherited from generation to generation, and that man, corrupted by original sin, even before committing the real sin, was reprehensible and condemnable before God, a doctrine which I formerly rejected with disgust; For the reason of the natural man is concerned only with the individual culpability before God, but he hears nothing of how, according to the holy Scriptures, in fallen Adam his whole race is punishable and condemnable before God, and without Christ is eternally lost.

"Thus I also recognized the Fall of Man as the first and original source of all moral evils, poverty, disease, war, etc., which flooded Adam's race, And likewise it became clear to me how also the natural evils, excessive drought, wetness, misgrowth, famine, destructive earthquakes, hurricanes, thunderstorms, invasion of the ocean, poisonous and pernicious plants, the enmity of the ravenous animals, the damage or annoyance by the insects, etc., have their first origin from it. For without the sin of our first parents, all this misery and destruction, so that God, according to his holiness and justice, punishes their and their children's sin, would not exist at all.

"However, through the enlightenment of the holy Scriptures, the light side, the grace in Christ, did not remain hidden from me, how our Lord Christ, through His meritorious life, suffering and death, through His vicarious satisfaction in His active and suffering obedience, paid the debt of Adam and all His children in the judgment of God and endured their punishment and thereby earned forgiveness of sins and eternal life for all; How, furthermore, through the preaching of his gospel, he kindles faith in him in individual penitent sinners who have been crushed by the law, and in this he gives them freely and gratuitously, by grace and without works, all that he has earned and deserved for them, even making his own dwelling, through the Holy Spirit, in the hearts of his faithful, and

restoring in them in his own time all that was corrupted and lost by Adam's sin; for already in the risen Christ all this has been decided, which will be accomplished in the kingdom of glory.

"Summa, I was now by faith a new creature, a Christian man, had a new spiritual nature, desire and power, at least in the beginning, to God's commandments, to love Him who had first loved me in Christ, and for Christ's sake also my neighbor." (See Dr. S.'s Self-Biography I, pp. 82-85.)

(To be continued.)

(From the "Witness to Truth" of January 1.)

Various Jews.

The Reform Jews throw the Talmud overboard with the Bible, the so-called Orthodox Jews twist and falsify the Bible through the Talmud. Both classes stand against God and His anointed and are to be pitied with all their hearts. But I prefer the Orthodox Jews to the Reform Jews, for the former are still zealous for God, albeit with ignorance. They are waiting for a personal Messiah who, at his coming, will exterminate all goims (non-Jews) who do not become Jews. They hold on with iron patience to the hope of a fleshly Messiah who will feed them the Leviathan - a great fish that encircles the whole earth - and the Shorhabor, the great ox that God created from the beginning of the world. All the Jews will then be adorned with golden crowns and rejoice with the Messiah for a thousand years. Then the judgment will come and so on. - They hold fast to the Old Testament as God's revealed word, and even if their eyes are blinded by the completely wrong interpretations of the Talmud, one can still talk with them about the prophecies, since one has a common ground - the word of God in the Old Testament.

However, it is quite different with the Reform Jews. They deny the divine revelation and despise the hope of Abraham. A short time ago, the Reform Rabbis held a conference at which they decided to join hands with Christians and Muhammadans, since Christianity and Muhammadanism are children of Judaism. At the same time they rejected the messianic hope of all patriarchs and prophets and deny the resurrection of the dead. And yet they still want to be Jews and even call themselves "Israelites"!

The orthodox Jews are very bitter about this apostasy of the Reform Jews and call them (also rightly!) Reschaim, that is, godless ones with whom they could hold so little fellowship that they would rather let their daughters die unmarried (which is considered a misfortune by the Jews) before they would give them to such godless ones as wives. In this they also act righteously and give a punishing example to the careless Christians, who give their children to all kinds of foreign believers and unbelievers for husbands, as wrong as they otherwise are. - The Reform Jews, on the other hand, show by their example what happens to poor people when they obey their reason instead of the word of God. They want to adopt Christian customs, e.g. celebrate Sunday instead of the Sabbath, but they reject Christianity as well as the Christian life. They mock and ridicule, like the orthodox Jews, the one who is their God and Savior, in whom Abraham already rejoiced, who alone can make them blessed from sin. So they have no hope, no peace, no salvation, neither in this life nor in that. Ah, both classes of Jews reject '*Sar shalom*', the Prince of Peace, the '*Jehovah Zidkenu*', the Lord who is our righteousness, the '*Malach- habrith*', the Angel of the Covenant, Jesus Christ, the '*Branch from the tribe of David*', and say: He is not! O Christians, pity the poor Jewish people! Whether orthodox or newfangled, they are without hope, and therefore like animals, and even more unbelievers.

blessed, since they must one day appear with their immortal souls before the judgment seat of him whom they deny and blaspheme. For we Christians have, what the apostate covenant people reject, a glorious hope of eternal glory, based on the infallible Word of God of the Old and New Testaments. The glorious sun, Jesus Christ, shines upon us, so that we can cheerfully say: Christ is my life and dying is my gain, for faithful is He who promised, our God does not deceive us. What He promised to Adam and Eve, what He promised anew to Abraham, what He had proclaimed through all the prophets - we know it -, in Christ Jesus everything is fulfilled, Adam's fall is atoned for, our iniquity is borne, we are redeemed. This gives peace and confidence even in the hardships of this life, and a firm hope for eternity.

Could it be, I, as a former Orthodox Jew, but now by God's grace and undeserved mercy, having been a Christian for 28 years, would like to ask the Reform Rabbis:

What is the whole Old Testament if there is to be no personal Messiah, no Savior for poor sinners, but only the "general equality of all nations"? This whole part of the holy scripture, as it is clearly written in a hundred places, is nothing else than a clear prophecy of his person, his office and his future government.

What is the Old Testament if there is no resurrection of the dead? Job 19:25-27, Isa 26:19, Dan 12:2, Ps 17:15 and so on, speak so clearly about it. The holy prophets Elijah and Elisha have already raised the dead by God's power; and our God should not be able to do that?

How can they still call themselves "Jews", since they want to change the Sabbath to the Christian Sunday, eat pork, call Christians and Muhamedans "brothers", since all this is in direct contradiction to all Jewish laws and ideas?

Oh, that they would go back to the childlike faithful acceptance of the Old Testament, then the New Testament would also soon become dear and delicious to them, as the blessed fulfillment of the Old. If they saw in the Law how deeply they fell into the power and curse of sin, they would see in the New Testament how gloriously they are redeemed by Jehovah Zidkenu, Jesus Christ, who is their righteousness.

Countryman, missionary to the Jews.

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Bloodlust of the Papists.

The local Jesuit paper, "Herald of the Faith," writes in its number of January 20: "The old lie of an article which is supposed to have been in the '*Shepherd of the Valley*,' which was received more than 30 years ago, has again appeared in German newspapers." The "Herald of the Faith" means an article which was in the said Roman paper published here in St. Louis, in which the writer spoke quite freely and openly in favor of the intolerance of the Roman Church.

The article in question caused a general sensation in its time and also our "Lutheraner" made in the number of **November 9, 1853** under the Ueberschrift "Blutgier der Papisten unserer Tage

according to their own confession". We share the same together with the introductory words of the "Lutheran":

"The reader will hardly believe his eyes when he reads the following. And yet it is truth: so writes the Shepherd of the Valley, an organ of the present Archbishop of St. Louis, Missouri:

We admit that the Roman Catholic Church is intolerant, i.e. that it does everything in its power to eradicate error and sin. But this intolerance of hers follows necessarily from her infallibility. She alone (the Roman Church) has the right to be intolerant, because she alone is and has the truth. According to its law, heresy is a sin that deserves death. The church tolerates heretics when and where it is forced to do so, but it hates them mortally and spends all its forces to bring about their destruction. When one day the Catholics will have an immense majority, which will certainly be the case, although only after a long time, then the religious freedom of this republic will have come to an end. That is what our enemies say, and we believe it. Our enemies know that we are no better than our Church, and as far as the latter is concerned, its history is openly displayed before them. They know how the Roman Church dealt with heretics in the Middle Ages and what it still does with them today wherever it has the power to do so. We are in no way denying these historical facts or blaming the saints of God (!) and princes of the church for having done and approved such things. Heresy is a mortal sin that kills the soul and plunges the whole person, body and soul, into hell. It is also a highly contagious and infinitely propagating disease that endangers the temporal and eternal welfare of countless generations to come. Then genuinely Christian princes will root out heresy in their lands, and Christian states will, if they can, drive it out of their domain. And if we now refrain from persecuting the heretics here, it is only because we are too weak to do so, and believe thereby to do more harm than good to the Church we serve.' "

This article is the completely faithful expression of the opinion of the Pabst Church about the necessary procedure against heretics. This is how Roman teachers have spoken at other times and in other places, and this is how the Roman Church has always acted when it had the power in its hands. Where the papists do not have the power to kill the heretics, they are more reserved and do not like to see a writer, like the writer of the above article, come out so bluntly. We are not surprised that the Roman newspapers go out of their way to disavow the article. The Roman clergy would take no pains to deny it in Spain, for example, but in a country which God has graced with the most glorious religious liberty, as in the United States, they consider it somewhat strong food.

When the article was recently reprinted in Protestant newspapers in America, the following raised their voices the Roman leaves the cry: "Lie! Lie!" Even now the "Herald of Faith" talks about "old lies", but believes that the "almost ridiculous story" is now finally "settled", since Archbishop Ryan of Philadelphia has spoken out about it. But the matter is not settled thereby; for the paper under consideration was not written under the eyes of Mr. Ryan, who was appointed Archbishop of Philadelphia not long ago, but under the eyes of the Archbishop of St. Louis, and Ryan himself says: "When the paper in question appeared, I was still a student in a seminary in Ireland." Ryan further says he only knows the "garbled contents" of the essay; the essay itself he "never set eyes on." How then does he know that it is garbled? That the article in question was written "by a layman," as Mr. Ryan says, and not by a shorn and buzzed parson, probably does not matter. If Archbishop Ryan finally says: "I have never entertained such views, nor do I entertain them today"-that would be quite gratifying, if that were to be taken as the words read, and if he should hasten to bring his pope and his servants to the same conviction; but the words are probably spoken in the familiar language of the Jesuits, and are really meant to mean: I would not have blurted out such clumsy language.

Although the history of the Roman papacy sufficiently confirms that what the writer of the aforementioned article says is the full expression of the attitude of the Roman church, we still want to share some sayings of Roman writers to prove that in former times they spoke just as openly and freely.

The Jesuit Bellarmine writes: "Without doubt, Christian princes are bound not to allow their subjects freedom to believe, but to strive to preserve the faith which the Catholic bishops and especially the pope teach to hold." (UK. æ lawis o. 18.) "All Catholics teach that heretics can be punished by death." (id. 6. 21.)

Peter Gregory says: "If the heretics despise the ecclesiastical courts and do not want to return to the bosom of the Church, it is necessary to use the temporal sword in addition to the spiritual." (I. 12 æ repulrl. 6. 4.)

The Jesuit Antonius Possevinus told Pius V's soldiers going to France that it was "their duty to kill all Protestants if they did not want to lose faith and blessedness." (II Loläato ollristiano.)

Scoppius writes: "All heretics and schismatics, because they are men who serve other gods, must be killed immediately." (Olass. ". 2.)

When an Imperial Diet was held in Augsburg in 1582, Pellanus said, "Now if the Catholics, who have the majority in the city, would obey me, I would advise them to kill all Lutherans, high and low. For thus we would have peace."

Basically, what these sayings from older times say and what the article in the "*Shepherd of the Valley*" says, is also expressed by Pope Leo XIII in his encyclical *) of Nov. 1 of last year. In the same, the pope calls upon the states to

*) Excerpt published in "Lehre u. Wehre", January issue p. 12 f.

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The Pope has declared that the papacy must be declared the state religion if they do not want to be guilty of a crime. According to the statement of the pope, the states may not ascribe the same right to the different religions as to the papal religion, thus not granting them religious freedom. Only for a time, "for the attainment of a great good or for the prevention of a great evil," may states patiently tolerate the existence of different religious practices in the state. Thus the pope. And how can Archbishop Ryan, if he wants to be a faithful son of the Pope, say: "I have never held such views, nor do I hold them today"?

G.

To the ecclesiastical chronicle.

I. America.

How many Catholics are there in the United States? Many say: 8-10 million. The Herald of the Faith, after listing the various provinces, remarks: "Adding these figures together, the total number of Catholics in these glorious United States is 6,932,893." In view, then, of the conspicuously low estimate of some dioceses, it may well be said today that we so casually count seven million faithful. But that we count eight or even ten million, as is so often asserted, simply cannot be proved. We should be pleased if this were possible. But it is of no use if we inflate ourselves too much. So let's stick with approximately seven million.... Unfortunately, it can be guessed that in some dioceses also baptismal exemption Catholics, who let their children be baptized for emergency reasons, were counted.

Gushing. Thomas Green, a member of the Free Methodox Church in Palmyra, Wis. has been fasting since December 16. According to reports, the new sect that has formed there prescribes three stages that its members should strive to pass through: first conversion, then Bible sanctification, and finally perfection, the attainment of which is manifested by the possession of "power from above. Green is now fasting to attain this "power" and has now almost fallen into madness. (Sdb.)

By what spirit the work-driving sect preachers are driven is shown, among other things, by a remark which the revivalist Sam. Jones made in a sermon preached in Cincinnati on January 14 of this year. In his zeal against the fact that not all preachers, in spite of the doctrinal differences among them, blow their horns of union, he said in regard to regeneration: "Jesus Christ touched the subject of regeneration only once, and that was at night time, in the presence of only one man, and that the most understanding man who ever lived. Even this man went back in amazement and exclaimed: 'Lord, how can these things be?' Whereupon JESUS seemed to be tired of having brought up the subject at all, and dropped it." Is it not appalling that a preacher who wants to be a Christian preacher and bring about "*revivals*" can speak so contemptuously of our dear Lord JESU and of the divine work of regeneration? It would be good if all sect preachers would show their true opinion as unambiguously as it happens here; then the eyes of many would be opened.

K.

Sam. Jones, the traveling "revivalist," seems to be especially concerned with gathering large crowds around him. For when a preacher

- rightly - said, "If I wanted to preach after your manner, I would lose my state of grace," - he replied, "If I wanted to preach after your manner, I would lose my audience."

G.

II. foreign countries.

Rare example of a community council worthy of imitation. On the island of Amrum, which belongs to Schleswig, there is a Lutheran congregation to which a Hamburg company made the proposal to establish a seaside resort on its island with great means, through which the congregation would receive a great benefit, like the congregations on the neighboring islands of Sylt and För. However, the municipal council has rejected the offer because a seaside resort is associated with great moral dangers. Incidentally, the Amrum community is supposed to distinguish itself by its ecclesiastical spirit and ecclesiastical charity. How many community boards and communities would resist such temptations for monetary gain as bravely as these Amrumers? Unfortunately, it is all too often thought that if the monetary gain is for the benefit of the church, then one need not be so scrupulous in accepting it. The good purpose also makes an otherwise questionable means good. W. [Walther]

The Bible revision. "A voice from the people" against the Bible revision was recently heard in the Mecklenburg "Kirchen- und Zeitblatte". Under the headline "Die Gelehrten - die Verkehrten" (The Scholars - the Wrong"), the latter published an energetic protest against the planned project, from which we borrow the following passages: "Gradually, rumors are also penetrating the people about the plan of various theologians to improve the Bible translation of our great man of God Luther, not only, as has already happened many times for the scholars, but also to bring this corrected Bible into everyone's hands! How such a thing could have arisen in the hearts of our scholars so soon after the enthusiastic celebration of Luther, where the great Reformer was almost universally acknowledged as the true apostle of the Germans sent by God, is incomprehensible to a simple mind; but the thing is

once in progress, and as it is said of those in Babylon: They will not desist from what they have undertaken to do! Would that the counter-movement of the spirits would not come into flow too late, in order to avert, with the help of God Almighty, the boundless disaster that would come upon our Lutheran Church through this supposed salvation! Let it be said here, too: Decide on a council and nothing will come of it. Yes, let us all, you faithful children of the Lutheran Church, lift up our hearts and hands to heaven, praying that the Lord, who has so visibly impelled his chosen staff to the high work of Bible translation by his Holy Spirit, may not allow some linguists and cathederists, to whom we may boldly say: We know Luther well, but what are you?' Instead of the miraculous work of faith of the great man of God, let them put their more learned hunks into our hands! Do we then want to give such a 'laugh' to the fierce enemies of our German people and of our Luther, and ourselves wantonly tear the last bond of unity of our church, and thus so vigorously promote the 'self-detachment' of the Protestant church, long predicted by the Romans? And this for the sake of the miserable glory of German scholarship? Would that the German people would wake up from their sleep before it is too late, and give their scholars, the perverse ones, a stop in their disastrous beginning, which could be seriously compared to that of Aaron and Miriam (Deut. 12), who also thought that the Lord would be more clear through them, than through Moses, the man with the "Holy Spirit".

heavy language! But may the almighty Lord and the only guardian of our dear Lutheran Church grant that it may continue to be called 'God's Word and Luther's teaching' forever: God's word and Luther's doctrine will never perish in Germany .

The Synod of the Evangelical Lutheran Free Church in Saxony and elsewhere currently has 11 pastors and 10 congregations. In the first half of 1885, 805 copies of its paper "Freikirche" were sold, and 359 copies of last year's synodal report.

Once and now. When Frederick the Wise, Elector of Saxony, under whose reign the work of church reformation began, was still steeped in papal superstition, he urgently asked the papal chamberlain Karl von Miltitz to provide him with a golden rose consecrated by the pope himself. This happened in 1515, and of course the pope was not a little pleased that such a highly respected prince as Frederick the Wise so eagerly desired something consecrated by himself. But in order to make the Elector all the more eager for it, the Pope made him wait for it from one year to the next. Finally, in 1518, Miltitz wrote to the Elector that the desired shrine was now ready; but he did not deliver it until September 24, 1519. In the meantime, Luther had published his 95 sentences against the papal indulgences in 1517, and in the Leipzig disputation held in June and July of 1519, he had publicly proven in the most thorough manner that the papacy was nothing but a little human fiddle. This, however, had opened the eyes of the Elector. Therefore, when Miltitz arrived with his golden rose consecrated by the pope, the Elector did not even dignify it by looking at it and let his councillor, Mr. Fabian v. Feilitzsch, have it, yes, he "rather only made fun of it," as Luther writes, "and took pleasure in it" (XIV, 454). In an accompanying letter addressed to the Elector, the Pope had praised his gift to him, and introduced him to the fact that he had consecrated the rose on the fourth Sunday in Lent with many ceremonies, anointed it with holy oil and perfumed it with fragrant incense, that there was also a great secret hidden in it, and that such a thing was only to be venerated by great kings and princes who had rendered outstanding services to the Holy Roman See. But all this was of no avail now that the Elector had seen the light about the fraud of the papacy. All that the Elector did out of politeness was to pay the bearer 200 florins in messenger's wages. Miltitz wrote to the Elector that it had cost him 200 florins before he could persuade the Pope to consecrate the gift; he should therefore be given at least another 200 florins; but this did not help him either. The Elector answered neither the impudent beggar nor the donor, His Unholiness the Pope. - This is how a prince once acted who had attained only a faint glimmer of evangelical knowledge, and now? - Now we read in all the newspapers that the Emperor of Germany and his Imperial Chancellor, who is highly respected throughout the world, accepted a medal from the Pabst with great thanks, and that the Chancellor declared to the Pabst by letter that "in the future he will not miss any opportunity to prove to the Pabst his liveliest gratitude, deepest affection and highest respect," and that he did so with the signature: "Your very devoted servant, Bismarck." - There we can only exclaim: "Oh God from heaven, look into it!" W. [Walther]

Russia. After the "Pilgrim from Saxony" of December 27 of last year recommended several Lutheran congregations in papal lands to the support of its readers, it continues as follows

Unfortunately, for another Lutheran church, which is currently in dire straits, aid is completely out of the question: for those in Esth, Liv and Courland. These lands were won for the Christian church and culture by Germans in the Middle Ages. During the Reformation they joined the Lutheran Church. When the lands came to Russia, the Lutheran Church was confirmed to them as a national church and was chartered for all time. At present, however, the Russian government is forcibly displacing them from the possession of these rights. The latter wants to eradicate the Lutheran faith and the German way. We have already reported several times that large crowds of the country people have been lured to the Greek church by all kinds of promises. Russian clergymen are still roaming the countryside to catch souls by unspiritual means. Lutheran clergymen, on the other hand, are not allowed to exhort their parishioners to persevere in their church. Already nine clergymen have been charged with defamation of the Russian church, and the prosecutor has been instructed to file a criminal complaint for loss of professional rights and banishment to Siberia. Such converts, who regret their step, are not only not allowed to return to the Lutheran Church themselves, but must also keep their children away from it. If they nevertheless bring them to it, they are punished, and the children are handed over to special guardians appointed by the government. Yes, the Lutheran church has been pushed down from its position as a national church to one that is merely tolerated. No Lutheran church may be built until the Greek bishop has issued an opinion that there are no obstacles to the planned church building. Still further measures are in store. The Russian government is proceeding in a similarly cruel manner to destroy the German language. The Lutheran Church in Russia is facing severe times of persecution. She is without rights and protection. Among men, no one can assist it, since it is completely at the mercy of the Russian rulers. We can only pray for our fellow believers that they may be found faithful in the hour of tribulation.

Request for Saints by Indians Converted to the Papacy. We read the following in a German newspaper: According to the Märkisches Kirchenblatte, the flat-headed Indians in Mexico have asked the pope to canonize their tribeswoman Catharine Tegabwita, who died in her twenty-fourth year, and two Frenchmen who taught them the sign of the cross and the way to heaven. They justified their request as follows: "If You give us these three as patron saints, our hearts will be glad, our conduct will be good, and our children will become perfect; also, a great number of unbaptized Indians will come into the Catholic Church and see the glory of heaven." They think it is easier than it is; once upon a time, someone could be canonized by the pope who had not even lived!

Obituaries.

P. Johann Georg Sauer.

Weiland Joh. Georg Sauer, faithful pastor of the Lutheran St. Johannis parish in Jackson County, Ind., was born in the Kingdom of Bavaria on December 23, 1814. He received his preparation for the sacred office of preaching through Pastor Löhe. In 1847 he left his home with a colony of which he was to be pastor in the new fatherland. For some reason he did not get on the same ship that took the colony, and that was his salvation; for he arrived happily in New York, but from his faithfulness he did not get on the ship.

The ship that carried it never landed.

Sauer now left for his brothers in Michigan, where he first worked for a short time at the former Indian school and then served for a few months on the board of the congregation in Monroe. But already in 1848, on the advice of Dr. Sihler, he went to Jackson County, Ind. where a large number of Hanoverians had already settled. There was already a congregation there, but the nature of it is evident from the fact that Sauer, as he often told, was preferred to a Reformed preacher because he could sing better than the latter. Sauer now became the pioneer of the Lutheran Church in Southern Indiana. He had to go through difficult struggles in the first years of his work; even the opposition congregation, which is usual under such circumstances, was not lacking; but the sword of the spirit, with which he led his battles, finally won the victory. His congregation grew stronger inwardly and outwardly; indeed, he was able to witness a whole series of orthodox congregations blossoming all around him. Thus, for 37 years he pastured the herd entrusted to him and worked tirelessly in the vineyard of the Lord with the powers and gifts given to him by God.

His strength had been declining for several years, and in September of last year he felt compelled to lay down his pastoral staff. And as he so often wished that, when he should no longer be able to administer his office, his Lord would take him to Himself, so it happened. During the great cold of the previous winter, one foot had suffered greatly from frost; in the fall it broke open in several places, a violent fever set in, and finally the fire joined in. Of course, Father Sauer had long been prepared for his end and although he fevered a lot and was not lacking in various temptations even in fever-free hours, he nevertheless found plenty of comfort from the dear Word of God and, as a poor sinner, held fast in faith to God's grace in Christ Jesus. Thus, after receiving Holy Communion about two weeks earlier through Pastor Mertz, he gently passed away after five weeks of sickness on December 22 of last year, his seventy-first birthday. The funeral took place on Boxing Day with a very large attendance. Pastor Ph. Schmidt gave an address to the bereaved in the house of mourning based on Is. 9, 6. At the request of the deceased, his long-time neighbor, Pastor M. Mertz, preached the memorial sermon on Hebr. 13, 7. - The survivors are the widow, a née Rapp, and four children.

—i—.

P. C. Sierks.

It has pleased the wonderful God because. Mr. Pastor C. Sierks in Anderson, Grimes Co, Texas, to be recalled by death from the contending to the triumphant church. He died January 7, after a prolonged sick bed, believing in Jesus his Savior, at the age of 28 years 5 months and 7 days. His funeral took place on January 8, during which the undersigned preached on Daniel 12:3.

The deceased had served the Lutheran Zion congregation at Anderson, Texas, with great faithfulness for two years, and God had richly blessed his effectiveness there. It is all the more grievous a blow to his now orphaned congregation and to the Lutheran Church in the South in general that he has departed from us.

The deceased leaves behind a deeply saddened widow, whom the kind God wants to comfort and strengthen with the comfort of his word! May he soon give the congregation in Anderson a faithful pastor again, and may he one day grant us all a blessed journey home for the sake of Christ. Father Klindworth.

"He has to keep the field."

When Luther, the angel with the eternal gospel (Revelation 14:6), came to the nations, the prince of this world and his kingdom trembled before the power of God's word, which now resounded on earth in sermons and songs. "One little word can fell him," the church now sang with joy. How often did Luther's songs strike the devil and his governor at Rome! A Spanish monk wrote: "It is surprising how much the German songs, most of which come from Luther's own workshop, promote the Lutheran religion. Some are catechism songs, some are doctrinal songs, others imitate godly psalms, tell and punish the sins of Christians, real and invented. Most of all, however, they sing the song that implores the abyss of hell to the pope and the Turks. And not only the churches and schools are filled with such songs, but also the houses, the workshops, the markets, the streets, the fields. For they are in use by everyone, in every place, whether for comfort in suffering, whether to sweeten the work, whether to pass the time."

The songs of our fathers have made women heroes in the faith, so that the Jesuit Andreas said in a sermon in Prague. "a Lutheran woman is worse than the devil; for the latter can be driven away by holy water, but with Lutheran women everything is in vain. The Jesuits, those infernal tigers, have well experienced what power of faith weak women have sucked out of the precious songs of faith, which today one hears almost only behind church walls. During the 30-year war, on the advice of the Jesuits, many Lutheran women had their noses and ears, even their breasts, cut off or torn out with pliers. Women in childbed were kept separate from their babies so that the mothers' hearts would be broken by the long days of whimpering, pining and wailing of the poor little children and they would be willing to convert to the Antichrist. Women were dragged naked into Papist churches or pulled up and down in flaming fire with ropes, beaten to death with rods and scourges, hanged with their children by their feet, thrown into the maw of the earth and buried alive. Nevertheless, many remained insurmountable. At Löwenberg in Silesia, Baron Bibran had taken night quarters with 2 Jesuits towards the end of August 1629. In the morning, the women of the town gathered in front of the quarters and asked that they be given a church to worship in. They sang songs like: "Keep us, Lord, by your word", "A strong fortress is our God", "Now we ask the Holy Spirit". The governor was peculiarly disheartened at the sight of the singing and praying women in front of his

quarters. He hurriedly had his horses saddled and escaped through a back alley.

In 1566 the plague raged in Paderborn. Martinus Hoitbund, pastor of the Marktkirche, had the following sung at the funerals: "Mitten wir im Leben sind" (We are in the midst of life) and "Vater unser im Himmelreich" (Our Father in the Kingdom of Heaven) in the church. Bishop Rembert called him to account and threatened severe punishment for the case of repetition. Hoitbund replied that he had been urgently asked by many in their last moments for communion under both forms. He had refused for a long time, but had received the answer from them: "Well then, we also put it on your conscience that you answer Christ on the day of judgment for this grace not given to us, who has commanded both forms equally to the Christians. He could not resist. He sang the German songs in the church because no one from the beneficiates appeared in the choir to join in the Latin choral songs. The people only understand the German

22

singing. When this Lutheran-minded pastor could not be persuaded to repent either by kindness or threats, his position was taken away from him and the council was asked to drive him out of town. The congregation, however, took care of him. They tried to force a new preacher on him, Johannes Brackellensius, who arrived in Paderborn on June 5, 1567. But when he wanted to preach his first sermon, he found the church locked and the sexton was nowhere to be found to lock the doors. So the sermon was not preached that day. The sexton, summoned before the prince for this reason, appealed to the magistrate of the city of Paderborn. On June 22, however, the church was broken into by force and the imposed priest began to preach before a large audience. But soon some boys and young craftsmen sang the song in front of the church: "Oh God from heaven, look in there." The Rathsdieners disturbed their singing. Soon, however, they gathered again and continued, "Glory to God alone in the highest." Again a servant came and chased the singing boys apart with the strongest threats. They fled a little; then they returned, singing in the brightest voice, "Keep us, O Lord, by thy word, and forbid the murder of the Pabst and the Turk." There was a murmur and a smile in the church, and the priest hurried out, "Well vexed," as the chronicle says. The singers, however, defended their song before the council and steadfastly claimed that they had not done so at the instigation of others, but out of their own zeal. Neither cunning nor power helped against the Lord. He kept the field.

Why Luther Once Burned Papal Canon Law.

As is known, on December 10, 1520, Luther publicly and solemnly burned the so-called papal canon law in front of the Elster Gate in Wittenberg in the presence of a large assembly of professors and students, not only the bull of excommunication sent to him by the pope, but also the so-called papal canon law. There is a book with the title "*Corpus juris canonici*", that is, a compilation of papal canon law. This book contains what the popes consider to be the law according to which their church is to be judged. In this so-called papal canon law, among other antichristic abominations, the following is literally written:

"If the pope, unaware of his and his brethren's blessedness, is found negligent, useless and sluggish in his works, and moreover silently (which is more to his own detriment, but no less to the detriment of all) drags away from the good countless people in whole multitudes, as the first child of hell, who will suffer great torment with him for all eternity: In such a case, no one among mortals may refrain from reproofing the sins of the same, because the one who is to judge all may be judged by no one."

In a small writing, which bears the title: "Why the Pope's and his disciples' books are burned by D. M. Luther", Luther listed thirty abominable articles, which are found in the papal canon law and for the sake of which he publicly burned it, and thereby remarks that such abominable articles are "innumerable many more" in it. To the article just mentioned, however, Luther adds: "This article, if it were alone, should be sufficient cause to burn all Pabst's books. What devilishly unchristian thing should they not do, if they hold and teach such an abominable thing unashamedly? See

there, Christian man, what teaches you spiritual right." (XV, 1931.)

Whoever sees from the above words that the pope in all seriousness wants to have the legal freedom to lead countless people in droves to the devil with impunity, as the first child of hell, and yet does not notice from this that the pope is the prophesied Antichrist himself, must be struck with blindness in this point. W. [Walther]

Inaugurations.

By order of the Reverend Mr. President of the Michigan District, Mr. F. Cämmerer in his congregation at Sturgis on the 1st Sunday after Epiphany, and in his congregation at Sherman on the 2nd Sunday after Epiphany by undersigned. H. Gose.

Address: Rsv. I'. Oaemmerer, LturZis, Llieüigan.

In the Hanover and Town Center congregations, Rock Co, Wis. ? Oscar Hanser introduced on the 2nd Sunday after Epiphany by Joh. Schlerf.

Yesterday, on the 2nd Sunday after Epiphany, on behalf of Praeses Beyer, Mr. G. Johannes was introduced to the St. Paul parish here.

Baltimore, Md, January 18, 1886. c. H. F. Frincke.

Address: Rev. Gl. ckoLanv68,

62 N. I'reiüont 8tr., Baltimore, Lick.

On behalf of the Honorable Presidency Eastern District, on the 2nd Sunday after Epiphany, the undersigned introduced Mr. H. W. Bähr (formerly of Iowa) to his congregation at Egg Harbor City, N. I., where he has been a member of the congregation. Bro. King.

Address: Rev. 8. Baeür, LZZ Ilardor Oit^, 8. ck.

Conferenz display.

The Northern Illinois Pastoral Conference will meet in the parish of the undersigned from February 16 to 18. If you would like to be accommodated, please contact A. Wagner,

58 IV. 19tü 8tr.

Incoming Illinois District Coffee:

For the Synodal Fund: Weihnachts-Collecten from kk. congregations: Kirchner in Matteson -6.00, Liebe in Wine Hill 8.00, W. v. Schenck in Algonquin 17.00, Schmidt in Peca- tonica 7.08, Ramelow in Elk Grove 16.01, Schröder in South Ltckfield 30.00, Succop in Chicago 90.80, Feiten in Washington Heights 10.00, Dorn in Pleasant Ridge 10 66, Mezger bet Okawvtle 11.25, Brauer in Eagle Lake 22.76, Behrens in Egypt 5 00. Collects from the Gems. of UB.: Strikter at Proviso 52.89, Beck at Jacksonville 10.30, Gräf at Grant Park 6.00, Schmidt at Freeport 7.45, Frederktnng at Dwtght 9.00, at Dwight 12.00, Witte at Pekin 10.00, Lenk at MMadt 10.00, Bergen at Wartburg 7.15, Wangerin at Sollitt 12.50, Bur- feind at Rtchton 7.30, Leeb at Chicago 15.25, Hölter das. 29.75, Engelbrecht das. 17.00, Brüggemann at Willow Springs 9.69, Norden at Hinckley 8.00, Kowert at Montrose 6.00,

Meyer at Osnabrück 3.80, Htld at Bethlehem 12.40. From Chicago: by ? . Bartling, half of the Epiphany coll, 19.00, by H. Möller 1.00; by P. Lochner, Colt, on 1 Christ Day 32.86, from the Synodal bridge 2.40; by ? . Brauns 1.17. Thanksgiving and Cbristtags Collecten of P. Mayers Gem. in Bremen 8.45. Communion - Coll. of B. Flachsbar's Gem. in Dorsey 4.05. New Year's Coll. of B. Schwarz' Gem. in Mount Carroll 4.40. By ? . Wagner in Chicago by Wittwe Kloth .25. Christmas and New Year's Collects by ? . Hartmann's Gem. in Woodworth 31.65. By B. Döderlein in Homewood by sr. Gem. 11.27, by Joh. Siekmann 5.00. (p. -602.54.)

For the new building in Addtson: By C. Degener from ? . Strieter's church in Proviso 4.00. By F. Volstorff from B. Frücktenicht's church in Elgin 11.50. By Ludw. Herzog from ? . Streckfuß's Gem. in Chicago 3.00. By Kassirer Noscher in Fort Wayne 479.35. By ? . Love in Wine Hill by Konrad Wolter 5.00. Christ. R'chelman 1.00. By ? . Witte in Pekin by H. O. 5.00, Fr. Sch. 2.00, Fr. Ch. 5.00, C. L. 2.00, I. H. L. 3.00, I. L. 5.00, Fr. K. 5.00. By Kassirer Festner in Omaha 110.76. By ? . Engelbrechts Gem. in Chicago: coll. by Engelbrecht 21.00, F. Ernst 15.50, Joach. Zarm- storf 12.75, Joh. Lübke 13.75, F. Oetjen 10.25. By teacher Weiß from B. Mezger's Gem. at Okawville by H. Weeke, W. Garling, H. Werneke, W. Lebde, H. Mittendorf 2.00 each, H. Büning 4.00, Fr. Backs 3.00, C. Telger 1.50, H. Brinkhoff, W. Schlake, W. Skilling, F. Tüting, Aug. Werneke, W. Temme, I. Lübke, Konr. Kreimeyer each .50, F. Mälken, W. Lübke, H. Kerkseik each 1.00. By B Knies in Golden from E. Büß 2.00., Joh. Flesner 10.00. By Kassirer Eißfeldt in Milwaukee 45.50. (S. -797.86.)

For inner mission: B. Witte's parish in Pekin 5.00. ? . Hetnemann's parish at Okawville 10.00. From Chicago: Epiphany coll. by ? . Lochner's Gem. 12.57, B. Succop's Gem. 46.67, by ? . miracle by L. Hacker 1.00. Epipbanias- Coll. by ? . Kübns Gem. in Belleville 14.25. by ? . Große in Harlem by F. L. Weiß 1.00, Emil Will .25. by W. Märten by ? . Htlds Gem. in Bethlehem 4.05. (p. -94.79.)

For Negermststion: By P. Merbitz in Beardstown from M. M. 5.00. By P. Bartling in Chicago from Th. Reinhardt 1.00. By P. Brüggemann in Willow Springs from I. Hinrichs 1.00. By P. Lockner there from F. Kuschet .25. Through Fr. Lockner in Chicago by F. Kuschet .25. Through Fr. Wagner there by E. Raithel 1.00, Mrs. Huwald 1.00. Through Fr. Reinke there by Heinr. Johannsen 1.00. Epiphany Coll. by ?. Estels Gem. in Fountain Bluff 2.50. (p. - 12.75.)

For heathen mission: Through Fr. Feiten in Washington Heights from Mrs. H. Zenker 1.00. Epiph. Coll. in Fr. Norden's family at Hinckley 1.15. (p. - 2.15.)

For Jewish mission: Coll. by ?. Schröders Gem. in South Litchfield 5.85. By P. Wagner in Chicago from Mrs. Huwald 1.00. By P. Mezger at Okawville by Mrs. Fricke 2.00. By ?. Große in Harlem by Karl Schulz 1.00. (p. -9.85.)

For Emigr.-Mission: Coll. of P. Schröder's Gem. in South Litchfield 6.25.

For poor students in St. Louis: By ?. Müller in Echester by Mrs. M. Knapp 2.00. Communion coll. by ?. Kümmerer's congregation in Chandlerville for Th. Claus 5.58. (p. -7.58.)

On the St. Louis budget, P. Mangelsdorf's Gem. in Venedy 32.50.

For the Waschkasse in Springfield: Durcd P. Witte in Pekin from the Women's Association 9.00, Virgins - Association 3.00. Durcd P. Lochner in Chicago from the Young Men - Association 10.00. (S. -22.00.)

For poor students in Springfield: Christmas coll. from ?. Meyers Gem. in East St. Louis 10.50. P. Röders Gem. in Arlington Heights 30.25. By P. Lochner in Chicago from the piggy bank of Willie Narten 1.45. By k. Succop there from E. Krüger 5.00, E. Bussert, Lehrer Johnson, H. Hedder, Th. Czeck, Wittwe Brandenburg, Mrs. Fischer, Joh. Schramm, C. Bank, Cdr. Schröder, C. Kepler 1.00 each, H. Studtmann, Jda Jenzen, F. Wakendorf, Mrs. Lynn, Mrs. Bees, F. Grundeis, Minna Nemitz, W. Hardrke .50 each. by ?. Lochner there, Coll. sr. Gem., 12 90, by Ed. Bartels 1.00. ?. Meyers Dreieinigkeits Gem. in Osnabrück 5.00. By k. Witte in Pekin for Oesck by the Gem. 5.00, Mrs. A. .50. k. Brauers Gem. in Beecker for Seih 13.00. By P. Engelbrecht in Chicago from the Women's Vereth for D. Kosche 10.00. ?. Uffenbeck's parish in Lockport for E. Dürr 5.60. By?. Bartling in Chicago from the Women's Association for H. L. Matz 7.50. ?.. Döderlein's parish in Homewood for H. Wacker 12.25. By ?. Lußky from etl. members of sr. Gem. in Hopkins for C. Hubert 9.25. (p.-143.20.)

For poor students in Fort Wayne: Through ?. Reinke in Chicago, sent at teacher Kolb's wedding, for Herm. Engelberg 13.25.

For a new seminary organ in Addison: teacher White bet Okawville 5.00.

For the wash box in Addison: By?. Great in Harlem by Fritz Töpfer 1.00.

For poor students in Addison: By Kassirer Sptlman in Baltimore 11.00. ?. Meyers Dreieinigkeits-Gem. in Osnabrück 5.00. ?. Wittes Gem. in Pekin for I. Naß 5.00. ?. Brauer's congregation in Beecker for G. Nuoffer 15.00. Durck ?. Succop in Chicago from the Women's Association for Messner 15.00. Durck ?. Engelbrecht there from the Jünglings-Vereth for E. Riede! 15.00. By Kassirer Eißfeldt in Milwaukee for Ad. List 4.00. By Kassirer Spilman in Baltimore for Reisig 8.00, for Miller 5.00. Durck teacher Jung from the Jungfrauen-Verein in Collinsville for Louis Eigel 10.00. (S. -93.00.)

For the building fund in Milwaukee: By C. Degener from ?. Strieters Gem. in Proviso 1.00.

For poor students in Milwaukee: ?. Schröders Gem. in South Litchfield (reimbursed by ?. C. G. Schröber in Nebr. for support formerly received from the parish) for H. Brandt 22.00.

For the progymnasium and for salaries of professors in Milwaukee: ?. Wunders Gem. in Chicago 30.70. Christmas Coll. by ?. Brauers Gem. in Crete 35.50. By ?. Bartling's in Chicago, half of Epiphany Coll., 19.00, by Ad. Sieckmann 2.00. ?. Bergen's parish in Wartburg 6.35. ?. Schmidt's Gem. in Crystal Lake 10.50. By ?. Bünger in New Bremen by N. N. 1.00. Weihnachts coll. by k. Eißfeldt's Gem. in South Chicago 20.25. Neujabrs-Coll. by k. Lochners Gem. in Chicago 23.57. By ?. Reinke there from W. Thiel 2.00, Fr. Tesch 1.00, Heinr. Johannsen 1.00, Gust. Spruth 5.00, Karl Wilk 2.00, Chr. Karneboge 5.00, Aug. Wangerow 5.00, Aug. Fischer 2.00, H. Rahn 1.00, Joh. Krüger 3.00. By ?. Great in Harlem by Karl Schulz 1.50. (p. - 177.37.)

For poor and sick pastors and teachers: Christmas Coll. of ?. Käselitz' Gem. in Winterrowd 3 00.

For the widow's fund: By ?. Merbitz in Beardstown from N. N. 2.50. New Year's coll. by ?. Schieferdeckers Gem. in Neu-Gehlenbeck 10.40. From Chicago: by ?. Streckfuß by Chr. Teufel 10.00, Ernst Weier 5.00, Christ. Zum Mallen 3.00; by ?. Bartling from Dr. C. Bernard 1.00, Ad. Siek- mann 2.00, Auguste Wojahn 2.00, Mrs. L. Meltzer 1.00, Jak. Kosckmieder .50, Franz Fromm .50; by ?. Lochner, Coll. on the 4th Sunday of Advent 27.66, by G. Sckwarz 1.50, Mrs. Joh. Haack 2.50, Mrs. Louise Goldenbogen 1.00, Mrs. Alwine Soxer .50, Mrs. Joh. Schuster 2.00, Mrs. Deickmann 10.00, Karl Wolfram.50, Mathilde u. BertdaTburn 1.00, Rud. Laage 1.00, Rad. Hager .50, Bernd. Lill 1.00, OttoSchulz .50, Nie. Mühl- berg 1.00, Jul. Lense 1.00, Jul. Knoop .50, Mrs. Engel Win- negge 1.50, from the Women's Club 15.00; by ?. Hölter by W. Schröder 1.00; ?. Engelbrecht 5.00; ?. Wagners Gem. in Chicago 43.00; by Lebrer Dörfler from the Chicago Teachers' Conference 22.00. ?. Frederking at Dwigbt 4.00. Wetbnachts-Coll. by ?. Estel's Gem. in Fountain Bluff 5.00. Coll. of k. Baumgart's Gem. in Darmstadt 7.20. By ?. Wüte in Pekin from Jungfr. association 5.00, from I. H. 1.00. ?. Ottmann in Collinsville 4.00. Durck ?. Ramelow in Elk Grove from Mrs. Ludw. Busse, thank offering for happy delivery and recovery of tbres little daughter, 5.00. ?. Burfeind in Rickton 3.00, his parish 5.70. ?. Bünger and company in New Bremen 12.00. By ?. Heyer in Mayfair^by father Möller 1.00. Mrs. ?.

Brueggemann in Willow Springs, thank offering for happy delivery, 5.00, from Wittwe Mihm 5.00. ? . Holiday Gem. tn Colehour 11.00. From the collection bag of ? . Nordens Gem. bet Hincley 13.84. ? . Kühn in Dieterich 2.00. By ? . Hartmann in Woodworth out of the bell bag of the Gem. 28.45, by Bro. Meyer 10.00, by himself 5.00. ? . W. Dorn in Pleasant R'dge 2.00, N. N. there 1.00. teacher White at Okawville 2.00. By ? . Knies tn Golden by H. Heineke 5.00. By "R." tn Chicago's suburbs 12.00. ? . Loßner's Gem. in Lake Zurich 10.07. ? . Kühn in Belleville 4.00. ? . Behrens in Manito 5.00. By ? . Döderlein in Homewood by H. Benemann 2.00. D. Nietfeldt 2.00. ? . Müllers Gem. in Ehester 12.85. Durck Mrs. I. W. Hoffman" from the Women's Club in Jackson- viue 5 00. By ? . Große tn Hartem of Fritz Töpper 1.00, Karl Schulz 1.50. ? . Mangelsborfs Gem. in Veneby 7.50. (p. §383.67.)

For the Deaf and Dumb Institution: ? . Brauer's parish in Brecher 10.00. Coll. on the 2nd day of Christmas from ? . Lochner's Gem. in Chicago 18.37. Durck ? . Döberlein in Homewood by N. N. 1.00. By ? . Müller in Ehester 1.00 (caught in the bell bag). (S. §30.57.)

For the orphanage near St. Louis: By ? . Merbitz in Beardslvwn, s. at Kmdergottesdrenst on Christmas Day, 15.00. By ? . Flacksbart tn Dorsey, Chrtstabend-Eoll., 5.40, by N. N. .55. by ? Bold in Belleville for sale. Watsen- hausberichle.65. (p. §21.60.)

For the orphanage near Boston: By ? . Käselitz in Winterrcwb "from Hugo's piggy bank" 2.00.

For the orphanage in Wittenberg: By ? . Bünger in Steeleville from his students 4.50, Frl. Mnna B. 1.00. (S. §5.50.)

For studrring orphans from Addison: Through ? . Engelbrecht tn Chicago by Joach. Güllnitz 1.00.

For dre Gem. in Hubbard, Iowa: By ? . Succop in Chicago by E. Krüger 5.00, H. Hedder, Mrs. Westphal, H. Suhr, Fr. Klußmann, Th. Czech, Wittwe Brandenburg, F. Scheidemann, F. Grundets, Jda Schumacher, Wthelmine Schröder, Chr. Schröder, Chr. Holst, C. Keßler each 1.00, F. Wakendorf, F. Krüger, Mrs. Lynn, Mrs. Bees, H. Studt- mann, W. Hardtke each .50, Mrs. Kortum, C. Kofin each .25. (S. §21.50.)

Addendum to my last receipt:

For negro mission: Through ? . Wagner tn Chicago by A. Beduhn 1.00. Through ? . Miracles there by N. N. 1.50. Through ? . Holiday in Colehour by C. Scharbach 2.00. (p. §4.50.)

Addison, Ill, Jan. 15, 1886. H. Bartling, Cassirer.

Revenue into the Iowa District's coffers:

For the synodal treasury: By ? . Brust, Reformation festcollece sr. Gemeinde in Dubuque §5.75. By ? . Studt from sr. Gem. tn Luzerne 13.25. By ? . v. Strohe, part of the Christmas coll. of sr. Gem. bet Monticello 11.00. Christmas coll. of ? . Strobel's parish in Dentson 7.64. By ? . Dörrfler's parish in Council Bluffs 4.00. ? . Günther's gem. in Boone 8.50. ? . Brandt's congregation at Clartnda 9.76. By ? . Deckmann of Trinity comm. bet Gray 11.00. ? . Budack's congreg. in Luverne 10.00. ? . Wiegner's parish in St. Ansgar 7.00. Christmas coll. by ? . Brammer's parish at Lowden 13.50. ? . Glass' parish at Waverly 21.28. ? . Maaß' parish bet Fenton 6.00. By ? . Grafelmann of s. parish bet Victor 9.43. By ? . Bünger from sr. Christ and Joh. Gem. 7.00. By ? . Diederick, half of the Christmas coll. sr. Gem. bet Hampton, 4.50. By ? . Zürrer, Christmas coll. of Joh. parish, 13.50. ? . Horns Gem. tn Maxfield Tshp. 6.75. ? . Lohrs Gem. tn Sberrtlls Mount 9.55. ? . C. I. Crämers Gem. tn Webster City 2.05. ? . Haars Gem. in Eldora 5.00. By ? . Dornseif, Kltngelbeutelgeld sr. Gem. at Alta, 20.64. (S. §207.10.)

To the new building tn Addison: By ? . Zürrer by Fr. Klün- der 5.00. ? . Händschkes Gem. at Sumner 15.00. ? . v. Strohes Gem. at Monticello, 4th Sdg., 35.00. ? . Reinhardt's compound at Van Horn, 2nd sdg., 25.00. ? . Runges Gem. tnSiouxCtty 8.50. ? . Brammer's comm. at Lowden 17.00. ? . Büngers Chri- stus comm. 2.00. ? . Händschke's parish in Sumner 6.25. By ? . Gref of Th. Struve 1.00. By ? . Hänbsckke in Sumner, last payment of signers tn his comm., 3.50. By ? . Brammer, remainder of contribution sr. Gem. tn Lowden, 9.00. ? . F. S. Bünger u. N. N. 3.00. Durck ? . Zürrer by H. Richter sen. 10.00, H. Richter jun. 10.00. Durck ? . Dorn- self, 2nd Sdg. sr. Gem. near Alta, 10.00. (p. §160.25.)

For Negro mission: By ? . Zürrer, Therl der Missions- festcoll. sr. Joh.-Gem., 6.40. By ? . Bünger at Lemars, sung by him and at the Reformation feast tn his two congregations, 6.50. By ? . Zürrer from Ernst Rickter 1.00. By ? . Baumhöfener by Mrs. Christine Roth 2.00, by the same for Negerkinver to world powers 1.00. By ? . Lohr by Mrs. N. N. 2.00. N. N. tn Sherrtlls Mount 1.00. By ? . Greif, communion coll. sr. Gem. tn Davenport, 8.08. By ? . Zürrer by Ernst Richter 1.00. (p. §28.98.)

ForJudenmtssion: By ? . Zürrer, Theil der Misfions- festcoll. sr. Joh.-Gem., 6.40. N. N. tn Sherrtlls Mount 1.00. (p. §7.40.)

For inner mission in Iowa: By ? Zürrer, Theil der Missionsfestcoll. sr. Job. congregation, 12.80. ? . Heinke's congregation at Bauer, 4.00. ? Heinicke's community at Dillon 5.75. ? . Dörrfler's comm. at Council Bluffs, therlwise repayment of sum borrowed from mission treasury, 40.00. F. L. White's at Fort Dodge 1.24. By same from St. Paul's comm. at Fort Dodge 15.76. By ? . Strobel's from ? . Brandt: Harvest festival coll. sr. Jmm. comm. at Clartnda 5.26, by sr. Gem. at PageCen- tre 2.40, by ? . Brandt himself 5.00, subsequently .25, from Mrs. ? . Brtscher, thank offering, 5.00, from ? . Strobel 5.00. By ? . Günther from the women's association sr. Gem. in Boone 5.00. By ? . Wregner from sm. Predigtplatz in Rudd 2.00, rest of a Hock- zeitcoll. 1.25. Durck ? . v. Strohe, Theil der Weihnachtscoll. sr. Gem. bet Monticello 10.75. By ? . Baumhöfener, Weth- nacktscoll. sr. Gem. at Homestead, 16.00, ges. on the squat of G. Trimpe, 8.00. By ? . Budach from sr. Gem. in Humboldt 4.00. By ? . Händschke, Christmas coll. sr. Gem. in Sumner 12.00, by Mrs. Haak 1.00. By ? . Metneke from

sr. Gem. in Minerva Tshp. 9.55. In State Centre 4.54. by N. N. .91. ? Rersingers Gem. in Wilton 8.00. by ? Reinhardt. new year's coll. sr. Gem. bet Van Horn. 6.25. by John Nikkel 1.00. Pr. Stud 2.00. ? Brewers' Gem. in Ekport 5.15. By ? Zurrer from Ehler Köhlmus. 25. By ? Horn. Christmas coll. sr. Gem. in Maxfield Tshp. 12.65. By ? Lohr from sr. Fittalgem. 2.75. ? C. I. Cramers Gem. in Webster City 5.60. By Kassirer E. F. W. Meter 200.00. ? Bretschers Gem. in Hanover Tshp. 6.00. (Summa -427.11.)

For the emigrant mission in New York : From N. N. in Sherrills Mount to purchase an emigrant house 1.00.
For poor students from Iowa: By ? Zurrer from sr. Joh.-Gem. 4.50. ? Handschke's parish in Sumner 10.12. ? Wiegner's congregation at Clear Lake 7.00. ? v. Strohe's congregation at Monticello, part of Reformation Festival coll. 10.35. ? Zurrer's Joh.-Gem. 4.07. ? Studt in Luzerne 1.00. ? Lohr & his parish in Sherrills Mount 7.75. By ? Brust. s. at the wedding of Mr. Aug. Schultz. 2.50. By ? Günther of the Women's Association sr. Gem. in Boone 10.00. By ? Grämer from 10 young people from sr. Gem. in Fort Dodge for the 3 Fort Wayne high school students from Fort Dodge 6.50. By ? Studt in alfalfa from the Armendückse 7.5. by ? Zurrer from sr. Joh.-Gem. 2.35. By ? Lohr. sent to W. Grem-mets wedding. 10.50. (p. -77.39.)
For poor students in Springfield: By ? Studt by Fr. Volz 1.00. ? Baumhofeners Gem. at Homestead for O. Kitzmann 20.00. (S. -21.00.)
For the wash fund in Springfield: by ? Lohr in Sherrills Mount by Mrs. Johanne Sundermeyer 1.00. Mrs. N. N. 2.00. (S.-3.00.)
For poor students in St. Louis: Through ? Studt by Fr. Volz 1.00.

For sick pastors and teachers: ? Strobels Gem. in Denison 5.05. By ? Meinecke by sr. Gem. in Minerva Tshp. 6.35. bet State Centre 2.37. by teacher Thoma 1.00. ? Meinecke 1.00. ? Reinhardt's Gem. at Van Horn. Reformation Festival coll. 7.40. ? Studt's compound in Luzerne 8.55. Brammer's church in Lowden. Reformation Festival coll. 9.41. By ? Zurrer Joh.-Gem. harvest festival coll. 17.50. ? Heinke's congreg. at Bauer. 4.00. ? Wiegner's comm. at Rock Creek 5.50. ? Greif's comm. at Davenport 5.46. By F. L. White of Pauls comm. in Fort Dodge 5.00. (p. -78.53.)
For the orphanage in Addison: Through ? Chest from N. N. 1.00. By ? Günther from Mrs. H. Hager 1.00. By ? Brandt from Mrs. W. Husemann in Page Centre 1.00. By ? Reinhardt. Hockzeitscoll. 6.50. By ? Maas by Mother Strücker 1.00. (p. -10.50.)

For the orphanage near St. Louis: By ? Lohr from Mrs. N. N. 2.00. By ? Wiegner. sent to ? Bräuer's wedding. 3.50. By ? Strobrel in Denison from the "Waisenbüchse" 4.87. from the Sunday school students 2.71. By ? Grafelmann from Marie Behrens and Louise Behrens each .50. (p. -14.08.)

For the orphanage at Wittenberg. Wis. N. N. in Sherrills Mount 1.00.
For the deaf and dumb: By ? Griffin by Minna Shernberg 7.25. ? Studt's Gem. in Luzerne 10.40. By ? Maas by Mother Strücker 1.00. (p. -12.65.)
For the congregation in Hubbard: By Kassirer Elfeldt 9.78 and 2.00. By Kassirer Spilman 17.00. ? Lohr's parish at Sherrills Mount 5.00. Christ. Scheer at Monticello 1.00. By Kassirer Roscher 10.00. By ? Studt by Fr. Volz 1.00. By ? Glas by H. Thiemann 2.00. by Kassirer Bartling 2.00. comm. at State Centre 57.50. comm. in Col. fax tshp. 12.50. comm. bet Dayton 14.00. comm. in North St. Louis 5.00. ? C. F. W. Brandt 1.00. ? F. Ehlers 1.00. By ? Sieker in New York 5.00. N. N. in Seward. Neb. 1.00. By ? Thieme in Columbia City, Ind. from whose Zion congreg. 4.04. St. Peter's congreg. 6.09. ? Schieferdeckers Gem. in Neu-Gehlenbeck 7.07. By Kassirer H. H. Meyer in St. Louis 51.85. By Kassirer H. Bartling 21.50. (S. -237.33.)

For the community in Council Bluffs: ? Goßweiler's comm. in Dayton 5.09. ? Bangert's congregation in Peoria, Ill. 3.00. ? Reisinger's comm. in Wilton 9.00. ? Bahr's comm. in Olive Tshp. 2.50. By Kassirer Bartling 51.25. By Karl. Menk 18.12. ? Lohr's comm. in Sherrills Mount 6.25. By Kassirer Roesch 21.57. By Kassirer Bartling 13.00. (p. -129.83.)

For the Gem. in Strong City, Kans.: ? v. Strohe in Monticello 1.00. by the same from Christ. Scheer 1.00. (p. -2.00.)
For the Detroit, Minn. Congregation: By Gustav Kretzschmar of the Gem. in Waterloo 3.80.

For the Saxon Free Church: Mrs. N. N. in Colfax Tshp. 2.00. ? Zurrer's Joh.-Gem. 7.00. By ? Thurner in Iowa City by N. N. .70. N. N. .95. By ? Glas by Mr. Mummelhei 2.50. (p. -13.15.)

Monticello, January 25, 1886. H. Tiarks, Cassirer.

Incorporated into the Minnesota and Dakota District caste:

For the synodal treasury: From ? Dubberstein's congregation in Wykoff 3.00. ? Horst's congreg. in Courtland 20.00. ? Ross' Gem. at Arlington 6.50. By ? Packler of H. Robits 2.00. ? H. J. Mueller's comm. at Willow Creek 9.42. ? Hertwigs Gem. at Leaf Valley & Effington 7.50. ? Schulz's gem. at Fairbault 14.04. In Morristown 5.00. ? Zahn's gem. in Elysian 4.35. ? E. L. Kretzschmar's compound at Gaylord 5.00. ? Clöter's parish in Town Woodbury 6.25. ? Landeck's parish at Hamburg 19.00. ? Grabarkewitz's parish bet Blue Earth City 16.00. ? Wichmann's Gem. bet Green Meadow 3.75. at Fisker 2.20. ? Sprengeler's Gem. in Town Wilton 3.50. ? G. A. Bernthal's property in Cologne 21.83. ? Stülpnagel's parish at Potsdam 6.81. Plainview 3.51. ? Heyer's Gem. at Minnesota Lake 3.00. Contribution by ? Landeck 2.00. (Summa -174.66.)

To Seminarbuilding in Addison: ? I. I. Bernthal's Gem. at Lewiston 95.00.
For the gymnasium in Milwaukee: ? Hertwigs Gem. in Leaf Valley 7.39. ? Friedrichs Gem. in Waconia 21.00. ? Ahners Gem. in Green Isle 12.83. ? I. I. Bernthal's compound at Lewiston 10.00. By ? A. Mueller of sr. Gem. in Alma City 6.80. by Gotthelf Kelling u. Karl Müller 2.00 each. (p. -161.52.)

To the household in Milwaukee: ? Rolfs Gem. in St. Paul 7.00. ? Sprengeler 1.00. (S. -8.00.)
For the congregation in Detroit, Minn: Pres. Sievers' Gem. at Minneapolis 13.07. ? I. Volkert's congregation at Caledonia 2.84. ? I. Frey's congregation at Moline 3.35. Simon Jans there 1.00. ? Friedrich's community in Waconia 12.50. ? E. L. Kretzschmar's community at Gaylord 7.03. ? Landeck's Gem. at Hay Creek 7.14. ? Sprengeler's gem. at Town Wilton 10.00. A. Potenhauer 1.00. By ? Otto of edl. members of his. Gem. 4.00. ? Vettters Gem. at Fairfield 10.00. ? Hertwigs Gem. in Leaf Valley 7.50. (p. -79.43.)

For the Gem. in Ulica, New York: ? Zahn's Gem. in Elysian 4.16.
For negro mission: ? Maurers Gem. in Jacksonville 3.00. ? v. Brandt 25. ? Hltzemanns Gem. in Long Prairie 3.00. By ? A. Müll-r by Job. Kühn 1.00. ? Rolfs Gem. in St. Paul 9.72. ? Rumsch 25. Wittwe Brandhorst in St. Paul 2.00. (p. -19.22.)

For Emigr.-Mission in New York: By Pres. Sievers from W. Just in Minneapolis 1.00. ? Horst's Gem. in Courtland 5.00. (S.-6.00.)
For Emigr.-Mission in Baltimore: ? Horsts Gem. in Courtland 5.00.

For English mission: ? Long Gem. to Hay Creek 5.88.
For mission to Jews: ? Maurers Gem. in Jacksonville 2.75.

For the widow's fund: ? Nicks Gem. in Rochester 5.50. Pres. Sievers' Gem. in Minneapolis 7.65. ? Friedrich 5.00. ? Schaaf 2.00. ? Wichmann 2.00. ? A. Potenhauer 1.00. ? Nicks Gem. in Rochester 5.50. By ? Rolf by Mrs. Gronewald in St. Paul 5.00. by sr. Gem. 5.70. By ? Streckfus by N. N. in Benton 5.00. ? Horst's parish in Courtland 5.00. Teacher H. Ehlen 4.00. ? H. J. Mueller's parish in Town Antrim 4.90. in Lake Crystal 1.30. ? Hertwig's parish in Leaf Valley & Effington 7.50. ? Rumsch's parish at Aankton, Dak. 12.85. ? Landeck 5.00. from sr. Gem. 15.00. ? I. Frck 5.00; by dens. of K. Hausman 1.00. Wittwe Brandhorst in St. Paul 1.00. ? Heyer's Gem. at Minnesota Lake 3.00. (p. -111.40.)

For the orphanage at Addison: By teacher C. Ehlen of s. pupils 12.65. ? Clöters Gem. in Town Woodbury 6.75. (p. -19.40.)
For the orphanage in Wittenberg. Wis. Hertwigs Gem. in Effington 4.21. From a friend in arms 1.00. Alwina Müller in Alma City .70. Through teacher Fischer in St. Paul from her savings box s. Sckuler 4.90. from the savings box of a family there 2.15. ? Dudersteins Gem. in Wykoff 2.30; through the same from Jod. Krauscher 1.00. Wittwe Brandhorst in St. Paul 1.00. (S. -17.26.)

For poor students from Minnesota and Dakota: ? Maurers Dreieinigkeits-Gem. 3.80. ? Rolfs Gem. in St. Paul 2.23, 1.35 u. 4.89. Wittwe Brandhorst 1.00. (S. -13.27.)

For poor and sick pastors and teachers: ? Landecks Gem. 5.00.
For the Free Church in Saxony: ? A. Potenhauer 1.00. By ? Cousin by A. Rosenkranz 5.00. by I. Kuhlman 1.00. (S. -7.00.)

For ? Hubenpers Gem. in Hannover: ? Lange 75. thank offering from Mrs. ? F. Potenhauer 2.00. (p. -2.75.)
For the Deaf and Dumb Institution: Alwina Müller in Alma City .50. ? Horsts Gem. in Courtland 10.00. (p. -10.50.)

For heathen mission: ? Rumschs Gem. bet Uankton, Dak., 11.00. By Pres. Sievers of M. & F. Rerchmush Mips. 2.00. (S. -13.00.)

To the household in Springfield: ? Sprengeler 1.00.
To the budget in St. Louis: ? Sprengeler 1.00. ? Scaafs Gem. in Claremont 6.00. (S. -7.00.)

To the budget in Fort Wayne: ? Sprengeler 1.00.
To the budget in Addison: ? Sprengeler 1.00.

ForbieWashkassen Springfield: ? A. Mueller's Gem. in Alma City 2.47.

For inner mission in Minnesota & Dakota: cash stock of emigrant missionary fund in St. Paul from 1885 12.25. Through Pres. Sievers .25. ? Köhler's parish in Mount-ville 24.82. ? Kolbe's congregation in Howard Lake 6.04. ? Hltze-mann's comm. in Long Prairie 6.41. ? I. I. Bernthal's congregation at Lewiston 11.00. ? Horst's congreg. at Courtland 20.00. ? Grabarkewitz's comm. at Blue Earth City 13.66. its branch in Town Elmore 1.84. ? Wichmann 4.00. ? H. Kretzschmar's Gem. bet Pernam 8.75. bet Gormantown 6.50. ? Clöters Gem. in Town Woodbury 4.28. ? Vettters Gem. in Fairfield 14.00. ? Duderstein's congreg. in Wykoff 5.00. By ? Hert-wig of N. N. 1.00. ? Boiches Gem. at Elk River 2.04. ? Wichmann's Gem. at Green Meadow 3.75. at Fischer 2.20. By ? F. Potenhauer of Mrs. Pakow 1.00; by s. Mis-sions-Fuhrwerk refunded 20.00. (p. -168.79.)

St. Paul, January 12, 1886. Th. H. Menk, Cassirer.

Entered the caste of the Western District:

For the synodal treasury: From ? Senne's congregation in Alma -10.00. ? Meyers congregation in Cole Camp 2.00. ? Reh-waldt's congregation in Clarks Fork 16.00. ? Rupprecht's congregation at Cole Camp 2.76. ? Umbacks condo in Prairie City 11 a.m. ? Richter's condo at Ellitsville 9.50. ? Dornseif's church in Denver 5.40. By Mr. Miesler of ? Stockard's church in St. Louis 91.78. By Mr. Kühnert of ? Kostertings Gem. in Altenburg 26.25. By Prof. Pieper from Gelo. Gatsche 20.00. By Hm. Schuricht from ? Hansers Gem. in St. Louis 13.60. ? Matthias' parish in Block 4.00. ? Falke's parish in Glasgow 5.40. Rohlfing's parish in Alma 10.40. ? A. W. Freies Gem. in Lyon 9.20. ? Hoyer's parish in Spring Valley 1.75. By Mr. Poggemöller of ? Meyers Gem. in Neu - Bielefeld 19.00. ? Weber's Gem. at

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Perryville 5.75. P. Stemmermann's Gem. at Onaga 7.76. (G. -270.89.)

For new construction in Addison: Fr. Heyne's parish in Lake Creek, balance, 10.00. Fr. Polack's parish in Uniontown 1.25. k. Richter's congreg. in Ellisville 56.00. Fr. Wangerin's congreg. in St. Louis 100.00. By Fr. Krämer of sr. Gem. in Inde- pendence subsequently 1.00. (p. -168.25.)

For the Progymnasium in Concordia: P. Hamm's congreg. in Brownsville 5.00. By Praeses Biltz of Harry Rvdekohr 1.00. By Mr. Peetz of the Jmm. congreg. in Pilot Knob 6.50. P. Tönjes in Farmington and its congreg. 4.25. (S. -16.75.)

For inner discord in the wide: P. Links Gem. in St. Louis 24.80. By P. Sandvoß of two Lutherans in Clinton 2.00 each. P. SenneS Gem. in Alma 10.00. P. Rehwalts Gem. in Clarks Fork 12.00. By P. Polack in Uniontown, coll. at Mr. Trenzel's wedding. 5.00. Fr. Rupprecht's parish in Cole Camp 5.45. By Fr. Richter of N. N. bet Orrville .50. By Mr. Peetz of the Jmm. By Mr. Schwartz of Father Janzow's congregation at St. Loms 30.00. By Mr. Mteßler of Father Slöckhardt's congregation at St. Lours 85.00. By Father Grimm's congregation at Washington 9.30. By Mr. Kühnert of Father Köstering's congregation at Altenburg 15.60. By Mr. Janzow's congregation at St. Lours 30.00. By Mr. Mteßler of Father Slöckhardt's congregation at St. Lours 85.00. in Altenburg 15.60. By Mr. Schuricht of Fr. Hansel's congregation in St. Louts 40.00. By Fr. Wangerin of N. N. 3.00. By Mr. Schlmpert of Fr. Zschoches congregation in Frohna 19.20. By Mr. E. F. W. Meter from the general mission fund 300.00. k. Matuschkas Gem. in New Melte 12.00. (p. -580.75.)

For Negro mission: P. Polack" congreg. in Umontown 5.50. By Mr. Mrrßlrr of P. Stöckvardt's congreg. in St. Louts 9.11. P. Pennekamp's congreg. in New Wells 5.00. By Mr. Schuricht of P. Hanser's congreg. in St. Louis 10.00. P. Albrecht's congreg. in Perry Co. 3.70. P. Falle's congreg. in Glasgow 1.00. (P. -34.31.)

For mission to the Jews: By Mr. Mteßler from rtl. Jünglingen 2.00. Fr. Albrecht's congregation in Perry Co. 3.60. (p. -5.60.)

For Cmtgr. -Misston in New York: P. Krämer in Hum- bolct 1 00.

For the widow's fund: By Fr. Sandvoß from two Lutherans in Clinton 1.00 each. By Fr. Germann in Fort Smith, Coll. on Christmas Eve 14.20, by Mr. K. Reuzel 5.00, Th. Röber and Fr. Werfelmann 1.00 each. Fr. Rupprecht's Gem. in Cole Camp 5.18. by P. Umbach of Mrs. A. Umbach 1.00. 8. Hüschen in Drake 7.00. by 8 R.chter of N. N. at Orrville 1.00. 8. Kellers Gem. bet Patmer 11.66. 8. Pennekamps Gem. tu New Wells 8 00. 8. Albrechts Gem. in Perry Co. 6.50. by Hin. Schlmpert by 8. Zschoches Gem. in Frohna 32.40. 8. Rahlfings Gem. in Alma 10.40. By 8. Kresr in Lyon by sr. Gem. 6.85, Wittwe Karlmeier 2.50, Father Brune 1.00, N. N. .14. 8. Strölin in Defiance 4.00, Gem. at Owl Creek 3.00. 8. Hoyer in Spring Valley 2.25. 8. Matuschka in New Melle 5.00. (S.-131.08.)

For the orphanage bet St. Louis: By I?. Meyer in Cole Camp, coll. at Ehlers wedding, 1.10. Durck 8th Holls from sr. Gem. in Babbtown 1.00, Conr. Beck .25, Wittwe Beck .50, sheet and blanket. By Mr. Kühnert from 8. Köste- rtngs Gem. in Altenburg 11.10, from the children of the two barges in Altenburg 5.00. By 8. Krämer from Mrs. A. Laßmann .50. By 8. Wangerin from Mrs. Kaiser 10 00. 8. Albrecht's Gem. in Perry Co. 3 25. 8. Falles school children 2.30. By 8. Rohlfing from H., M. and L. Gieselmann 3 00, by Hrn. H. Rodekohr 1.00. By 8. Frese in Lyon by sr. Gem. 4.31, from individuals 1.00. By Mr. Poggemöller from 8. Meyers Gem. in Neu-Bielefeld 5 35. By Mr. Hörmann from 8. Janzows Gem. in St. Louis, Coll. on hl. evening 23.75, surplus from Christmas tree 12.80, from H. Beumer and Geers each 1.00, from Spilker's children .60, from N. N. .50. By 8. Stemmermann from Wittwe Koltermann 5.00. By 8. Matuschka from etl. members sr. Gem. 4.00. (p. -98.31.)

FürdieTaudstumen: By 8. Holls from John Som- merer 5 00. By Hrn Kühnert from 8. Kösterings Gem. in Altenburg 9.55. (S. -14.55.)

For poor students in St. Louis: By 8th Sandvoß from two Lutherans in Clinton 2.00 each. By 8th Schaller in C'pe Gtrarbeau from Wittwe Härtung .50. By Mr. Mieß- ler from Mr. Roos 1.00. (S. -5.50.)

To the H auS cold in St. Louts: By ?. Schaller in Cape Gtrarbeau from Wittwe Härtung .50. By Hrn- Mteßler from 8. Slöckhardts Gem. in St. Lou.s 6.10. (p. -6 60.)

For poor students in Sprngfield: By 8. Albrecht, coll. on H. Steffen's wedding, 1.85.

For the wash fund in Sprmgfield: 8th Hoyer in Spring Valley 1.00.

For the Kansas City comm.: By Kassirer Bartling 25.53.

For r the Gem. in Sedalta: By 8. Meyer in Cole Camp from Krau Döscher .25. 8. Polack's Gem. in Uniontown 3.75. By Mr. Schuricht from 8. Hanser's Gem. in St. Louts 23.85. (S. -27.85.)

For the Gem. in Hubbard, Iowa: by 8. Holls of sr. Gem. in Osage Bluffs 7.50.

St. Louts, Jan. 21, 1886. H. H. Meyer, Cassirer.

L "m College-HavS-att in Fort Wayne

in gifts of love received: From 8 Mtckael's parish: from I. Vöglein 1 p. wheat, 2 p. grain; W. Meyer 1 p. wheat; Chr. Köster 2 p. wheats, 1 p. grain; Mrs. Gebert 1 bacon se te and 50 cents; W. Hollmann 1 p. oats; I. Barall 2 p. grain; Joh Brück 1 p. wheat; A. Kohlmeier 1 p. wheat, 1 g. Oats, 1 S. grain; Joh Barthels 1 S. potatoes; H. Åsung 1 S. wheats, 1 S. oats, 1 S. grain; Bro Gerke 10 Bush. Oats; Bro. Vollmer 1 p. wheat, 1 p. oats; Joh. Meyer 1 p. wheat; H. Meyer 1 bush. Wheat; H. Stellhorn 1 st. Grain; H. Thiele 1 p. grain; G. Schäfer 1 p. rye; Joh. Remus 1 g. Korn; H. Nietert 1 S. Wetzen; Ebr. Stolz 1S. Potatoes; H. Narwold 1s. Potatoes; H. Schoppmann 1s. Grain; Jak- Vonderau 1 p. wheat, 1 p. rye; Georg Vöglein 2 p. grain, 5 lbs. sugar, 2 lbs. coffee; C. Dannen- friser 1 p. wheat, 2 p. oats; H. Gerken 2 p. grain; H. Bischofs 1 p. grain; W. Walke 1 bush. Potatoes, 20 cabbage heads; Joh. Borchard 1 p. oats; Aug. Dreßler 1 p. wheats, 1 p. potatoes; P. Trier 1 p. potatoes, 1 p. apples; Bro. Buer 1 p. wheats; Bro. Bullermann Sr. 1 p. apples; W. Sckoppmann Sr. 1 p. grain; W. Gerke 1 p. potatoes; Val. Läpp 2 p. grain; Moritz Brück 10 bush. Potatoes, 20 bush. Grain, barrel of flour; John Göglein, Sr. 2 p. grain; Bro. Meyer, Sr. 1 p. wheat; Joh. Meyer 1 bush. do.; H. Bohde 1 p. do.; C. Mengerson 1 p. potatoes; Bro. Fark Bush. Wheat; Jak. Auer 1 p. do., 1 p. oats, 1 p. grain; Aug. Bohde 1 p. grain; Wittwe Bohde 1 p. oats; H. Fark 50 crs.; L. Jürgens 1 p. potatoes, 1 p. grain; Konr. Körte 2 p. oats; Ernst Busche Sr. 2 p. oats; Bollmann 1p. Korn; P. Lahmrter 1 p. Korn, 1 p. potatoes. From 8. Zschoches Gemeinde: from L. Schlaudraff 1 p. wheat, 1 p. potatoes. From 8. Thiemes Gem. in Whuley Co, Ind: from H. Brüggemann 2 S. Wetzen, 1 S. oats, 1 S. grain, 1 S. potatoes, 1 ham; Ernst Brüggemann 1S. Wetzen, 1S. Oats, 1p. Grain, Bush. Beans, 2 galt. Syrup; Hern. Ahnemann 1s. Oats, 2 S. grain; John Trier 1 S. wheat, 2 S. oats. From 8th Darbs parish: of Ernst Stoppenhagcn 4 Bush. Wetzen, Bush. Beans; Conr. Stoppenhagen 1 Bush. Wetzen, 1s. Grain; Wth. Eikhoff 45 pfo. Pork; Heinr. Köhnemann 1S. Wheat, 1s. Potatoes, 1S. Korn, 1 peck beans, 1 peck Aepfelschnitze. From the werth. Frauenverein ders. Gem.: for poor students 5 quilt- From Mr. F. Köhn in Sheboygan, Wrs., 2 half barrels of salt fish. From 8. Schlessel- mann's parish in Bremen, Ind, 81)H lbs. butter, 203 lbs. flour; from sr. Gem. in Woodland 6barrels flour, 17 lbs. butter.

Sincerely thanking all kind donors

Fort Wayne, Dec. 28, 1885, A. Rascal, superintendent.

For poor Wisconsin sophomores

have been received by me since last year: By 8. Aulich in Elltsviue, collected at the wedding of Karl Sell, -3.15. By 8. Dorpat in Butternut 1.00. By 8. Seuel in Vortage, at the Hauswrthe of G. Seiler in Lewtston ges-, for Fr. Würf in St. Louis 5.80. By Kassirer C. Etßfeldt in Milwaukee 6.38. (Summa - 15.83.)

God bless the dear givers!

I-L. There is not one cent in this cash box at present! Racine, Jan. 6, '86.

F. Keller.

For dteGemeinde inSedalta, Mo., received: By 8. I. H- Ph- Gräbner from some members of sr. Gemeinde in St. Charles, Mo., (2nd Zhig.) -5.50. By 8. F. Rupprecht from some members of sr. Gem. at Cole Camp, Mo., 10.35. By 8. W. Heynes in Lake Creek, Mo., 13.25. By 8. I- H. Hamms in Brownsville, Mo., 10.00. By Mr. President F. I. Biltz of sr. Gem. in Concordia, Mon, 25.00. By Mr. I. G. Ehrhard in California, Mon, 5.00. By Mrs. W. Behrens, Sedalta, Mon, 1.00.

Many thanks!

C. F. Gräbner, 8.

For Baltimore emigrant mission by W. Sallmann received from G. Sch. in Baltimore -5.00, Pres. Bryer in New York 2.00. By 8. O. Kolbe in Newburgh, Ohio, from Mrs. Niederschalde 2.00. By 8. I. Schütte in Milwaukee from Alb. Geske 1.50. (p. -10.50.)
Wm. skimmer.

205 X. Kromont 8rr." Lultimore, Lick.
For poor students received with heartfelt thanks by 8. G. Weller in Marysville, Nebr. from his Zwns congregation from their collection bag -10.00. By 8. Werfelmann in Marysville, O., collected in same congregation (spec. for Eyler) 19.20. By Emtlie Rank in St. Paul, Minn., 1.00. By I*. A. Sievting in Kanfield Centre, Ind, 8.75.

C. F. W. Walther.

For the local seminar library

received with heartfelt thanks from Mr. C. Sptlman of the
Family of be. 8. H. Hanser whose coin collection

Gunther.

For poor students received with heartfelt thanks -5.00 from 8. N. N. in N. Günther.

Through Mr. Prof. Pieper for poor students received from Mrs. Köhler, from Mr. 1?. Mezger's parish, 6 pairs of woolen socks and 2 towels.
B. Switch.

Correction.)

In my last receipt (No. 2 of the "Lutheran") read under "Orphanage in Wittenberg" instead of "Miss Ruperti": Miss Rupprecht's pupil. C. Eißfeldt.

New printed matter.

Verhandlungen der 9. Jahresversammlung der Synode der ev.-luth. Freikirche in Sachsen u. a. Staaten. 1885. Zwickau i. S. Printed by J. Herrmann. In commission with Heinrich J. Naumann in Dresden.

This Synodal Report of our dear brethren in Germany contains an excellent paper by Mr. 8 W. Hübener on chiliasm or the doctrine of the so-called millennial kingdom. In the introductory remarks the importance of the treatment of this doctrine is very nicely shown. This can be seen "already from the fact that many and often fierce battles have been fought over the so-called chiliasm in ancient and modern times, which even in recent times have not yet come to rest, as especially our American and American scholars have shown.

cant brothers know to say about it". "In the bet spreading chiliastic! In the spreading of chiliastic inerrancy, especially in popular writings and Bible explanations", there is "enough need for it". "Especially in our time, the longer the effort is made to bring chiliastic ravings to the market even under the Lutheran name. The overwhelming majority of the new, so-called 'Bible-believing' and 'Lutheran' theologians, but especially of the University theologians, consider it their task to drive these sacks." "It is precisely with the time misleaders and actually burning questions that we must concern ourselves." "We are also surrounded by chiliastic-minded sects, such as Methodists, Baptists, Irvingians, etc., so that our church members are also warmed by them." "Finally, it was pointed out that our time deserves to be called chiliastic, because the principle of the Reformation, that in Word and Sacrament we have the whole Christ with all His merit and the whole salvation in Him and with Him, has often been disregarded and abandoned. Hence the general tendency of the believers of our time to emotionalism and chiliasm. Above all, however, it is the whole attitude of our time, the prevailing materialistic worldview, which promotes chiliasm. For it is really nothing other than materialism in the ecclesiastical sphere. In addition to this, our time is a miserable, sorrowful time, also from a social point of view, where, because one finds no satisfaction in the present, one grasps the hope of golden times in the future all the more eagerly. No wonder, then, that for Christians who are sufficiently grounded in God's Word, this hope and expectation takes the form of chiliasm."

First, it is shown (Thesis 1) what chiliasm is, namely "the doctrine of a double return of Christ yet to come and a double resurrection of the flesh for the establishment of a millennial kingdom of glory of Christ on earth, in which the people of the Jews are to occupy a prominent place".

It is further explained (Th. 2) that chiliasm "has its basis not in the Holy Scriptures, but in human desires and thoughts" and seeks to cover itself "by a thoroughly unhealthy interpretation of the Word of God in general and in particular".

Hereupon, it is clearly demonstrated how chiliasm contradicts the clear teaching of Scripture about original sin (Th. 3), about the entire order of salvation and about the old and nature of the kingdom of God on earth (Th. 4) and about the Christian hope (Th. 6).

Very beautiful is the execution of the 5th thesis: "Chiliasm disregards the already done great deeds of God through Christ for us and to us, as they are celebrated by the Christian church at Advent, Christmas and Epiphany, Char Friday and Easter, Ascension and Pentecost."

The last thesis reads: "Chiliasm is rejected by the Lutheran Church as a Jewish doctrine, just as it is based on Jewish views, leads to Judaism and thus corrupts the whole of Christianity".

May this content stimulate many to look at and study the report. May the faithful Lord of the Church bless our brothers for their glorious testimony and may such testimony bless many souls. G.

Te Deum Laudamus (HErr Gott! Dich loben wir). For mixed choir with organ accompaniment, Componirt by W. Nölsch. Philadelphia. Th. F. Miller, 1331 North 6th St. Price 20 Cts.

As was to be expected, this second composition by Mr. Nölsch is not inferior to the first. It is based on the well-known text from our hymnal. It is very difficult to treat such a versatile text accordingly; here, however, we have a composition of which one must say that it strikes pretty much the right note everywhere. Particularly well treated are (to emphasize only a few) the words: "Der Jungfrau Leib" 2c. (soprano solo), "Behüt uns heute, o treuer Gott" (bass solo) and the confident chorus: "Auf dich hoffen wir" 2c. The rehearsal of this composition will require a little more time than Opus 1, but it will be well worth the effort. Order and judge for yourself. H.

Changed addresses:

Rev. 1°. Houses, 381 üValuut 8tr., Loekport, L. K.

Rev. Otto 1. Lauser, Roelville, 6ouu.

Rev. L. Loeruauu, ^eeickeut, Larvtt 6o., Lick.

Rev. Larl >Vilüelm IVeder,

Le>v Louckou, ^Vaupaes. 6o., üVis.

8. v. 6luever,

846 Leimout ^ve., I-nke Vierv, 6oolr Oo., III.

0. kleiselunauu, 381 üValuut 8tr., Loekport, L. K.

3. Bedrv "elreurvalcl, 82 Lrißütou 8tr, Olevelauä, O. L. 6. Alaltire,

559 Lo.'ue ^ve., Lake Vierv, 6ooL Oo., III.

The „Lnthrrane," appears twice every month for the annual sabserip. ttonsprei" "o" a dollar for the out-of-town signers who have to pay the same "orau", "or. Where the same "" "" Trägern in"" Hau" gebracht wird, haben die Abonnenten 25 Trat" Lragerlohn extra ,u bezahlen.

To Germany, the.Lutheran^ by P "K. postage free, for III.25 "er- saadt.

Only letters containing information for the journal are sent to the "Re- daetio", all other letters containing business, orders, cancellations, money, etc. are sent to the address "Lutt". OonoorUin-Verlos" LI. 0. Lnrtdvl, Xxent), Ovrnvrv vk btiniui 8trv "t L loclinnn ^.vermv, 8t. Lotiis, Läo., anherenden. - Yes Germany this" sheet is to bqieheu from Heinrich A. Naumann, 36 Piraische Strasse, Dresden.

Lutrsrck at icks kost OLos from 8t. Louis, ülo., as ""oouck-olrtss wutter.

Volume 42, St Louis, Mon, Feb 15, 1886, No. 4.

(Submitted.)

Our emigrant mission in 1885.

As is well known, immigration is like the ebb and flow of the tide; it rises and falls, and a change usually occurs every 10 years, as the statistical reports prove. For some years now, immigration has been at low tide. Last year, only 291,066 immigrants landed at Castle Garden, 38,964 fewer than the previous year. Of these, 98,111 were Germans, 43,811 fewer than in 1884. Particular accidents, with the exception of a railroad catastrophe on the Pennsylvania Railroad in the immediate vicinity of New York, have, praise God! not occurred in the past year. Under God's miraculous protection, the thousands of immigrants and emigrants, among whom many a reader of these lines will count himself, have arrived happily at the place of their destination. - Never before has one traveled so cheaply by sea and land as in the past year. On January 17, in fact, the Pennsylvania Railroad Company lowered the price of a ticket from here to Chicago, St. Louis and other intervening cities to \$1.00. Since none of the other railroads followed suit, said railroad, with little exception, carried all steerage passengers traveling from here to the West on its own. There were days when 45 to 50 wagons full of people left the station in different sections. It is a miracle of God that only one accident occurred. No sooner had the railroad war broken out than the transatlantic shipping companies got into each other's hair. The result was that the price from Bremen, Hamburg, Antwerp and Rotterdam, as well as from here out, was lowered to \$10.00. The price of the ferry was reduced to \$21.00. So for \$21.00 one could travel from New York to any of the four European port cities mentioned and back to St. Louis or Chicago. Several of our poor pastors, teachers, candidates and students, among others, used this cheap means of travel to visit the old fatherland.

Among the thousands of immigrants and emigrants the undersigned with his assistants has now also in the

The people of the city had been trying to do their duty for the past years. There was again much to advise and help in physical and spiritual matters, to comfort, to punish and to admonish. Preparing the dying for a blessed end, drying tears, feeding the hungry. To shelter the homeless. Few people have an idea of the human misery that continues to appear among the wandering people in a cosmopolitan city like New York, and in which the emigrant missionary is affected. There are sons and daughters who, against the knowledge and will of their parents or in defiance of them, have left their father's house and fatherland and have gone abroad. Here they often find themselves in the most bitter distress. Conscience wakes up. The emigrant missionary should advise and help. There is another who has transgressed the seventh commandment at home and has fled to America. Here, however, the world becomes too narrow for him. He is close to despair, so he comes to the emigrant missionary, makes an honest confession and asks him to mediate. There lies a husband and father deathly ill in the provisional hospital in Castle Garden and around him stand his wife and his underage children weeping. I am called. The doctor declares that the man, who has just been carried ashore on a stretcher from the ship, is irredeemably lost. There is an opportunity to press the staff of the divine word into the hand of faith of the dying man and his survivors for their safe journey through the dark valley of the shadow of death and through this tearful life. I will remain silent about the various physical hardships of the immigrants. These are part of the missionary's daily bread. Year after year, the search for lost luggage is a particular source of distress for me in this regard. If no one here can or wants to help, our one is put on the trot. In most cases, after much effort and expense, I have succeeded in finding poor people's entire belongings, which were often packed in a single sack, here or in a European port city, and these could be delivered to the owners.

If I am to summarize my entire year's work in figures, it is as follows: At

The following were distributed free of charge: 2000 calendars of our synod, 6000 tracts, 8000 Lutheran newsletters together with many numbers of the "Lutherisches Volksblatt" and the "Lutherischer Anzeiger". This work was almost exclusively done by my co-worker Pastor K. Seehuus, emigrant missionary of the Norwegian Lutheran Synod. 3820 persons were received, counseled and transported. Since almost all of these moved to cities or areas where congregations of our Synodal Conference are located, it should not be superfluous to note how they were "distributed" among the individual states of the Union. Illinois again received the lion's share, namely, 540 persons, Wisconsin 401, Dakota 398, New York 337, Minnesota 218, Ohio 236, Indiana 112, Iowa 195, Michigan 158, Missouri 167, Nebraska 129, Massachusetts 115, Kansas 98, Kentucky 58, Arkansas 24, Pennsylvania 84, Texas 28, Oregon 27. - Letters and postcards were received 4133 and mailed 3010. \$2600 were used for advances and \$383.59 for the relief of the needy. 61 persons were shown to be working and earning.

Our relations with the Lutheran Emigrant Mission in Hamburg have been the most friendly so far and will hopefully not be disturbed by anything in the future. The blessing of our working hand in hand for the benefit of the emigrants for 12 years is unmistakable.

In Bremen, Mr. W. Vopel, my assistant, has, with God's help, managed to get through another year in good faith and has justified the trust placed in him. All who have enjoyed his services so far are grateful to him that we in Bremen have in him an equally sincere and untiring friend, advisor and helper for the wanderers to and from America. In his recently received annual report he writes, among other things: "Now, contrary to expectation, with God's gracious help I have reached the end of a year's work, and even though the old obstacles still stand in the way of my work, God's guidance and direction in all the woe has been a wonderful one beyond asking and understanding. I would like to say,

26

I look to the future with renewed hope and almost believe that we will succeed in gaining a firm foothold here in Bremen after all. How the faithful God will pave the way for our work is up to Him. In any case, with His help, I may dare to do so in the new year as well. I add: Certainly! Only in God's name the net is cast out again fresh and cheerful! God allows the sincere to succeed. - —

Now I have another event to share with all friends of our mission, which is certainly gratifying. Until now, our emigrant mission has been like a bird without a house, a swallow without a nest. During my 17 years of work among the immigrants, I had to move from one place to another. The repeated changing of my address caused much confusion and damage. Even now it happens that strangers look for me under my first address and as a result usually do not find me, but get into the wrong hands. In addition, we lacked a house that I could recommend as an inn to the public and especially to the wanderers who always seek advice from me in this regard as well, with a clear conscience and in every respect. How often it happened that immigrants and such, who wanted to travel to Germany, arrived with bag and baggage in my office, in the opinion that they could also get board and lodging with me, and were therefore not a little disappointed when I had to lead them out of the office again and into another house for lodging. These and other problems have now, praise God, been remedied, since God has given us a house since December 8, in which, God willing, our wanderers will henceforth find a safe shelter along with civilian food, our mission a permanent place and the respective missionary a permanent address. The house in question would probably have been acquired for our mission two years ago, had it not been for the misfortune of our mission funds, which we had laboriously collected over the years. And yet, according to the judgment of experts, there was no house in the vicinity of Castle Garden that was so suitable for our purpose in terms of location, size, furnishings and price as this one. But how could we dare to buy the house without having even the most necessary funds at hand? Suddenly we were faced with the alternative of either buying or losing forever the only opportunity that suited us. For some time, the Catholics had turned their attention to the house, which had been for sale for two years, in order to use it for the Irish immigrants. When my committee learned of this, the matter was once again thoroughly and seriously considered after all. The result of this consultation was that in God's name we should risk the purchase, all the more so as the conditions of purchase were extraordinarily favorable and, on top of that, a provisional annual income of \$2100 was promised by renting out part of the house and land. The total purchase price was H45,000. Of this amount, however, we could only pay \$1000 from our commission fund, \$1000 was lent to us by Mr. W. C. Farr and H3000 by Mr. W. Dick. Thus we were able to pay off H5000 of the purchase sum and more was not demanded at first. H30,000 we have to pay interest at 6 cents and \$10,000 at 5 cents. When the Catholics heard that we had bought the house, they immediately bought the only house left for sale in this area next to ours for H70,000. However, we do not trade with them. Our

The house contains 25 larger and smaller rooms. Since it was already used and furnished as a hotel, we purchased the entire furnishings for \$1100, hired service personnel and were thus able to accommodate guests as early as December 8, when we took possession of the house. The house has room for 125 people.

At the special request of the previous owner, we have given his son-in-law the inn, which he has since operated on the second floor of the house, under very strict conditions for the time being for one year. The inn has its own special entrance.

The house bears the name: "Lutheran Pilgrim House". Pilgrims are those for whom the house has been purchased, whether they arrive from Germany or other countries, in the steerage or in the cabin, or travel abroad via New York. The house is open to all. All are welcome. There are also a number of bright and well furnished rooms in the house for people who want to pay more than immigrants. Simple but tasty and plentiful food will also be provided. It is called "Lutheran Pilgrims' House" because we want to show our colors in ecclesiastical terms; for in its way it shall first serve only our dear Lutheran Church. In a physical sense, however, the rule of the house is God's word: "Do good to everyone, but most of all to the comrades of faith."

As for the location of the house, it really leaves nothing to be desired. Directly in front of the house is a beautiful little park, bordered on one side by the magnificent New York Bay and Castle Garden. From the upper floors one overlooks the Bay, which is dotted with all kinds of vehicles, Governors Island on the left, Bedlows Island with the famous Bartholdi statue on the right, which is slowly approaching completion, and the romantic hills of Staten Island in the background. Recently I was visited by an employee of the Northern Pacific railroad. He was quite enchanted by the magnificent view, which, incidentally, can never be obstructed, and declared that if you wanted to give him a corner on the top floor, he would be glad to pay \$2.00 a day for it. He immediately asked for 100 cards of the house from me to send to Europe for immigrants he expects to settle in Dakota this spring.

And now I ask especially all dear readers of these lines to let our "Lutheran Pilgrim House" be warmly recommended to them in the future, to "consider" it with their gifts, to visit it on a possible trip to New York and to recommend it to friends and acquaintances who are expected from Germany or who are traveling from here to Germany as a place to stay. Whoever desires cards of the house, any number is available at any time. Letters to Germany should repeatedly be accompanied by a map of the house or the

"Lutheran Pilgrim House" should be mentioned as our Christian hostel.

At any time an agent of the house is present in Castle Garden to receive the guests of the house there and to escort them to the "Pilgrim House". He wears on his chest a sign with the number 8 (the house is located No. 8 State Str.), as well as on his headgear the (yellow) card of the "Lutheran Pilgrim House", so he is easy to recognize and to distinguish from other inn representatives. Who

If you need ship or railroad tickets for yourself or others, you can get them at the Pilgrims' House and make a profit for the house without costing it anything.

Finally, it should be mentioned that our Committee currently consists of the following members: Pastor F. König (Chairman), Pastor I. H. Sieker (Secretary), President I. P. Beyer, Mr. I. Morch and Mr. W. C. Farr (Treasurer). The members of the board appointed by Herm I. Birkner's resignation has not yet been filled. The Committee will take the liberty of appearing before our dear parishioners in the near future by means of a special circular with the request to send in collections for the "Pilgrims' House" as soon as possible. May the petition find many willing hearts and open hands.

In the meantime, all lovers of the foreigners want to remember the above brothers and also me before God with intercession, because we now have double work, care and responsibility on us through the acquisition, establishment and proper management of the "Pilgrims' House", so that the faithful God may continue to grant us holy courage, good counsel and right works and that our work may not be in vain before the Lord. O Lord, help! O Lord, let it be well done!

S. Keyl,

No. 8 Stats 8tr.,

Oltzf.

(Submitted.)

In honor of Dr. W. Sihler, faithful pastor of St. Paul's in Fort Wahne, Ind.

(Continued.)

When the previous number of this journal told how Dr. Sihler, who had grown up in unbelief and who, despite his excellent natural gifts and his not insignificant human knowledge, nevertheless sat in thick spiritual darkness, was completely transformed by God's miraculous grace from a proud self-righteous man into a completely broken poor sinner. Sihler has been completely transformed by God's wonderful grace, a proud self-righteous man has become a completely broken poor sinner, a sated man has become a grace-hungry and grace-seeking man, a comrade of hell has become a dear child of God, in short, a true Christian: Today's "Lutheran" will report how it came about that he did not fall into error in doctrine, but attained a firm heart and became a member and servant of the orthodox church, thus a true Lutheran, and also remained one to the end. This is no less a work of divine mercy than his conversion. For one must consider: not only were the believing preachers at that time quite isolated men, but the number of those who stood by the Lutheran confession was even smaller. In addition to this sad external condition, the bare reformed order of service suited him much better than the richer Lutheran one. But now to the matter at hand.

After the faithful God had torn our blessed father in question out of Satan's power in a truly miraculous way and drawn him to himself, and had made him divinely certain of his sonship to God, he did not let him taste blissful happiness from then on, but threw him into temptation and put him into a hard and difficult struggle. Through his law, he drew out old and new sins from oblivion and made them perceptible to his conscience in such a way that his outward appearance also deteriorated, so that he was in fact and in fact a child of God.

Truth had to confess with David: "For your hand was heavy on me day and night, so that my sap dried up, as it becomes dry in summer. Sela." Ps. 32: But this wormwood potion did not entirely lack the drops of honey, i.e. the divine assurance of the forgiveness of sins brought about by the gospel.

This, namely the horror of his sins and the evangelical comfort in such misery, drove him mightily into the Word. He read and researched it incessantly, so that it became flesh and blood to him, as it were. He himself reports about this: "But not only at home did I read diligently in the Bible, whose divine literal inspiration from A to Z was more certain to me than heaven and earth, but in my lonely walks and on my vacation journeys it was my constant companion, and all the many sayings that I know, together with the place in which they are written, and which I also know, and which are still sitting in my memory as if nailed to the wall, first came to life in my heart, i.e., in my mind, before they planted themselves in my memory, so that I knew them by heart without any special effort or strain. Yes, whole chapters, e.g. 1 Corinthians 13, I retained with the greatest ease; in short, I lived in the Word of God and it lived in me.

By the grace of God, he stood by the Word to the end. He considered every word in the canonical books of Scripture to be the inspiration of the Holy Spirit, and took this divine revelation exactly as it read. This drove him to two things: first, that he read the word with all diligence until the end, researched in it and made it his own. In the last years of his life he learned the catechism, the Psalter, by heart like a child. He knew a large number of psalms by heart, and so that they would not disappear from his memory and heart, he recited them in silence as often as he found leisure. The other thing to which he was driven by his childlike attitude toward the Word was that he did not base his faith and his teaching on the reputation of men, but **solely, solely** on the Word of the Lord. Therefore, we must firmly reject it as a shameful disparagement and slander of the Blessed when the "Church Newspaper" of Columbus, O., which otherwise commemorates him most praiseworthily, portrays him as such a man, who in the doctrinal controversy about the election of grace, in excessive humility for the sake of Dr. Walther, took the position which he did. It is true that if there was a man among us who held our dear Professor Walther in high esteem, it was Dr. Sihler. But it is not true that he believed or taught anything for the sake of Walther or any other person. His conscience, caught only in God's Word and the confession of the Lutheran Church, which is exactly in harmony with it, has also placed him next to our dear champion, Dr. Walther, and the other fellow confessors in the election of grace controversy. During the aforementioned doctrinal controversy, the writer of this article communicated a great deal with the departed; as is quite natural, our mouths overflowed with what our hearts were full of, i.e., during this time almost all conversations and speeches revolved around the disputed doctrine of election. Therefore, we know better than "St." in the "Kirchenzeitung" how the person concerned stood, also with regard to this doctrine.

We have just heard that the conscience of our Blessed One was also bound by the confession of our Lutheran Church. This was because he found, through serious and conscientious study, that

The same is an exact imprint and a certain presentation of the divine revelation. He came to this realization already in Germany. While still working at the Blochmann Institute in Dresden, he had made the acquaintance of a number of righteous Christians, some of whom were also faithful and discerning Lutherans, with whom he was in frequent contact. Of these Christian friends, however, there were three in particular who became a rich blessing to him with regard to Lutheranism: Scheibel, Wermelskirch and Rudelbach. Scheibel was a professor at the University of Breslau and pastor of St. Elisabeth there, but was dismissed because of his resolute refusal to accept the Unified Prussian Agenda, or in other words, because of his seriousness and zeal for the truth, and was treated as a rebel against his authorities. - Wermelskirch was formerly a missionary to the Jews in London, then later stayed in Dresden and, as far as we know, is the beginner and founder of the Leipzig Lutheran mission. - Rudelbach was an important, learned Lutheran theologian, a man for whom the church confession lived in his heart and powerfully permeated all his views. From 1829 to 1845 he was Superintendent at Glauchau in Saxony, to which post he was appointed from Copenhagen, Denmark, by the pious Count von Schönburg. These named, however, became a blessing for our deceased: Scheibel by his manly appearance and resolute confession, his seriousness and zeal for the truth and his willingness to suffer. All this made a tremendous impression on him. - Rudelbach by his book "Reformation, Lutherthum, Union", which he devoured eagerly. Rudelbach and Wermelskirch together by introducing him to the Symbolic Books. The blessings that came to him through the pursuit of the aforementioned writings are not to be told. In order to provoke others to follow, we let him speak here himself. However, he writes: "Strongly stimulated by Wermelskirch and Rudelbach for the Lutheran confession, I now pursued all the more the study of our symbolic books, which occupied my whole being and did not remain in my mind merely as a formal knowledge. From them, and first of all from the scriptural evidence of the Apology, I became firm and certain in my heart and conscience that the Lutheran Church was the orthodox visible Church, the Church of the pure Word and unadulterated Sacrament, just as far removed from the superstitious actions of the papist Church as from the unbelieving abnegation of the Calvinist-Reformed Church in all its branches and branches in all kinds of countries and languages. I recognized how it alone, in true fear of God and of His every word, especially where they establish articles of faith, in conscientious elimination and rejection of opposing errors and false doctrines of a papist, rationalist or enthusiastic nature, in chaste sober simple-minded obedience, clings and adheres to each of these words as they read and is indeed the true union of the contending opposites in the one and pure evangelical truth. Therefore, the holy hatred against the false ecclesiastical union, founded by the devil as the deception and jugglery of the 19th century, arose in me all the more. Earlier, I hated it only out of a certain sense of justice, because the unionist-minded prince popes and their like-minded or servile (servile) authorities in ecclesiastical or state spheres were in conflict with one another.

I have always hated the Union from within, not as a mere man's work, but actually as a devil's work in which Satan disguises himself as an angel of light, in order to make the uninformed Church more aware of the truth. Now, however, I hated the Union from within, not as a mere work of man, but actually as a work of the devil, in which Satan also disguises himself as an angel of light in order to dislocate the ignorant Christians from their simplicity in Christ, namely to dislodge the evangelical truth of the Lutheran Church from their eyes. For this is his intention, under the pretense of love, "moderation and gentleness," to dull the minds and consciences even of the ignorant Lutherans and, by emphasizing works, to produce in them an indifference to the pure scriptural teaching of their church, and as if the other teachings of the Reformed church were only an insignificant thing, another direction, a view of the same evangelical truth from another side, and therefore a certain complement to the Lutheran view.

"However, on the basis of the divine word, as it says, I learned to recognize more and more precisely, especially from the Concordia formula, how the Reformed Church, in contradiction to the simple scriptural doctrine of the Lutheran Church, asserts a good number of decidedly contrary to Scripture and therefore criminal and condemnable heresies and continues to hold them in its various confessional writings. I recognized no less the terrible scope and dangerous consequences of these heresies, and how they made healthy evangelical godliness impossible in the practical area of those who remained attached to them with their consciences.

"Likewise, through the precious symbolic books, out of pure love for the evangelical truth, the earlier more instinctive and practical hatred against the idolatrous and superstitious nature of Pabstism was strongly deepened and strengthened in me. I now recognized in the pope, as a standing official, the true and right Antichrist, as St. Paul describes him in 2 Thess. 2, a spiritual soul murderer without equal, and the firstborn of Satan, whom he constantly helps to fill hell with. At the same time as joyfully praising and glorifying Christ, I could curse the pope, as the Antichrist, from the bottom of my heart. These glorious confessions of ours also had a blessed influence on my soul in that they began to heal me of many a bad habit and excess of my former, legalistic, emotional, pietistic and workmanlike, in short, sick Christianity; For although I thoroughly experienced the contrast of sin and grace, law and gospel, in my heart already in the first act of my conversion, I still remained practically stuck in a certain legal nature for years, concluded from the pulsation of my Christian feeling to my faith, was misled by the paucity or defilement of my good works,

yet practically mixed sanctification into justification in my heart.... The dear confessional writings of our church helped me, however, in that they taught me to constantly, under all circumstances and conditions, base my faith solely and exclusively on the Word of God, to grow together with it and to accept its firm, immovable nature, while at the same time introducing me more deeply to the knowledge of the difference between law and gospel. And in this, too, they ignited in me a new

and important light, that they rightly testify that without the true evangelical knowledge of the doctrine of the justification of the sinner by grace through faith alone, the Holy Scriptures cannot be understood in their entire doctrinal content, but this doctrine illuminates everything. - In this way, not through outward instruction, but by way of inner experience, I became, through the educating grace of God, the longer the more a sincere Lutheran, who, with all the still existing lack of theological knowledge of the Lutheran doctrinal concept, nevertheless had the confession of his church living in his heart". (See Dr. S.'s Self-Biography I, pp. 128-134.)

What he testifies about himself here is true from his life to the end. He was really a faithful student, a true lover of the symbolic books. Apart from God's word, he knew no more delicious book than they.

We now have to mention a few historical events from the time that our Lord rests in Germany. Until 1838, he remained in the Blochmann Institution in Dresden, which has already been mentioned several times. From then until the spring of 1843, he was active as a tutor in Livonia, part of Russia. He spent the first two years of this home teaching on the island of Oesel, the other time in Riga, the capital of this country. His stay here was without doubt the most beautiful part of his life in the old world. For here he was in intimate contact and lively intercourse with a number of righteous pastors, as well as truly faithful laymen of importance, through which they "mutually promoted and benefited" each other. In Livonia he had become quite at home and therefore he had the thought to become an Estonian pastor somewhere in the country. But man thinks and God directs. That's how it was here too. Not in Russia, but in America the Lord wanted to use him for his ministry.

That this happened is again a miracle of divine grace. For one must bear in mind that he had not the slightest sympathy for America; the local constitution was repugnant to him in the highest degree. He could not make friends with it even until his death. Only the article in the constitution about the freedom of faith and conscience and about the fundamental separation of church and state, which he did not think of at that time, found his grateful applause. In spite of all that, he came over, yes, he came with pleasure. How did it happen? Well, one day he wanted to visit a devout country pastor not too far from Riga. On the way there he read Wyneken's Nothruf. *) Then it struck his soul like a bolt of lightning, as if God spoke to him in explicit words: "You must cross over." He describes this event as follows: "Since I was certain that this impulse to go to America and to serve the Lutheran Church here as a preacher did not come from myself, I called upon God with great earnestness that, if it was from Him, He might make this known to me by sending me an invitation from outside through men. I did not write anything to any of my distant Christian friends and brothers about my experience on my journey, nor did I tell any of my brothers in Riga orally. And lo and behold, without any effort on my part, I received in a short time a

*) This was a fiery love and holy earnest cry for help to the German Church for the American Lutherans, which has also borne glorious fruit. Letter from several faithful pastors on the island of Oesel who had also read Wyneken's Noth - und Aufruf. And this letter contained the decisive invitation to me to go to America for the service of the Lutheran Church, and the promise that they would support me with money for this purpose." The same invitation came to him from the Association for America, which had been formed in Dresden. He communicated all this to the brethren in Riga; they also recognized God's providence and government. He, now certain of the Lord's will, did not confer with flesh and blood, but closed his work there and began his journey to Germany in May 1843. Before leaving the old fatherland, he first visited Pastor Löhe at Neuendettelsau in Bavaria, who was then working faithfully for the Lutheran Church in America. The impression that Löhe's personal character made on him was not a very good one, but his thought and plan on how best to help the Lutheran Church in America pleased him very much. This plan was that faithful Lutherans would emigrate en masse with their pastors, purchase tracts of land and form Lutheran congregations, and that faithful, Lutheran-filmed and gifted young people would be trained for the ministry of the church in America.

After his return from Löhe, he was examined by the aforementioned Superintendent Dr. Rudelbach, and after the examination he was given a very good certificate. Soon thereafter he traveled to Bremen. There he met with the current pastor Baumgart, who had come from Löhe. On September 17, 1843, the sailing ship Karoline weighed anchor. The parting from the fatherland was difficult for him; only the certainty that the Lord was calling and that this was the only way he could best serve Him made him happy. On the ship he preached several times and taught the children of the emigrants together with Father Baumgart. On November 1, through the protection of the Lord, he stepped safely onto the soil of America, namely in the cosmopolitan city of New York.

(To be continued.)

To the "ecclesiastical" chronicle. I. America.

Infant baptism. While the so-called Baptists are known to reject infant baptism outright, most other English sects at least hold it in very low esteem. The custom of letting children grow up without baptism is therefore becoming more and more general among them. The main cause of this is undoubtedly the rationalism that is penetrating the sects more and more powerfully. With

astonishment we read in the "Luth. Kirchenblatt" of Reading-Philadelphia of January 16 that even in the English congregations calling themselves Lutheran the number of infant baptisms occurring in one year is becoming smaller and smaller. Concerning the old English and German Lutheran congregations in Philadelphia, we find the following comparative table in the said paper:

") Engl ch.

?. Dr. Seiß 7 children

?. E. E. Sibole- -- 9 children ? . I. 8. sibole. -- 12 children ? . S. Latrd 15 children

k. W. A. Schäffer- 4 children

b) German.

? . I. E. Nidecker- 165 children k. H. Grahn 196 children

? . F. Weiskotten. 172 children k. F. Wtschan.... 130 children ? . F. P. Bender-. 244 children

In many other Lutheran congregations, by the way, there is at least the bad habit of baptizing the children, but leaving them unbaptized for months without need. Luther wrote about this in 1544:

"As much as possible, one must oppose the postponement of baptism, so that this habit is not finally turned into a rule of constant abstention from baptism. Thus in Italy, in many cities, a large part of the people remain without baptism as long as they live, because they are not baptized in childhood. When they grow up, they despise everything and die as atheists. So also Pope Clement (the Seventh, died 1534) *) died without baptism, which tastes Anabaptist again." (XXI, 1339.) W. [Walther]

The Falsely Famous Science. In Fort Wayne, Ind., a Lutheran pastor belonging to the General Convention is at present giving *lectures* on the first book of Moses every Sunday evening. Unfortunately, his main intention seems to be not to establish and strengthen his listeners in the simple faith of the Bible, but to harmonize the holy book of the Bible with the alleged results of the falsely famous science and thus to confuse his listeners. Credible eye and ear witnesses report that this Lutheran pastor struggles to prove that the days of creation reported by Moses were not actual days, but periods, periods of time of indeterminate duration. That he thereby helps those who consciously outline the reason, the man does not seem to suspect; he just wants to show that the holy scripture agrees with the so-called "science" of our days in the most beautiful way. But that is just the terrible thing about such attempts. While one tries to bring the teaching of the Bible into harmony with the doctrine of reason, one dubiously tampers with the words of the Holy Spirit, makes the people suspicious of the simple understanding of the words of the Bible, and imposes on them the "old vettelic fables" of a miserable after-science under the pretense that the Lord God Himself has taught such things in His words. Let him be warned here who is fond of God's word and his blessedness! We remain simple-mindedly with the childish belief that God created the world in six days, that is, in 6 times 24 hours, and the most learned will **never** succeed in proving that the holy Scriptures teach otherwise. But that a Lutheran pastor gives himself up to the drag carrier and helper of the falsely famous science and puts God's word on screws, is an exceedingly sad thing. —h—

The members of a Presbyterian congregation in Pittsburg recently resolved to attend church henceforth in only the very plainest dress, and to bring as many strangers as possible every Sunday. The first meeting was very numerously attended.

II. foreign countries.

Methodist so-called conversions. The "Lutheran Church Messenger for Australia" of December of last year writes: "How it stands with the alleged conversions of the Methodists is evident from the report of the last Wesleyan Conference in England. According to it, no less than 28,000 of the 30,000 converts (?) have already fallen away again in the last year!" - Of those who are really converted, some fall away, as the Lord expressly testifies in the parable of four kinds of soil: "But those who are on the rock are those who, when they hear it, receive the word with joy; and those who have no root, believe for a time, and in time of temptation fall away. (Luc. 8, 13.) But if 28,000 of the 30,000 announced as converts fall away, it is to be greatly feared that their alleged conversion is no conversion at all, but only

This pope was an illegitimate child, and when he was once accused of this, he answered as a true religious mocker that he shares this fate with Christ!

must have been an excitement of feeling. And, as is well known, this is what the true Methodist preachers are usually content with. They neither preach the law rightly, in order to expose man's total sinful ruin, nor do they preach the gospel rightly, which offers grace to all terrified sinners; but even less do they know how to distinguish law and gospel rightly; they rather mix both with each other and thereby take away the sharpness of the law and the sweetness of the gospel. Thus a true conversion of the listeners cannot easily come about, as much as the preachers do for it. W. [Walther]

Reasons for staying in the regional church. In the area around Zwickau in Saxony, there is not only the strongest congregation of the Saxon Lutheran Free Church, but also Methodist and Baptist preachers have appeared who cause the local preachers no small trouble. The latter have therefore issued a leaflet under the title: "A word to our congregations". In it, three reasons are given why the congregations should remain in the regional church. The first reason, stated in a few words, is that the Methodists and Baptists are not Lutherans, but belong to the Reformed. The second reason is that they, together with the Free Churches, are not German, but foreigners. The third reason is that the splintering would strengthen the opponents of Protestantism, namely the Roman and unbelievers. The most curious reason is the second one. The same is stated in the address to the congregations as follows: "You know the word: 'imported from England, from America.' About 20 years ago this made a certain impression on the 'stupid Germans', as Father Luther once called his dear countrymen, because they sent their money to Rome for useless lying relics. It had to be far away, the German gladly bought it and willingly gave his good money for the foreign goods. - But for some years now, you know, things have changed. By God's great undeserved grace, we have become a strong, united people. That is why every good, honest German thinks highly of the products of German diligence and German hands. What the dear fatherland offers, he does not like to fetch from abroad, and the word 'importirt' no longer has a magic meaning for the discerning. - Those sects, the Methodists, Baptists, Irvingians and also the Lutheran Free Church, are now all foreign, foreign products. England, America are their home. You can notice this when you take their church papers in your hand. How many names are there which the German tongue can hardly pronounce! The Lutheran Free Church is also such a foreign plant. For it wants to transplant here the conditions of the Lutheran Church in America, which of course have developed historically differently than in Germany. We want the Lutheran Church in Saxony to be American. - Dear congregations, whoever is an honest German does not like imported products. Be too proud, too German, to accept foreign goods in a much higher field than industry, in the field of the Christian religion and the church." - So the congregations are supposed to stay in the national church out of patriotism and be "too proud" to accept something foreign! A strange reason! According to this, the Greeks and Romans would have had the right to reject the Christianity that was foreign to them, and the Swedes, Norwegians and Danes would have had the right to reject the teachings of Luther that came to them from Germany out of patriotism and pride!

W. [Walther]

Russia. The following is reported from Germany: The complete Russianization of the Lutheran elementary schools in the Russian Baltic provinces now seems to be seriously planned. It has been decided that the Lutheran parochial schools in Livonia, as well as the Lutheran village schools and teachers' seminaries in Estonia and Courland, will be subordinated to the so-called Ministry of National Enlightenment. How should such news stimulate us Lutherans to thank God daily on our knees for our glorious religious and ecclesiastical freedom here and to ask for its preservation! W. [Walther]

Inaugurations.

By order of the Honorable President Biltz, Mr. "and. tüeol. H. I. Müller was ordained and inducted on the 4th Sunday after Epiphany at Blumenau, Colorado.

L. W. Dorns etf.

Address: Rev. 8th <1st Llueller, 81lver 6118°, Oolo.

On the 5th Sunday after Epiphany, by order of the Lord Praeses Wunder, Mr. P. P. Gräf was introduced by the undersigned with the assistance of Mr. P. G. A. Müller in Des Platnes, Ill. E. Röder.

Commissioned by Mr. Praeses Sievers, undersigned introduced Mr. P. G. Bernthal to his congregation at Benton Town, Mtnn. on the Sunday after New Year's Day. Fr. Streck fuß.

By order of the Honorable President of the Wisconsin Dtrict, Mr. P. W. Weber was introduced to his congregations in and around New London on the 4th Sunday after Epiphany by the undersigned. L. Schütz.

Address: Rev. W. Weder,

Nerve London, Wurrpueu 6o., Wis.

After Mr. P. C. E. Bode in Hannibal, Mo., resigned from his office due to persistent illness, Mr. P. S. Liese of Quincy, Ill. was appointed by his previous congregation. The same was inaugurated by order of the Honorable Mr. Praeses Biltz on the 3rd Sunday after Epiphany by the undersigned with the assistance of Mr. ?. E. Schülke in his office.

A. Wtllner.

Address: Uev. 8th Liese, 215 llt d 8tr, Haonids-I, Llo.

Church dedications.

On the 23rd Sunday after Trinity, St. Paul's parish in Waverly, Iowa, dedicated its newly built church (32 X 60; tower: 85) to the service of the Triune God. Preaching were the ck. Horn, Breast and Diedertch. The dedicatory prayer was said by

H. Glass.

On the 5th Sunday after Epiphany, the newly built Lutheran Trinity Church in Lincoln, Nebraska, was dedicated to the service of the Triune God. ?. Brakhage preached in the morning, k. Bode in the afternoon, P. König in the evening in English.

H. Frincke.

Please.

Since the undersigned has been commissioned to visit the westernmost counties in the State of Kansas, i.e. Cheyenne County, as well as Thomas County, in the interest of the inner mission, and it has already been learned that some from eastern congregations, especially from the Nebraska District, have moved there, pastors as well as congregation members of our Synod, especially of the Nebraska District, are hereby kindly requested to give me the addresses and names of those from whom it has been learned that about knows that they and where they settled in northwestern Kansas.

Letters are kindly addressed6 . Dear, x.

Overlin, Luvsas.

Conferenz display.

The Minnesota mixed teachers' conference will meet, s. G. w., from Feb. 16 to noon Feb. 19, at the school of Mr. C. Ehlen, teacher, at Hamburg, Carver Co, Mtnn. M. Kirsch.

Revenue to the Illinois District's coffers:

For the synod treasury: By Fr. Früchtentckt in Elgin from Mrs. Henriette Volstorff -2.00. Part of the Mission Coll. from Fr. Schraders congregation in Ruma 2.00. From Fr. Reinkes congregation in Chicago 128.55. Christmas Coll. from Fr. C. Webers congregation in Bonfield 14.03. Fr. Katthains congregation in Hoyleton 9.00. I*. C. Müller's congreg. in Stdney 8.00. Communion coll. of? Schuricht's congreg. in St. Paul 11.75. Fr. Fritz's congreg. in Cowling 5.30. I*. Lewerenz's Gem. in Effingham 11.60. k. Ottmann's Gem. in Colltinsville 4.95. P. G. G. W. Brüggmann's Gem. in Vera 2.70. (p. -199.88.)

For the seminary building in St. Louis: By Fr. Mangelsdorf in Venedy from W. Br. 3.00. By Fr. C. Weber in Bonfield from the parish treasury 3.61. (P. -6.61.)

For the new building in Addison: From Chicago: by Fr. Bartling from Fr. Bening 10.00, Franz Fromm 1.00. ?.. F. W. Mueller's comm. in Lanesville, Ind. 9.50. Through teacher A. Meder in Addison from Joh. Hacker 2.00. Through P. Fiücktenicht in Elgtn from Mrs. Henr. Volstorff 2.00. By John T. Bolz from?. Janzow's congregation in St. Louis 16.75. By Kassirer Schmalzriedt in Detroit 100.69. By P. Hieber in Town Rth from H. Klünder 1.00, D. Specketer 1.00. By Kassirer Röscher in Fort Wayne 150.00. By P. M. Lücke in Trotz from etl. members of sr. P. B. Mreßler's congregation in Carltnville 25.00. I*. Katthains Gem. in Hoyleton 11.00. By Kassirer G. W. Frye in New Orleans 159.25. By k. C. Dietz of sr. Gem. in Cummtngs Corner 15.00. Subsequently from P. Engelbrecht's Gem. in Chicago, coll. by k. Engelbrecht, 2.00, F. Oeljen 3.50, K. Schröder 2.25, A. Stoll 1.00. By ? C. Müller from the Gem. in Stdney 6.00. By teacher Garbisch from P. Ramelow's Gem. tn Elk Grove 10.00. By Kassirer Ttarks tn Monticello 64.75. (Summa -595.44.)

For inner mission in the West: Fr. Lewerenz' Gem. tn Effingham 3.70.

For inner mission: Epiphantas-Coll. from the congregation in New Minden 8.73. Part of the Mijsons-Coll. from Schrader's congregation in Ruma 3.00. Through Fr. Leeb in Chicago 4.25. Epiph.Coll. from?. Schuricht's congregation in St. Paul 8.00. I*. Frederktngs Gem. bet Dwight 3.00. By Fr. Noack tn Rtverdale by Fr. Bachmann 1.00. Fr. Ottmann's Gem. tn Colltinsville 2.75. (P. -30.73.)

For Jewish Mission: Part of the Miss. - Collecte from k. Schraders Gem. in Ruma 2.00. Epiph.-Coll. from P. Holtermanns Gem. in Lost Prairie 4.00. By P. Strieter in Provtsio 10.00. (S.-16.00.)

For the Negro mission: part of the Miff. bill from Fr. Schrader's church in Ruma 6.00. Through Fr. Wunder in Chicago from the women's mission box in his church. Gem. 5.00. By Mrs. Studtmann in Chicago "from etl. friends of the mission" tn k. Succops Gem. 5.00. Through Fr. Weisbrodt tn Mount Olive, ges. tn missionary hour, 5.00. ? Lewerenz' Gem. in Effingham 7.20. By ? Miracles tn Chicago by little F. Wolfs 1.00, L. Hacker 1.00. By ? Landgrave in Decatur by G. and C. 5.50, Mrs. Herbrig 1.00. (S. -36.70.)

To the household tn St. Louis: part of the Miff. coll. of ? Schrader's Gem. in Ruma 2.00.

For poor students tn St. Louis: Through Fr. Noack in Rtverdale from Fr. Bachmann 1.00.

To the household in Sprngfield: part of the Miff. coll. of k. Schrader's comm. in Ruma 2.00.

For poor students in Springfield: ? Ottmann's Gem. in Colltinsville 4.80. P. Great Gem. for G. Koch 4.00. By ? A. H. Mayer, ges. bet ? Schwarzkopf's wedding in Bremen, for Joh. Hoffman" 4.00. By Fr. Wunder tn Chicago from the women in sr. Gem. for W. Licht 9.00. By k. Hölter there: from H. Etlenberger for Maas 5.00 and from the Gem. 13.25, for Starck from the Gem. 5.00. Through Fr. Noack in Rwerdale from Fr. Bachmann for C. Hubert 1.00. (S. -46.05.)

For poor students in Fort Wayne: Through Fr. Noack in Rwerdale from Fr. Bachmann 1.00. I*. Großes Gem. in Aodtson for W. Bäder 20.00. Through Fr. Schuricht for K. Albrecht, Collecte bet Fr. Schalters Hochzeit tn Colltinsville, 5.00, from the Women's Association in St. Paul 5.20. Through ? Wagner in Chicago for Fr. Eickkädt of the Women's Society 14.00, Wittwe Schmidt 1.00, C. Lübke 3.00, M. Heinicke 1.00. Fr. Hölter's Gem. there for Starck 20.00. (S. -70.25.)

For dteWaschkassein Addison: By Kassirer Renfer in Wellesley 1.00.

For a new seminary organ in Addison: By Kassirer Schmalzriedt in Detroit 10.00.

To the budget tn Addison: By Kassirer Menk in St. Paul 1.00.

For poor students in Addison: Fr. Great Gem. in Addison for C. Rossmann 10.00. By Burfetnd in Rtchton for E. Petzet 8.50. By Fr. Wagner in Cbticago "from the crochet school" for E. Rischow 4.50. By Fr. Noack in Rwerdale from Fr. Bachmann for Joh. Rauschert 1.00. By ? I. A. Detzer from Georg Heßler in Glencoe for C. Koboldt 1.00. (L>. -25.00.)

For the progymnasium and salary in Milwaukee: Theil der Mijsons-Collecte von P. "Schrader's Gem. in Ruma 3.00. By t'. Succop in Chicago by Reinh. Gahl 5.00. (p. -8.00.)

For poor students in Milwaukee: By ? Muller tn Lake Vlew from the Women's Club for Aug. Zitzmann 10.00.

For the college building fund in Milwaukee: Through P. Hölter tn Chicago from Fr. Hanne 2.00.

For the widow's fund: part of the missionary coll. of k. Schrader's church in Ruma 2.00. Contribution from P. Schrader 2.00. ? Webers Gem. in Bonfield 8.00. By ? Hieber in Town Rich by H. Blume 1.00, H. Klünder 1.00. ? Früchtenicht in Elgtn 2.00, by Mrs. Henr. Volstorff daselbst 2 00. By P. L. Lochner tn Chicago, thank offering by Mrs. B. Marttny 1.50. ? C. Müller in Stdney 1.00. F. D. Rank in Chicago 1.00. Reform. and Christmas coll. by P. Gtesekes Gem. in Secor 9.85. N. N. in Homewood 1.00. G. G. M. Brüggmann tn Vera 5.00. By ? I. A. Detzer tn Evanston by Louis Rührdanz 1.00, Heinr. Suhr 1.00. Prof. E. Homann tn Abd'son 4.00. (p. -43 35.)

For the deaf and dumb: Theil der Missions-Coll. von

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k. Schröders Gem. in Ruma 2.00. P. Hiebers Gem. in Town Rick 6.66. (S. -8.66.)

For the orphanage near St. Louis: part of the Missions Coll. of Fr. Schraders Gem. tn Ruma 3.00. By Fr. A. H. Mayer in Bremen, part of the Coll. ber Fr. H. Schwarzkopfs Hochzeit, 4.00. Durck Fr. Brunn tn Strasbourg from an unnamed "für ein Gelövmß" 1.00. (p. -8.00.)

For the German Free Church; Through Fr. Hiebei in Town Rick by D. Specketer 1.00.

For the Gem. tn Kansas Citty, Mo.: By P. Streckfuß in Chicago, monthly extracoll. sr. Gem., 25.63.

For dte Gem. tn Hubbard, Iowa: By Fr. Succop tn Chicago by Aug. Schnake 5.00.

For the comm. in Ultra, New Dork: P. Great comm. in Advtsion 7.09.

For dte Gem. in Council Bluff, Iowa: P. Grosses Gem. tn Addison 21.27, A. Barnekow there .20. (p. -21.47.)

Addison, Ill, Feb. 3, 1886. h. Bartltn, Kassirer.

Revenue into the Michigan - District's coffers:

For the synod treasury: From k K. L. Moll's congregation in Detroit -16 80. congregation tn Lansing 3.50. congregation tn Sand Beach 5.25. congregation tn Wyandotte 5 55. congregation tn Burr Oak 7.00. congregation tn Frankmmuth 65.00. congregation. in Untonville 1.72. comm. tn Sebewatng 33.35. p. Hüglts comm. tn Detro-t 21.06. comm. tn Belknap 4.78. by p. W. Schwatz 4.00. comm. tn Richvtlle 10 00. comm. in Adrian 8 00. comm. m Gr. Rapids 27.78. comm. in Gr. Haven 8.00, 4 52 u. 7.55. comm. in St. Clatr 9.30. comm. tn Frankentrost 6.65. comm. tnAmelth 10.00. comm. in Lenox 13.25. comm. tn Tawas City 9.87. comm. tn Port Hope 10.69. comm. tn Saginaw City 25.00. r. Gremel 2.00. comm. tn Frankenlust 27.00. comm. in Bav City 12.57. comm. in Cold Mater 2.00. comm. in Monroe 12 89. comm. in Jda6.25. comm. in Turk Lake 2.00. (Summa-383.33.)

For dte debt redemption fund: comm. tn Montague 11.00.

For synod building cakse: Gem. tn Monitor 10.00. Gem. in Braver 2.00. (S. -12.00.)

To the new building in Addison: Gem. in Frankenmuth 11.50, 36.25 u. 25.00. By Fr. Markworth of G. Schulz .50. Gem. in Sebewaing 39.25. Gem. tn St. Joseph 12.50. Gem. tn Gr. Haven 4.00. Gem. in Blendon 7.50. Gem. tn Rtckville 30.00. Durck Fr. I. Schmidt 2.50. Durck Fr. Hadn by Wittwe Weidner for the new organ 10.00. (S. -179.00.)

For inner mission: By Fr. Häuser of I. C. S. 4.00. Gem. tn Lenox 7 00. Lebrer Denningers Schküler 3.03. Durck Fr. Frincke, ges. on Zur Mühlens Hochzeit, 4 83. comm. in Roseville 12 00. Mrs. N. R. -50. durck teacher Bever of Wittwe Bremer 5.00. comm. tn Amelith 8.17. comm. in Benona 2.00. by P. Bohn of Mrs. G. B. Meyer 1.00. (S. -47.53.)

For inner mission (general): Gem. in Frankenlust 11.80.

For the widow's fund: By P. Hahn from Fr. Auch 5.00. Mrs. Auch 2.00. I. Strikter 2.00. Schküler der Gem. tn Manistee 17 93. Dir. Uhlifi 2 00. teacher S. Riedel 3.00. comm. tn Frankenmuth 25.50. N. N. 1 00. Hügli2.00, by W. Scharf 2 50. comm. tn Big Rapids 9.02. by P. Hantel by K. Froh 5.00. comm. in Man stee 14.00. comm. tn Rogers City 4 90. by P. Hahn by Wittwe Weidner 10.00. comm. tn Moitke 5.60. Gem. tn Belknap 3.31. Gem. tn Adrian 11.00. Gem. in St. Joseph 6.00. P. H. W. Schröder 5.00. Gem. tn Frankentrost 13.00. P. Bobn 4.00. Teacher Grauer 4 00. P. Hagen 5 00. P. I. F. Müller 2.00. By k. Müller from Mrs. Scheuerleth 1.00. Durck ? . I. Schmidt by R. Gremel 2.00. comm. in Frankmlust 19.20. P. Sievers sen. 5.00. P. Tornev 4.00. comm. in Monitor 9.00. P. Bernthal 1.90. comm. tn Sand Beach 4.35. (S. T2N.21.)

For the deaf and dumb: By teacher Hensick from H. H. 1.62. Durck I?. Krüger by I. Beland sen. 1.00, by some pupils .55. Durck Kassirer H. H. Meyer 39.70. Durck Präses I. P. Beyer 40.11. Gem. in Manistee 10.00. Durck k. Hahn from W>ttwe Weidner 10.00. By teacher Beyer from Wittwe Bremer 10 00. Durck Fr. I. Schmidt, Christmas gift from K. D., 10.00. Fr. Hölzels Confirmanden 6 00. Durck Fr. Franke from Mrs. Jac. Meter 1.00. (p. -129.98.)

For poor sophomores from Michigan: By Fr. Bohn, sent at K. Spengler's wedding, 4 00. Durck Fr. Burmester by Fr. Schmidt 1.00. Gem. tn Amelthb 10.45. (S. -15.45.)

For poor students in St. Louis: Durck Fr. Hahn from Wittwe Weidner 8.00. Durck ? . I. Schmidt, Christmas gift from K. D., 10.00. (p. -18 00.)

For poor students in Springfield: by Fr. Hahn from Wittwe Weidner 8.00. comm. tn Roseville 10.00. comm. in Coid Mater 2.40. by Fr. Krüger, Kmtdaufcoll. for W. Schneider 1.80. (S. -22.20.)

For poor students in Fort Wayne: Durck Fr. Hahn of Wittwe Weidner 8.00. Gem. tn Richvtlle for Wißmttler 8.00.

For poor students in Addison: Gem. in Roseville 13.75. By Fr. I. Sckmcdt, Wethnachtsgesckenk of K. D-, 10 00. Gem. in Frankenmuth for scooter 10.00. Gem. tn Saginaw Citty for Gebe! 11.50. Durck P. Schöch, on O. Kessel's wedding ges-, 3 65. (p. -48 90.)

For the Progymnasium tn Milwaukee: By P. Hahn from Wittwe Weidner 5.00.

To household: 1. in St. Louis: comm. in Frankenlust 7.50. 2. in Springfield: comm. in Frankenlust 7.50. 3. in Fort Wayne: comm. in Frankenlust 7.50. 4. in Addison: comm. in Frankenlust 7.50.

For Negro Mission: By P. L. Fürbringer from A. G. 50.00. Durck P. Häuser from I. C. S. 2.00. By P. Hügli from W. Schaif 2.50. Fr. Heids Schküler 2.22. Durck k. Schwartz by N. N. 1.00. By P. Hahn by Wittwe Weidner 5.00. By P. Mühlbauer by W. Schröder 1.00. k. K. L. Moll's congreg. in Detroit 5.55. Mrs. Harms 1.00. K. Putzig 1.00. congreg. tn Saginaw City 8.00. congreg. in Franken- muth 20.00. congreg. in Montague 3.10. Durck teacher Himmeler from the mission bridge sr. pupils 7.00. By P. Franke from Mrs. Katz 1.00. Ch. P. tn Frankenmuth .50. (Summa -110.87.)

For Jewish mission: Through Fr. Houses from I. C. S. 2.00. Durck Fr. Hahn from Wittwe Weidner 5.00. Durck Fr. Frank" for verk. Pictures 3.50. Gem. in Clay Bank .74. (p. -11 24.)

For engltische Mtssron: Durck P. Houses of I. C. S. 2.00. Gem. tn Amelith 3.88. (S.-5 88.)

For Heathen Mission: By Fr. I. Schmidt, Wethnachtsgesckenk by K. D., 10.00.

For Einig r.-Mission: Teacher Wagesters Schküler 2.30. Durck P. Hahn von Wittwe Weidner 3.50 for New Uork and 3 50 for Baltimore. Durck P. Krüger, on I. Sckmtvts wedding tn Lake Rckge ges. 5.00 for emigrant house. (Summa -14 30.)

For theWatsen: 1. In Addison: teacher Burhops Schküler 2.00; Fr. Eberlein 1.00; durck teacher Helmreich of J. Wolsky 3.00; P. E. G. Frank's pupil 2.41; by P. Hahn of Wittwe Weidner 8.00; by P. I. Schmidt, Christmas gift of K. D., 10 00; by k.Markworth ofW.Kämleth 2.00; k.Tor- neys Schküler 7.50. 2. In St. Louis: Durck 1?- Hahn of Wittwe Weidner 8.00. 3. In Boston: by P. Hahn of Wittwe Weidner 8.00. (p. -51 91.)

For the Gem. tn Council Bluffs: Gem. tn Frankenlust 10.00. Gem. tn Rckckv'le 4.10. Durck Fr. I. Schmidt by R. Gremel 1.00. By Fr. Hahn by I. F. Also 1.00. (S. -16 10.)

For dte Gem. tn Hubbard: By?cock ofJ.F.Also 1.00. Gem. tn Monroe 15.00. (S. -16 00.)

For dte German Fretkircke: By teacher Beyer from Wittwe Bremer 5.00. Gem. in Lake Ridge 5.00 for Fr. Hübe- ners Gemeinde.

For teacher Hopf: By P. Mühlhäuser of N. N. .50, Sckaak sen. .50, Mrs. L. Stricker 2 00. (S. -3.00.)

For the Springfield Fund: Ruth Women's Club 5.00. (Total-1395.70.)

Detroit, Jan. 31, 1886. Chr. Schmalzriedt, Cassirer.

Income to the Middle District coffers:

To build in Addison: From P. Skeips'Gemeinde tn Hobart -6 75. By P. Heitmüller from H. Held sen. in Columbus 2.00. Joh. Gtlow tn Chesterton 1.00. P. Michaels Gem. in Gögleth, subsequently, 8.00. P. H llers Gem. tn Minden 2.00. ?. Bergs Gem. tu Adams Co. 7.00. Fr. Jüngel's Gem. at White Creek, belated, 1.00. Fr. Ernst's Gem. tn S. Eucltd, naked tr., 9.75. Fr. Niethammer's Gem. tn La Porte, belated, 23.00. Fr. Haffelbs Gem. tn Huntngton 11.17. By Fr. Fr. Skwan in Cleveland 10.50. Fr. Sauers Gem. in Fort Wayne 100.00. Fr. Trautmann's Gem. tn Columbus, 4th tr., 17.00. ?. Gross' Gem. in Fort Wayne 286.75. P. Schumms Gem. in Kendallvllle 10.00. (S. -495.92.)

For new construction in St. Louis: P. Hettmüller's Gem. in Columbus, n. tr., 5 00. P. Henkel's Gem. in Aurora 17.20. ?. Gross' Gem. in Fort Wayne 170.50. (p. -192.70.)

To pay off debt: Fr. Denninger's Gem. tn Mount Hope 7.00. Fr. Hitler's Gem. in Minden 15.68. Fr. Thtemes Petrt Gem. in Columbia Citty 11.23, Zions Gem. 6.07, Aug. Erdmann's das. 2 00. New Year's Collecte of Fr. Stets Gem. in Taylors Creek 5 34. Fr. Stek's das. 2.66. Fr. Trautmann's Gem. tn

Columbus 21.59. (L> -71.57.)

For the synod treasury: Fr. Sklesselmann's Gem. in Bremen 17.50, tn Woodland 6.70. Fr. Kaiser's Gem. tn Liverpool 5.11. Fr. Sckeips' Gem. tn Hobart 6.51, Filial tn Lake 2 70. Fr. Preuß' Gem. in Aoilla 3.50, in Auburn 1.30. k. Hettmüller's Gem. at Columbus 7.25. P. Schlecht's Gem. at Chesterton 8.39. Christmas coll. of P. Darb and Gem. at Friedbeim 27.10. Desgl. of P. Franke's Gem. at Fort Wayne 19.75; H. Gerke 5.00, F. Schmidt 1.00. P. Huxhold's Gem. at Gundrum 4.14. P. Heinze's Gem. at E.kyart 4.16. k. Werfelmann's Gem. in Neu-Dettelsau 24.12. I. Scheiderer 2.50. P. Mertz's Gem. tn Brownstown 6 40. P. GotschS Gem. bet Hoagland 6.50. Christmas coll. of P. L'sts Gem. in Adams Co. 13.00. P. Jüngel's Gem. at Whtte Creek 10.43. P. Berg's Gem. tn Adams Co. 7.50. By P. Fischer in Napoleon by H. Bünger 2.00. P. Ernst's Gem. in South Euclid 10.25. k. Kolbe's Gem. tn Jndependence 13.00. Fr. Zorn's Gem. tn Cleveland 100.00. Fr. Niethammer's Gem. in La Porte 26.25. Hassold's Gem. in Huntington 4.00. Fr. Husmann's Gem. bet Arcadia 11.50, in Ttpton Co. 1.85. Fr. Sauer's Gem. in Jackson Co. 14.00. Fr. Schmidt's Gem. tn Jndtanapol s 49.87. k. Betbke's Gem. in Reynolds 7.25. Wethnackuscoll. of k. Horst's Gem. in and near Florida 3.50. P. Brömer's Gem. in Ctnctnnatt 23.30. Ruppreckt's Gem. tn North Dover 13.00. k. Darb and Gem. (New Year's Scoll.) in Friedhetm 25.00. k. Kocks Gem. in Huff 6.50. P. Stocks Gem. bet Fort Wahne 24.70. P. Dröges Gem. in Freiburgh 16.65. Aus P. Stevings Gem. in Fairfield Centre 2.25. P. Kretzmans Gem. tn Farmers Retreat 15.00. (S. -560.43.)

For the needy co-religionists in Saxony 2c: Thanksgiving coll. from Fr. Kaiser's congreg. tn Liverpool 2.63. Mtsfions- coll. from Fr. Fischer's congreg. in Napoleon 20.00. From Fr. Kretzmann's congreg. tn Farmers Retreat 5.00; Mrs. E. R. 1.00. (p. -28.63.)

For the community in Council Bluffs, Iowa: By ? . Trautmann in Columbus from Wittwe Niemann .50 Fr. Hölcke .50. (p. -1.00.)

For dte Gem. in Utica, New Uork: From Fr. Kretzmann's Gem. tn Farmers Retreat 5.00.

For the comm. in Hubbard, Iowa: by P. Koch in Huff of G. N. .50.

For dte Gem. tn Strong City, Kans.: k.Htllers Gem. in Minden 3.00. Joh. Skweder in La Porte 1.00, Cb. Her- polsdetmer 1.00. By P. Kretzmann in Farmers Retreat of Mrs. W. K. 1.00. (S. -6.00.)

ForEmigr.mission in New Dork: P. Jüngels Gem. to Wbttte Creek 8.20.

For emigrant mission in Baltimore: Fr. Jüngel's Gem. to Whtte Creek 3.00.

For inner discord: Fr. Schlecht's Gem. in Westville 5.47. Fr. Kunschik's Gem. tn Leslie 5 50. Women's Club tn k. Kleist's Gem. tn New Haven 5.00. Durck k Kleist's Gem. tn New Haven by two brothers 15.00. Fr. Schmidt's Gem. in Elyria 8.50. From the missionary bridge of Fr. Niemann's Gem. in Cleveland 16.66. Fr. Weseloh's Gem. tn Cleveland 25.75. (p. -81.88.)

For Negro Mission: Teacher Loßner's pupils in South Euclid for the Negro children in the South 2.00. I. Vonderau in Göglein for New Orleans 3.00. A member of ?. Rupprechts Gem. in North Dover 3.00. ?. Kotbe's congreg. in Independence 11.81. W. Sckäfering u. H. Keüermann in La Porte 2.00. H. S. from Zion's congreg. in Cleveland 20.00. School children ?. Frankes at Fort Wayne 5.00. From the negermtssion fund tn ?. Zorn's Gem. in Cleveland 18.40. Mrs. W. tn New Haven .50. ?. Daib and Gem. tn Frtedbetm 16.00. ?. Kochs Gem. in Huff 4.50. By ?. Sauer tn Fort Wayne from N. N. 5.00. From ?. Haffolds Landgem. bet Huntngton 1.76. (p. -92.97.)

For Jews mission: ?. Daib and Gem. tn Frtedhetm 8.00. Two brothers tn ?. Kletsts Gem. tn New Haven 10.00. (S. -18.00.)

For English mission: ?. Daib tn Frtedhetm 1.00.

For poor students tn St. Louts: Ges. by ?. List for O. List on Joh. Werling's wedding tn Adams Co. 10.00. ?. Seemeyer's Gem. in Schumm 7.00. women's club tn ?. Zorn's Gem. tn Cleveland for Reinhardt 6 p.m. Women's club in ?. Michaels Gem. tn Göglein for Block 10.00. From a friend for the same .50. women's club tn ?. Great' Gem. tn Fort Wayne 15.00. (p. -60.50.)

For poor students tn Springfield: ?. Schwan's St. Paul's congreg. tn Cleveland for Sallmann 14.30. ?. Michaels Gem. tn Göglein for Her 11.80. From widows B. u. W. tn ?. SauerS Gem. tn Fort Wayne 32.00. For Rob. Gatser: by ?. Walker tn Cleveland by sr. Gem. 10.00; by virgins club tn ?. Weselohs Gem. there 5.00. From ?. Kretzmann's Gem. tn Farmers Rerreat 5.00. women's club tn ?. Gross' Gem. tn Fort Wayne 10.00. (p. -88.10.)

For poor students tn Fort Wayne: ? Jünger's Gem. to Whie Creek for Gebr. Jünael 20.53. L. Gerke tn ?. Frankes Gem. bet Fort Wayne for M. Zaget 5.00. ?. Datb tn Frted- heim 1.00. Mrs. Dettmer sen. that. 1.00. From widows B. u. W. in ?. Sauers Gem. rn Fort Wayne for Schäfer 34.00. women's club in Dreteinigkett's Gem. in Cleveland by Rech- lin for Dunkel 10.00. ?. Stocks Gem. bet Fort Wayne for H. Mueller 11.93. women's club ders. Gem. for H. Müller and F. Stock 47 50. ?.. Schmidts Gem. in Elyrta for Haserodt and Rimback 14.40. (p. -145.36.)

For poor seminarians in Addtson: Ges. on Joh. Werling's wedding in Adams Co. for A. List 7.60. L. Gerke in ?. Frankes Gem. bet Fort Wayne for L. Plothe 5.00. For dens. of H. M yer from ?. Frankes Gem. 5.00, M. Frosch u. C. Frosch 2.00 each, Ch. Pöbler 1.00. virgins club in ?. Groß' Gem. tn Fort Wayne 25.00. Lmderstiftung der St. Paulusschule zu Fort Wayne 3.06. (p. -50.66.)

To the household in Springfield: By ?. Schlesselmann by Chr- Lauppe 1.00. ?. Bad Gem. in Otts 7.27. (p. -8.27.)

For the wash box tn Springfield: ?. Htllers Gem. in Minden 4.50. from ?. Kretzmann's Gem. tn Farmers Retreat 5.00. (p. -9.50.)

To the household in Fort Wavne: ?. Htllers Gem. in Minden 4.50. Ch. Hockemeyer in ?. Thieme's comm. tn Columbia City 1.75. ?. Rupprechts Gem. tn North Dover 11.00. (S. -17.25.)

ToHouseholdin Addtson: By?. Kleist in New Haven by two brothers 25.00.

For the orphanage in Addtson: From a member of the congregation in North Dover 1.00. Christ, and Gerh. Schumm in La Porte 1.75. Teacher Kampe's school children in Fort Wayne 4.45. Surplus from the Wechnacktsbaum of the school children tn NewHaven 2.70. Teacher Backner's school children tn Fort Wayne 2.63. In the children's service of the city school ?. Trautmanns in Columbus ges 5.13. ?. Lange's women's club tn Valparaiso 5.00. /S. -22.66.)

For the orphanage at St. Louts: By?. fishermen in Napoleon by W t-we Schneider 1.00. teacher Hörrs school- , linder tn Cleveland 6.75. bed of a children's sermon by kl. Aug. Griese tn Cleveland .45. Ges. in the children's service of the country school ?.. Trautmanns tn Columbus 4.50. Of etl. pupils and the confirmands ?. Haffolcs in Huntington .90. ?. Gößweins Gem. in Vincennes 9.10. (p. -22.70.)

For the orphanage near Boston: ?. Michaels Kinder tn Göglein 2.00. Ges. tm Kindergottesdienst der Stadtschule ?. Trautmanns in Columbus 5.13. (S. -7.13.)

For orphanage near Pittsburgh: teacher Loßner's school children tn South Euclid 2.00.

For the deaf and dumb: Women's Association tn ?. Langes Gem. in Valparaiso 5.00. ?. Weseloh's Gem. tn Cleveland 10.00. (S. -15.00.)

For our Pflgerhaus: Chr. Lay in La Porte 2.00.

For student orphan boys from Addison Orphanage: Virgin Society in ?. Great' Gem. tn Fort Wayne 15.00.

For the Districts - Unterstützungskasse (widow's fund): By ?- Schlesselmann by Mich. Grimm 2.00. ?. Heintz 2.00, whose Gem. in Crown Point, New Year's Coll., 5.60, by dens. of G. P. Germann 1.00. ?. Bad Gem. in Otis 3.32, Mrs. Haack's that. 5.00. ?. Daib in Friedheim 5.00. ?. Huxbolds Gem. in Gundrum 4.00. ?. Werfelmann tn Neu- Dettelsau for 1886 4.00. By dens. of: A. Vollrath sen. u. P. Scheiderer 1.00 each, from etnz. Links .38. ?. Thiemes Petri-Gem. tn Columbia City 5.71. by dens. of Mrs. Fr. Auer 3.00, Aug. Erdmann 5.00. ?. Ernst in South Euclid 2.00. By Dremann from F. Toensing in ?. Kotbes Gem. 1.00. By ?. Husmann in Arcadia by Mrs. W. Klotz 1.00, P. Bardonner 2.00. ?. Zorn in Cleveland 5.00. ?. Bethke 4.00, whose gem. in Reynolds 3.10. Ges by teacher Fedder in Valparaiso bet C. Specht's birthday party, 2.25. ?. Rupp- rekt in North Dover 5.00. women's club in ?- Michaels Gem. in Göglem 10.00. Unnamed by ?. Trautmann in Columbus 1.00. ?. Stocks Gem. at Fort Wayne 19 27th Lutheran Lekrerconferenz in Cleveland 6.00. By ?. Schmidt in Eiyria ges. at Nowordwoski's wedding 2.35. ?. Sieving's congreg. tn Fairfield Centre 6.86. From bell bag of ?. Kretzmann's congreg. in Farmers Retreat 6.85, from God's box 3.78. By dens. of W. K. 3.00, Mrs. E. R. .40. ?. Niemann tn Cleveland 1.00. (p. -133.87.)

Fort Wayne, Jan. 31, 1886. d. W. Röscher, Kassirer.

Revenue to the Nebraska District's coffers:

For the synodal treasury: By Fr. A. Hofius from his congregation -26.50. By Fr. M. Adam, Wethnacks Collecte sr. Jmm.-Gem-, 15.50, Zions-Gem. 2.00. By P. I. Kipple from sr. Gem. 8.00. By Fr. H. Krmcke of sr. Congregation 7.00. Durck I. P. Müller from sr. Dreiemigkeits-Gem. 5.70. By Theo. Möllertng from sr. Gem. 3.75. By P. Tr. Häßler 10.00. By Fr. Oetting from F. Rehwtinkel 1.00. (p. -79.45.)

For the orphanage bet St. Louis: By I? C. H. Becker, Coll. on John Huebner's wedding 5.00. By teacher Kirchhofs v. s. school children 4.12. By P. Oetting by F. Rehwinkei.25. (p. -9.37.)

For the new building in Addson: By teacher Kirchhofs 28.00. By P. Leutbäuser 5.00. From the congregation in Norfolk 33.00. Durck P. I P. Müller of W. Melschke 5.00, I. Rextn u. W. Lorbeer each 3 00. By P. Tr. Häßler by Cd. Barrel 10.00, H. Hahn 3.00, D. Wietng 1.00. (S. -58.00.)

For preachers' and teachers' widows and orphans: k.. A. Hofius 5.00. By Fr. Ernst Flach from sr. Gem. 1.00. Durck Fr. Oetting, Coll. on Fr. Wehkmgs wedding, 18.00. (S. -24.00.)

For widows and orphans: By Fr. G. Weller of Aug. Ztelke 1.00. By Fr. I. P. Müller, New Year's Coll. sr. Dreieintgketts-Gem., 3.80. By Fr. Tr. Häßler of sr. Gem. 4.60, C. Elmshäuser 5.00. P. Oetting 2.00. For the Widows' Fund: By P. I. Hilgendorf from sr. Gem. 21.85. (Summa -38.25.)

For inner discord: By Fr. F. lahn of sr. Gem. 7.15, Hans Dankert 2.00.

For the mission to the Jews: by Fr. C. H. Becker of St. Paul's Congregation 7.36. By Fr. Joh. Bethlehem congregation 5.45. (p. -12.81.)

For the Institution for the Deaf and Dumb: By P. G. Weller of sr. Zions-Gem. 10.00.

For the congregation in Lincoln: By Fr. Ernst Flack of his congregation 6 34. 6 34. by Fr. Tr. Häßler of sr. Congregation 20.25. (p. -26.59.)

For Mrs. P. Sommer in Baltimore: Fr. Häßler 5.00.

For poor students: By Fr. Joh. Meyer from sr. Gem. 1.00, teacher Leitzke 1.00. (Total -274.62.)

Omaha, Feb. 2, 1886, F. C. Festner, Cassirer.

Revenue to the Eastern District's coffers:

For the synodal treasury: from St. Paul's parish in Marttnsvtllle -7.16. job.parish in Meriden 11.76. parish in Olean 3.78. parish in Allegany, N. N-'3.00. er^"" 7^" Kinderblatt 50.00. comm. ?. Lamerbacks in Johnsburgh 6.02. Gem. in Port Rickmond 49 78. Gem. in Bayonne, N. I., 44.22. Gem. p. Hebler's at New Uork 5 00. Gem. at Little Valley, N. U., 9.50. Gem. at St. Johnsburgh, N. N., 13.00. Gem. at Eden Valley, N. U-, 12.00. Gem. tn^Bergkolz, N. U., 10.05. Gem. at Dulaney's Vall,y, Md. 6.87. Gem. in Utica 5.00. Gem. in Ellicottsville, N. U-- ^32. W. Becker tn Uork, Pa., 1.00. Gem. P. Steups 19.31. From the K^sse for Orderly Welfare of St. Matthew's Congregation in New Uork 150.00. Gem. in Otto, N. U-, 3.14. Gem. ?. Körners in Wtütamsburgh 31.35. Trinity congreg. in Buffalo 15.00. congreg. in Weüsvtlle, N. Y., 10.00. (S. -471.26.)

For the Progymnasium in New Uork: Proceeds from Ktnder- blatt 25.00. Women's Missionsvrreth of Gem. P. W. A. Freys 16 66. By P. Lindemann of C. Jansen 1.00. Gem. in Port Richmond 13.67. Gem. in Dulaney's Valley, Md., 7.13. Em. Gem. at Baltimore 19.25. (p. -82 71.)

For inner mission: Gem. in Olean 3.27. Gem. in Bayonne 12.78. Mrs. Müych in Baltimore 3.00. Gem. in East Boston 3.00. Mrs. M. Schüler in Boston 1.00. Gem. k. Körners in Williamsburgh 20.00. By P. Pecktold of S. S. 2 00. By P. Lindemann of Mrs. Löffler 3.00. Gem. in Wrllsvtllle 4.00. (S. -52.05.)

For inner mission in the East: congreg. in East Boston 3.00. Mrs. M. Schüler in Boston 1.00. By Fr. Lindemann from Mrs. Löffler 3.00. For West New York: congreg. in St. Johns- burgh 3.75. TrinityS congreg. in Buffalo 16.25. (S. -27.00.)

For Emtgr.-Misston: comm. in Wellsville, N. U-, 4 00.

For emtgr.mtssion in New Dork: Gem. in Mortons' Corner 3.05. Durck Kass. Roscker in Middle District I9.66. Mrs. L. Will in Philadelphia 2.00. Gem. in Port Rickmond 13.68. Gem. in Bayonne 12.78. Durck Kass. Menk in Minnesota District 5.00. Durck Kaff. Schmalzrtedt in the Mtchigan- Distitct3.KO. (S.-59 67.)

For the Emigrant House: By ?. Lindemann by N. N. 2.00. By P. Rademacher by N. N. 2.00. (p. -4.00.)

For emtgrants-Misstion in Baltimore: Durck Kass. Menk in the Minnesota - District 5 00. By Kass. Schmalzrtedt in the Mich'gan-District 3.50. (S. -8.50.)

For Jewish mission: Miss C. Schmerling in Meriden 3 00. Through Kass. Röscher in the Mrttl. Distr. 43 42. Mrs. L. Will in Philadelphia 2.00. By P. Lindemann of C. Jansen 1.00. Sunday School of the Gem. P. Gräbers 1.75. By Kassirer Sckmalz'iedt in the Michigan District 9.24. Gem. P. Körners in Williamsburgh 10.00. (S. -70.41.)

For Negro Mission: Mrs. L- Mill in Philadelphia 2.00. Congregation in Port Rthchmond 13.67. Congregation in Bayonne 12 78. C. G. Frank in Baltimore .50. Durck P. Senne of N. N. 1.00. Father Lußki .50. From the treasury for orderly. Charity of St. Matthew's congreg. in New Uork 50.00. Durck P. Dorn of A. Graf 1.00. Ges. on C. Werths jr. Hockzeit 4.00. Gem. k. Körners 15.00. By P. König of N. N. 1.00. (Summa -101.45^)

For mission in New Uork City: comm. in Port Rickmond 13.67. comm. in Bayonne 12.78. comm. Fr. Körners 15.00. comm. in Wellsville 1.00. (S. -42.45.)

For the mission in Erie, Pa: Gem. in Ashford, N. U-, 4.30.

To seminary building in Addison: yield from children's leaf 100.00. Gem. in Eden Valley, 4th contribution, 5.00. By.

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Rademacher of N. N. 1.00. Gem. in Bergholz subsequent 6.55. St. Pauls-Gem. in Martinsville 20.58. Durck Ledrer Ricbert in reserve, N. U., collected 10.25. W. Thiele in Allen Centre 1.00, I. Schuknecht that. 50. (S. -144.88.)

For the comm. in Utica: comm. in Beraholz 5.43. comm. in Dulaneys Valley, Md. 5.00. By Kaff. Menk in Mmne- sota Distrct 2.75. Gem. in Otto 4.00. (S. -17.18.)

For the community in Rockeffer: From the women - Misstonsverethn of the community ?.. W. A. Frey" 16 66. by ?.. "of many of a member of sr. Community 5.00. (p. -21.66.)

For the widow's fund: ?.. Weidmann 3.00. Gem. in Olean 3.25. ?.. Bernreuther 4.00. Proceeds from Kinderblatt 25.00. Mrs. L. Will in Philadelphia 2.00. By ?.. Lindemann by C. Jansen 1.00, F. Jsernhagen 2.00. By ?.. Lauterbach by Geo. Merkel 2.00, Mrs. Kattel .50, Job. Ftcher .50. by ?.. Hebler by C. Große 1.00. Gem. in Paterson, N. I., 5.57. By ?.. Senne by H. Harder 1.05. By ?.. Rademacher by N. N. 4.00. St. Pams comm. in Baltimore 32.75. comm. in Dulaneys Valley, Md. 5.50. G. Brtnker in New Uork .50. (S.-93.62.)

For sick pastors: Mrs. L. Mill in Philadelphia 2.00.

For teaching schools: Mrs. L. Mill in Philadelphia for Sprtngfield 2.00. Gem. in Wellsville 4.00. Gem. ?.. Kings 11.00. (S. -17.00.)

For the Lutheran Free Church in Germany: Gem. in Dan- bmy 17.00. By Kaffirer Röscher in the Middle District 2.00. Mrs. L. Mill in Philadelphia 2.00. C. G. Frank in Baltimore .50. ?.. Enoch Schroeder 1.00. By? Rademachrr of N. N. 1.00. Gem. in Washington, D. C., 11.70. (S. -35.20.)

For poor St. Louis students: comm. in Dulaneys Valley, Mb., 5.50.

For poor students in Sprtngfield: Gem. in Uork, Pa-, for W. Bulk 28.50. Gem. in EllicotSv lle 1.25, Gem. in Otto 1 86 for H. Dahlke. Gem. in Wellsville 10.70, C. Friedrich there 1.00 for H. Resttn. (S. -43 31.)

For poor students in Fort Wayne: Trinity Chain Congregation in Buffalo 20.24 for Otto Größer. From some members of the same congregation 15.00 for G. Matthaideß. (S. -35.24.)

Freestyle the wash cashier in Sprtngfield: Mrs. L. Mill in Philadelphia 1.75. C. G. Frank in Baltimore 1.00.

For the Deaf and Dumb Institution: Mrs. L. Mill in Philadelphia 2.00. Gem. in Bergholz 5.00.

For the orphanage in West Roxbury: Gem. in Mortons Corner .75. Ges. at the wedding of Theo. Gratz in Olean 5.00. Proceeds from children's bulletin 100.25. Women's missionary verethn of Gem. ?.. W. A. Freys 16.68. W. Glaser in Aib-rny 5.00. Gem. in Port Rickmond 7.81. Gem. ?.. Heblers in New Uork 8.14. Confirmands ? Kings (naked) 5.00. Women's & Virgins' Association of the Community ?.. Sennes 10.00. Women's club of St. Paul's parish in Baltimore 10.00. Parish in Bergholz 8.39. By ?.. Walker of Lilly Müller 1.00. From the Watsenbückse of St. Matthew's congreg. in New Uork 30.00. Wittwe Gerschovskl in Meriden .50. Women's club of the Dreifaltigketts- Gem. in Rockvtle 10.00. Sunday school of Zions Gem. in Egg Harbor City 2.00. By Kaff. Schmalzrtdt im Michigan- Distr 8.00. Gem. in Allen Centre, N.U., 2.50. (S.-231.02.)

For the orphanage near Pittsburgh: By?.. Senne of A. Vox 10.00.

For debt repayment: By ?.. Rademacherby N.N. 2.00. By ?.. Hein by John Loesch 5.00. (p. -7.00.)

Correction.

My receipt of 1 December 1885 reads "For poor students in Springfield" instead of "from N. N. 5.00" from E. Felder in Baltimore. Baltimore, Jan. 30, 1886, E. Spilman, Cassirer.

Entered the "aste of the Western District:

For the synod treasury: By ?.. Jben's congregation at Harvester -6.00. By ?.. Michels in New Haven from sr. Gem. 2.75, from communion coffee 3.75, from F. Schwenker 1.00. ?.. Günther's parish in Mora 6.45. ?.. Bock's parish in Corning 3.05. ?.. Gräbner's compound in St. Charles 16.00. ?.. Grimm's compound in Washington 6.50. ?.. Ztmmermann's Gem. at Columbia Bottom 6.00. By ?.. Mießler of N. N. .25. ?.. Lehmann's Gem. at Tandy Creek 2.30. (Summa -54.05.)

For professors' salary: ?.. G. Polack's Gem. in Her- kimer 27.00.

To the new building in Addtson: ?.. Gräbner's church in St. Charles 40 00. ?.. Will's church in Concordia 20.50. ?.. Mteßler's Gem. in Des Peres 6.00. (p. -66.50.)

For the progymnasium in Concordia: ?.. Günthers Gem. in Mora 6.00. By ?.. Mencke, Wethnachtscoll. sr. Filiale, 2 85, communion coll. 2.20, by sr. Gem. in Stover 2.20. (p. -13.25.)

For inner mission im West: ?.. Jbens Gem. at Harvest! 4 50. by ?.. Wesche of Mrs. Hager in and of Conr. B-ck near Jefferson City 1.00 each. By Mr. Umbach of ?.. Wangertn's parish in St. Louis 26.20. ?.. Gräbner's parish in St. Charles 12.51. By Mr. Barthel of I. Thürwächter in Palmyra 1.00. (p. -46.21.)

For negro mission: ?.. Bocks Gem. in Corning 5.25. By ?.. Günther in Mora by Dietr. Harms 1.00. By Dr. Walther by N. N. in Detroit 15.00. ?.. Pennekamps Gem. in Topeka 4.25. By ?.. Hanser by Th. Jörn 1.00. (p. -26.50.)

For the widow's fund: ?.. Michels in New Haven 3.00, Coll. on hl. evening 4 50. By ?.. Günther by H. M esner 2.00. By ?.. Pflantz in Memphits by Mrs. C. W. Pollock 1.00. By teacher Günther by H. Hartmann 1.25. St. Louis liver conference 5.75. (S. -17.50.)

For the orphanage bet St. Louis: By ?.. villain of sr. Gem. bet Lockwood 3.60. By ?.. Jben from sr. Gem. bet Harvester 1.90, from Theodor's piggy bank 1.10. By Lebrer Trettin in Staunton from the Watsen tin in sr. school 2.60, from a friend of the orphans .25 and from C. W. T. 3.00. By ?.. Nützet in West Ely 1.50. (p. -13 95.)

For the Saxon Free Church: By Mr. Barthel of ?... M. Michael in Göglein 1.00.

St. Louis, Feb. 6, 1886. H. H. Meyer, Cassirer.

Incorporated into the Wisconsin District Caste:

For construction and debt repayment of Concordia College in Milwaukee: From ?.. G. Loeber's parish -8.65. ?.. F. Schneiders Gem. in Wayflde 6 00. from N- N. in Logansville 1.58. H. Affeldt in Vortage 25.00. ?.. W. Endeward 1.00. WeddingScollece at W. Rahn's in Wayside 6.50. (S. -48.73.)

For profeffor contents in Milwaukee: From the commoners of the ??: H. Eick in Wausau 6.85, C. F Evert 3 80, Fr. Keller 6.57, Fr. Schneiderin Wayside8.00, Onerhus 7.00, C. Strasen in Watertown 25.00, A. Rohrlack 11.25, G. Barth 5.70, its branch 1.88, W. I. Friedrich 10.00, F. Wolbrecht m Sheboygan 31.54. Mrs. Schortag in Milwaukee 2.00. Subsequent from Stephans-Gem. das. 1.00. ?.. Bro. Schneider 1.50. (p. -122.09.)

For heathen mission: N. N. in R'edsburg 1.05.

For mission to Jews: Chr. Schmrdt.50.

For Wisconsin District inner mission: ?.. H. F. Pröhls Gem. 7.62. S. K. in Milwaukee .50. ?.. P Lückes Trinity Gem. 2.20, Joh. Gem. 3.50. ?.. I. Schütte.25. ?.. W. I. Friedrichs Gem. 10.00. (S. -24.07.)

For poor students in St. Louis: Collectirt by W. Kroos in Sheboygan 26.00.

For poor students in Springfield: through A. G. of the Gem. of ?.. Wambsganß Jr. in Hancock 7.85; Herm. Mieden höfer 5.00. (p.-12.85.)

FürdtTaubstummen-Anstalt: ?.. Schlerfs Gem. 2.43.

For Negro mission: Chr. Schmedt 1.00. S. K. in Milwaukee .50. ?.. A. Rohrlack's parish 4.85. ?.. Wesemann's parish in Grafton 13.00. ?.. W. Endeward 1.00; from best Gem. in Boaz.60, Wittwe N. N. 1.00. Jak. Jäger in Milwaukee .75. (S. -22.70.)

For?.. F. Eggerts Gem.: ?.. A. Rohrlack 1.00. N. N. 1.00.

For the comm. in Hubbard: ?.. A. Rohrlack 1.00.

For the Free Church in Saxony: Aug. Trabe 1.00. S. K. in Milwaukee .50. (S. -1.50.)

For the orphanage in Wittenberg: ?.. Theels Gem. in Mecan 6.12, in Newton 5.62, in Germania 5.83, in Ciykal Lake 7.61. Jmm. Gem. in Milwaukee 3.80, F. Neigenfind 1.00. F. Jacob 2.00, F. Ende .50. Ges. of Jenny Präger 3.00. Coll. from Otto's wedding 5.14. M. Grosenick in Watertown 1.00. ?.. I. Schlerfs Gem. 13.90, whose school children .55. Aug. Trabe 1.00. ?.. C. Damms Gem. 8.50. W. Fellworks children 1.50. Lower Jmm. comm. in Theresa

5 00. ? Wambsganß' Jr. Gem. in Hancock 13.30, in Lake Linden 5.00. Jda and Martin from Allouez 3.00. C. Schneider in Portage 1.00. ? C. Baumann's congreg. 9.00. Children's Goddenstcoll. in Stevens Point 6.48. By teacher Tröller from Ztons congreg. in Milwaukee 11.35, Christenlehrencoll. 6.60, whose Schulktnver 1.30. By ? L. G. Dorpat, Coll. in Glibden, 1.41, in Butternut 2.76. Anna and August Schulz 1.50. Mrs. Hoffman" .50. Mrs. Bobman in Milwaukee .50. Thank offering from H. Geffert's silver wedding 5.00. Mrs. Riebold .50. ? W. Endeward's children 1.20. Hoczetzscoll. bet Cdrst. Blochbaum 1.80. ? I. Diehls Gem.' 5.00. ? W. C. Schillings Gem. in Amtierst .25. ? F. Greves Gem. in Kewaskum 3.50. Teacher Bocks pupil 2.00. Baptismal coll. bet K.ckl äffer In Wayside 2.00. Miss Bernodts pupil 2.00. (p. -190.43.)

To the new building in Abbison: ? Osterhus'Gem. 7.50. N.N. in Logansville 1.00. ? Georgtts Gem. in Cebaburg 12.75. Fr. Schneidewtnd 5 00. ? Osterhus'Gem. 5.00. ? Wambs- ganß' Gem. in Adell 32.00. (p. -63.25.)

For poor students in Milwaukee: ? W. C. Schilling's parish in Amherst 5.52, in Almond and Buenavista 2.85 I. A. Rohrlack" Gem. 10.50. Gem. in Wittenberg 3.50. ? W. C. Schilling's parish in Amherst 1.00. ? G. Dorpats Gem. in Black Creek Falls .78. (p. -24.15.)

To the house balt of Concordia College in Milwaukee: Karl Zerler in Plymouth 4.52. ? H. Rathjens Gem. 3.00. John Mandel.50. (p. -8.02.)

For the widow's fund: From the ??.: A. G. Döhler 2.00, C. M. Otto 3 00, Fr. Schneider 5.00, F. Leyhe 4.00, Ledebur 2.00, W. C. Schilling 4.00, H. Ratdjen 2.00, F. Schumann 4.27, A. Rohrlack 4.00, I. C. Heyner 2.10, G. A. Feu- stel4.00, D. Kothe 4.00, W. I. Friedrich 4 00, C. Baumann 5.00. Jmm.-Gem. in Milwaukee 26 50th Aug. Peler 1.00. R sehe 1.00. Wibell .50th ? C. F. Eden's Gem. 4.00. Mrs. Lemkr 1.50. wedding coll. at C. Schwefel 11.80. ? H. Sagehorn's Dretetn'gk. comm. in Rantoul 6.20. Cdr. Schmedt .50. Mrs. Lambrecht in Augusta .55. ? H. F. Pröhl's Gem. in Fatrchild 4.94, to Hay Creek 3.92. E. Menger 1.00. ? E. Aultch's comm. 4.75. ? H. Rathjens Gem. 5.00. ? F. Schumann's branch in North Prairie 1.73. Mrs. Glast" .50. C. Reiner .50. C. Schmitt in Milwaukee 1.00. N. N. 1.00. N. N. 1 25. E. Liebner 1.00. ? I. C. Heyner's Gem. in Weston 2 00. in Modena 8.70. in Chase Hill 1.15. D. Rin- telmann 1.00. ? Wambsganß' Gem. in Adell 6.78. ? I. I. Oetjens Gem. in Neshkoro 3.50. (p. -151.69.)

For the synodical treasury: From the congregations of the??: I. Strasen in Milwaukee 16.00, E. Theel in Newton 6.00, G. Kühle in Milwaukee 29.68, I. G. Lange in Maple Works 4.50, H. Erck m Wausau 3.70, H. I. Fuhrmann in CliittonvEe 7.25, in Larabee 2 17, C. F. Ebert 5.00, F. Keller 'n Racine 6.57, G. Präger in Granville 8.00, Osterhus in Milwaukee 15.00, C. Strasen in Watertown 25.00, H. Sagehorn, St. Petri in Hilbert 4.00, A. E. Winter 9.00, H. F. Pröhl, St. Petri. 4.32. I. Scklerf 5.37, C. Damm 10.00, B. Sievers at Milwaukee 38.50, C. Seuel at Portage 17.25, at Lewiskon 2.13, F Schumann at Waterford 7 00, P. Lücke, St. Joh, 4.10, A. Rohrlack in Reedöburg 9.00, Wesemann in Grafton 24.31, G. A. Fäustel 8.00, E. Bäje in Ashland 2.85, C. L. Plaß in Ashippun 6 25, R. Jank in Bear Creek 4.12, in Union 1.05, in Manawa .71, M. I. F. Albrecht 16 36, E. Aulich 3.25, W. I. Friedrich 9.00. Karl Gacke 1.00. ? C. F. Leyhe 2.00. (p. -227 92.)

Milwaukee, Jan. 30, 1886. c. Eißfeldt, Kassirer.

For the seminary household in St. Louis from Miss Bertha Rotb of ? H. F. Grupe's congregation in Eisleben, Mo., -2.00 received with heartfelt thanks. B. C. Hoffman," House Administrator.

Castle Garden Mission treasury report for 1885.

1. report of Mr. I. Btrkner from January 1 to March 31, 1885.

MissionS Account.

Total revenue-	230.70	Intake:	
Deficit on January 1, 1885-1097	.93	Issue:	
Total output	673.98		
Deficit on April 1, 1885-1541	.21		-1771.91
			-1771.91

Commission--Conto.

Balance on January 1, 1885-15166	.46	Intake:	
Revenue to April 1, 1885	2800.90		
Total expenses-	2334.50		-17967.36 Issuance:
Balance on April 1, 1885-15632	.86		

2nd Report of Mr. W. C. Farr, Treasurer, from April 1 to December 31, 1885.

MissionS Account.

Total revenue-752	.51	Intake:	
(See below the special specification of revenues.)			
Issue:			
Total expenditure	-1428.12		
Deficit on January 1, 1886.	675.61		-1428.12

CommissionS account.

		Intake:	
		Totaleinnahmen-5443.11	
		Issue:	
Expenses, support, salair & pilgrimage house, and Hamburg and Bremen expenses-3507	.31		
		-1935.80 From deficit in missionary fund	675.61
Balance on January 1, 1886-1260	.19*)		

*) This sum has been completely spent since January 1, so the treasury is completely empty.

New Uork, February 5, 1886.

Wm. C. Farr, Cassirer.

No. 8 State Street, Nerv Vork, N. 15.

Specie income of the Emigrant - Mission from April 1 to December 31, 1885.

Gratitude offering by F. Pope, Sr.-1.00. by N. N. 1.00. Miss Cordsen 2.00. F. Peters .75. H. Niederbäumer 1.00. k. Heid 2.00. mrs. Maurer 2.00. f. Ziege 1.00. julius Schulz .30. c. Redepennig .50. I. Lindhorst 1.60. Schreiber 2.00. P. G. Borth .50. John Ltken 5.00. N. N. .50. H. Sprick 1.00. Harder .50. Karl Meyer 1.00. Joh. F. Meyer 1.00. R. Kißling 10.00. C. Winter 5.00. by Russians by C. Winter 2.30. Fr. Langele .50. F. Dtekman .50. Wittve Anna Oppen 2.00. community of k F. Ave-Lallemant 5.00. by Mertens 1.00. Mrs. Witte 1.00. Miss Schäfer and Schnäpel 1.00. N. N. 1.00. I. Petry 1.50. A. Diener .90. Kaspar Reimers 1.00. M. F. Welcher 1.00. k. I. G. Schliepfiek .27. uümann .25. w. borchers 2.00. i". Rohrlack 1.50. H. Hoffmann .75. N. N. .75. H. Sensing 1.00. Aljet Heyen .90. Stehler .50. Uehlehn 2.00. by President I. P. Beyer 100.00. Wthelmtne Krämer .50. Anna Evers .75. W. Dehne 2.00. F. Spatz .50. G. Niemann 1.00. Peter Meyer 1.00. P. Albrecht 1.00. Chr. Otto 1.00. Mrs. Schmidt 2.50. Chr. Greiner 1.00. L. Dietz 1.50. F. H. Kupferschläger 2.00. Chr. Otto 1.00. By Praeses Beyer 100.00. P. Heid 1.00. L. F. Eglinger 2.00. Marg. Mähr- lein .50. Louise Schmitz 1.00. K. Allendorf 1.00. H. Lochmann 1.00. F. Langele .25. W. Adernann 5.00. Joachim Lau 3.00. Fr. Heß 1.00. W. Stark 1.00. By Praeses Beyer 65.36. Katharina Rutholzner 4.72. W. Engelhard .25. S. Dierks .25. P. H. Albrecht.48. Harvest Festival Collecte from k.. H. Vogel's parish 16.35. by Kassirer Sptlman 64.20. k. C. Dowidats Gem. 3.16. H. Petry .33. F. Meier 1.00. Mrs. Parchinson .25. Fr. Spatz 1.00. H. Koosmann 2.50. W. Uffelman 5.00. Andreas Bauer 1.00. i'. Feustel 2.00. Jakob Gretner 2.00. P. F. Behrens 2.00. N. N. 2.00. I. H. Dreyer 1.00. By Kassirer C. Sptlman 96.66. St. Pau- lus-Gem. in Brookfield, O., 4.50. P. L. H Rohr 1.00. H. Höfner 3.00. Dagemann .60. P. Präger 3H0. i'. Tramms Gem. 7.00. C. Reimers 1.00. P. F. Sievers Jr. .50. by Kassirer C. Sptlman 22.65. W. Jacobs 2.40. ?. Martin 3.00. By P. Brenner, ges. bet W. Neumann's wedding, 6.00. I. Becker .50. By Kassirer C. Sptlman 84.41. Fr. Sudr 6.00. N. N. 1.10. ByKassirer G. Renfer 11.50. W. C. Farr 1.11. Fritz Bührtg 1.50. Wth. Behm 2.00. ' N. N. 17.46. (Summa -752.51.)

New Uork, Feb. 5, 1886. wm. C. Farr, Cassirer.

Ho. 8 State St., New Vork, 17th V.

For the reconstruction of the church in Caledonia, Waupaca Co., Wis., which was destroyed by a storm on July 8 last, the following gifts of love have been sent to the undersigned: From?. Nützel's congregation in Oshkosh -56.77, Fr.

Burnett 29.50, P. Hudtloff's Gem. in Belle Plaine 9.00, k. Schneiders Gem. tn Waystde 11.00, P. Rathjens Gem. inMay- ville 7.00, P. Holst's Gem. tn Hortcon 42.00, P. Sprengeler's Gem. in Milwaukee 41.00, P. Wtchmann's Gem. tn Freistadt 23.72, i". Claus' Gem. tn Weyauwega 7.00, Weber's Gem. in Perryville, Mo., 7.00, Fr. Winkler's Gem. tn St. Louts Co. 11.00, ?. Hubers Gem. in Crete, Nebr., 4.00, Fr. Scköchs Gem. in Port Hope, Mich., 4.75"

I? Daib's Gem. tn Fried- hetm, Ind., 20.21, by Fr. Daib himself 3.00 to an altar Bible, ?. Döhler 1.00, ?. E. Wartens 1.00, ?. I. I. Walker 5.00. Gem. tn New London 32.75. Gem. at Maple Creek 21.50. (S. -368.70.)

On behalf of the congregation, sincere thanks. God will reward you abundantly. L. Schütz.

For poor students received with heartfelt thanks from

A. G. Döhler in Forestville, Wis., -3.00. By P. Ott- mann from Mr. Conr. Müller tn Collinsville, Ill, -1.00. By P. Hebler tn New Uork, N. U., from Mr. Wart. Dietz (spec. for H. König) a pair of black cloth trousers. From P. Schra- der in Ruma, Ill, -1.00 and through the same from Mrs. I. Schmidt to Renault, Ill, -1.00. From "M. S." in the Drieinigkettsdistrict here -5.00. From Mr. I. Beerwetter in Lock Haven, Pa, -1.00. From Mr. Rud. Löhr in Holland, Ind, 60 Cts. From Mr. L. Sakewttz at Manor, Tex-, 20 cts. From Mr. W. Neitzel tn Watertown, Wis., -1.50.

C. F. W. Walther.

With heartfelt thanks, the undersigned received: From N. N. for Gebr. Jüngel -10.00; for F. Randt through ?. A. Chr. Groß- berger 1.10, ges. bet dem Begräbniß M. Wandts; for Chr. Dre- wes by P. Chr. Hochstetter from W. Köhn 1.80, Letcheckfeier- Collecte (I. Etck) 1.12, Hockzetts-Collecte (M. Schallje) 2.04, from the parish 8.34; for I. Klausing by P. A. Brömer 25.00 from the Frauenverein sr. Gemeinde; by Fr. I. F. Niethammer from sr. Gem. for A. Neuendorf 17.00, for C. Demzten 5.65 from Fr. Querl's Gem.; for I. Halboth by Fr. Hetnze from Frauenverein sr. Gem. 8.00.

Fort Wayne, February 4, 1886, H. Dümling.

New printed matter.

"The Lutheran Sick and Orphan Friend."

This is the title of the first issue of a new magazine printed in our local "Concordia Verlag". The specific task it has set itself is, as the title says, to be the mouth of the sick and orphans who are dependent on the love of Christians. Next to the promotion of the pure teaching of the Word of God, there can be no higher, more glorious and holier task than this. We therefore wholeheartedly recommend to all our readers this most beloved publication, which is as exquisite in its outward appearance as it is in its content. Far from the "Lutheran" having reason to fear the journal as a rival, it only relieves him of a part of the work that is also his, but which he has always been able to accomplish only very imperfectly and inadequately. Luther writes: "When a faithful shepherd or pastor has provided for his people with the preaching of the Gospel above all things, he should leave no other thing so diligently to him as that the poor may also be nourished and fed. (VIII, 1762.) In addition to widows, the sick and orphans are especially to be counted among these "poor. To care for them is a more glorious labor of love than even the building of great magnificent churches. What our dear "friend of the sick and orphans" wants, we can most appropriately say himself. He writes in his "Preface": "The 'Lutheran Friend of the Sick and Orphans' shall, as often as he can, tell the merciful who want to receive and listen to him about the Evangelical Lutheran Hospital in St. Louis, which was founded twenty-seven years ago, and about the Evangelical Lutheran Orphanage 'zum Kindlein JEsu' near St. Louis, in which many a poor orphan has enjoyed loving care and careful education for seventeen years. He will also be happy to report on the other charitable institutions within our synodal district, whenever he has the opportunity to do so. And since he is a friend of the sick and orphans, he will look around in the field of Christian charity and share from the past and present what "heartfelt mercy" has done and is still doing for those who need help, and tell of the blessings that have been bestowed on many a poor soul as a result. Although what he intends to offer his readers will be instructive and edifying in its way, he does not intend to deal with actual doctrinal articles and edifying reflections. This is the task of his much older brother, the "Lutheran", who has the task to edify and to establish ever more firmly in the teachings of the apostles and prophets, since Jesus Christ is the cornerstone. - Since the "Lutheran Friend of the Sick and Orphans" will henceforth also be the newsletter of the Lutheran Hospital and Orphanage Society, it will also regularly report on the gifts of love that its compassionate fellow Christians occasionally hand over to it for the charities already mentioned, which it will now begin with in this issue. In this way, he hopes to awaken a more general participation in the care of the sick, the education of orphans, and similar Christian works of love, both near and far; since it is precisely this kind of works of love that are connected with not insignificant costs and cannot be done without the eager assistance of his fellow Christians.

The publishers of the paper are the "Deutsche ev.-luth. Hospital- und Watsenhausgesellschaft" in and around St. Louis. The paper is published monthly on 8 pages in small quarto and costs 1 copy per year only 2 5 cents in advance, including postage. Buyers of several copies receive every 6th copy as a free copy.

plar. Orders and funds for the paper should be sent to no. 1'. Schurleüt, 2612 7tū Street, 8t. 4>oui8, No., to. All submissions concerning the editorial should be addressed until further notice to: Rev. 6. 6. L. Lranckt, 853 kralre ^ve., Hortū 8t. Bous, No.

The price of the journal is so low and the cause it serves so worthwhile that we hope that those who already hold a teaching and defense journal will also welcome it into their family with joy. May the heavenly friend of the sick and orphans accompany it everywhere with His richest blessings.

W. [Walther]

Festive song. (Easter.) For mixed choir with organ accompaniment. Composed by W. Nölsch. Philadelphia. Th. F. Miller, 133 I North 6th St. Price 15 cts.

This festive song consists of three parts: "Man singet mit Freuden" (choir), "Ich weiß, dass mein Erlöser leöi" (soprano solo) and "Lobet, den Herrn, alle Heiden" (final choir). For all those who know the "Lobgesang" and the "e veum", this piece needs no recommendation. It is very attractive and not difficult.

H.

Ev.-Luth. Chorbuch 2c. by W. Burhenn and H. Ilse. Fifth, increased edition. Price -1.75; the dozen -18.00.

Should I still recommend a book that is almost as well known in our synod as our hymnal? Five editions in five years, I think, is a clear language. I therefore only draw attention to the appendix, which is continued in the same way. It contains 5 hymns, including one each for Easter and Pentecost, and is also available separately from the publishers at a price of 20 cents, -2.00 per dozen. Clubs that have already introduced the choir book will receive the appendix at a reduced price.

H.

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Rev. 6th ^ouärmes, 62 17th kremovt 8tr, Baltimore, Nä.

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Volume 42, St. Louis, Mon. March 1, 1886, No. 5.

(Submitted.)

Emigrant Mission in Baltimore in 1885.

The recent turn of the year reminds me of my duty to inform the dear Lutheran readers again about my work among the immigrants in Baltimore. Immigration has decreased significantly in comparison to the last years; in 1885, 8455 persons landed here in Baltimore on 38 steamships; namely 8053 immigrants and only 402 Americans.

The number of persons who were received and transported by me on their arrival amounts to 419. I have received H5339.75 in cash for these persons and have paid out to them all but \$154.48. Money advances to immigrants have been made to the amount of \$1096.75, of which something is still outstanding; but a good part of 1883 and 1884 is still outstanding. Letters and postcards with various orders were received 631; 557 were written by me.

The reason that no more landed here is that the emigrant railroad tickets from New York to Chicago, St. Louis, etc. cost only \$1.00 almost the entire spring and until November 1, and that this fact was known throughout America and Europe. The Baltimore-Ohio railroad followed this example in the summer, but it was already too late to exert any special influence on immigration via Baltimore in 1885. For 1886, however, a larger immigration is in prospect, so that ships will arrive here and depart from here every week. The B. u. O. Railroad has now set its fares thus: from Baltimore to Cincinnati, O., to Cleveland, O., H4.00, to Pittsburg, Pa., H3.50, to St. Louis, Mo., H7.75, to Chicago, Ill., H5.00 the person. Thus the voyage westward by way of Baltimore is still \$2.00 cheaper than by way of other ports, all of which have long since raised their prices; and if tickets are paid for now, they will be valid for the next six months.

The tickets can be obtained through me. Those whom I have already transported know best what the immigrants enjoy here. While many others have to work themselves to death on their arrival here, my people, on the other hand, can watch with a happy face as everything is taken care of for them; for no agent in the West can transport the passengers so well as the one who is present at the landing place when they arrive and assists them. Even local agents have already testified that up to now there is no one here in Baltimore who transports the passengers as I do; indeed, they have said it flatly: "We issue the order that we get the commission, and the rest is none of our business."

That is why I mention it once, dear brothers in our synodal association. If you want relatives or acquaintances to come from Germany, or if one or the other wants to make a journey to the old fatherland, then contact the agent employed by the synod directly; for what is received by way of commission flows into the emigrant fund, and this is the property of the synod. Therefore, every member of our synodal association should consider it his duty to support our emigrant mission. But this is not done by those who, instead of letting our emigrant agents take care of the transportation of their relatives, do it through other agents. Experience teaches us that our emigrant mission is not regarded by many synod members as it should be; otherwise the number of those promoted would be much greater than it actually is.

Last year, a pastor of our synod gave me the task of promoting an emigrant. After I had transported him, the pastor in question wrote to me: "Especially on this occasion, I have again discovered the incalculable value of our emigrant mission. Just think: Here, the immigrants go directly from the ship to a large hall where their belongings are unloaded and examined and marked by the tax officials. There, they buy their tickets, their luggage is weighed, they receive their checks, and their luggage is transported into the waiting freight cars without any cupping.

money. In this hall you buy your food for the journey at fixed, cheap prices, change your money at real, for this purpose employed moneychangers and then board the comfortable emigrant - wagon. Usually after 4-5 hours after landing the train steams away. Thus, one is not exposed to the danger of becoming a prey for the land sharks. Also, the B. and O. Railroad Company sends its railroad interpreter with every emigrant train, all the way to Chicago, who assists the people on the way with advice and assistance; an arrangement that is not found on other railroad lines, but which is a great boon for those who do not know the English language.

Here I feel compelled to report that I still have the confidence of the executive authority appointed by the Federal Immigrant Commission for Baltimore, which administers the money collected by the state (50 cts. from each immigrant) and has authorized me to house and feed the needy by means of this money. This is a strong support for our mission, because it gives me so many means to accommodate all those who have to stay behind in the emigrants' home and to have them fed there. Thus, last year, 534 persons were accommodated and fed by me free of charge, some of them for weeks, until they received money from their relatives to continue their journey or until work could be found for them here. Of those 534, 383 later traveled on to the West and 151 remained here. They were paid \$1612.52 for room and board. Several sick people were also taken into care, partly in the emigrants' home, partly in the Hosp'tal. When sick people arrive here by ship, I send them to the hospital on the hospital wagon. I have also transported a number of people who were crippled in this country to Germany at the expense of the emigrant fund.

From all this, the reader can see that our mission is a highly beneficial institution, as many who have experienced its benefits can attest. It is here that the immigrant is most in need of assistance and comfort;

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and both are granted to him. How many a tear is dried there, how many a heavy stone of sorrow is taken from the heart! But also many a prayer of thanksgiving rises up to the Lord, who, according to his great goodness, has so fatherly cared for the helpless and helpless immigrants!

Now, may the same faithful Lord and God give us all much faith and love, raise up many intercessors and patrons for our mission, and continue to bless this work for the glory of His glorious name!

W. Sallmann.

177 Bratt 8tr, Baltimore, ^46.

(Submitted.)

In honor of Dr. W. Sihler, faithful pastor at St. Paul in Fort Wayne, Ind.

(Continued.)

Today the "Lutheran" wants to tell its readers something about Pastor Sihler. As such he found his first activity at Pomeroy, O. Soon after his arrival in this country he was directed there by Prof. Lehmann, who had already gone home some years ago. In December 1843 he arrived there and found quite a number of German people living partly in the city and partly in the country. Most of them were Rhenish. Soon after his arrival, two Lutheran congregations were formed, one in the city and the other in the countryside. On January 1, 1844, he preached his inaugural sermon in both places on John 3:16: "Thus God loved the world" and so on. Through several articles in which he emphasized the glory of the Lutheran church with its pure Word and Sacrament, and which he published in the book of ? Schmidt in Pittsburg, Pa., he became better known among the Lutherans of America, and immediately received five appointments in quick succession: from Boston, Milwaukee, Chicago, Allegheny City and Dayton. But since he could not convince himself of the divinity of any of these appointments, he rejected them all. Nevertheless, he was not to work here for long: the Lord wanted to place him at another post, at a place where he could better utilize his gifts and powers in his, the Lord's, and his church's service, at which he would also work until the end of the day, until his end. And this place was **Fort**

Wayne, Ind.

In Fort Wayne and neighboring Adams County, the voice of the Good Shepherd had been heard very early among the Germans there. The man through whom the Lord directed his work here was Pastor I. Huber, a Pennsylvanian-German, who was transferred from the contending to the triumphant church on May 23, 1838. In September of the same year, he was joined in his work by our old President Wyneken, who had long since gone to be with the dear Savior, but who was unforgettable to all of us. He worked in this field, both in width and breadth, with all the strength he possessed until 1845. In that year the Lord called him to Baltimore, Md. and Dr. Sihler to Fort Wayne. He recognized this call as a divine one, and since he was able to propose a successor to his former congregations, he resigned after 1-1/2 years.

He resigned from his shepherd's crook in Pomeroy and the surrounding area, albeit with heartache on both sides, and traveled to his new field of work. He arrived in Fort Wayne on July 15, 1845. The community then numbered 60 families, but most of them lived in the country. Here he worked for 40 years, for on June 7, 1885, he resigned his office; from here he also kept his homeward journey. It was granted to him, what he had also wished so much and had asked so heartily, to be allowed to be inactive only for a short time in the evening of his life.

Let us now take a closer look at the pastoral activities of our Blessed. First of all, we see that he was an extremely hard worker. As he was a man of order, i.e. a lover of order, so he was also a man of work. Disorder and sluggishness were abhorrent to him at the bottom of his soul. Early and late, day after day, he was at his post, yes, his desire to work, the desire to serve the Lord and his neighbor, was so great that he literally not only sought work and did the work he found with the greatest joy, but that he even forced his aging body with an iron will to do the work of youth. Witnesses to the truth of this statement are abundant.

With the greatest zeal he also began his day's work in the preaching ministry, quite so he remained by God's grace until the end of the day. In Pomeroy, O., he preached four times a week: twice in the city and twice in the country. In addition, he held school three full days a week in the city and three half days a week in the country; not to mention the other work he did at home in his room, in the churches and outside of them. In Fort Wayne, the first task was to water what had been planted by Wyneken, to maintain what had been gathered, i.e., to bring the people more and more to life. In short, to make true Lutherans out of them in all respects; people who were not only sure of their state of grace, but who were also able to defend their faith and the truth of Lutheran doctrine against unbelievers and false believers; yes, people who were also willing to give themselves as a sacrifice to the dear Lord Jesus. - Besides this, it was necessary to gather. In the whole of northern Indiana there were at that time, apart from Fort Wayne, two Lutheran preachers: Husmann in Marion Township and Knabe in Adams County. Preaching and congregations had to be

formed from Fort Wayne in various places, some of which were very remote. In addition, more and more immigrants came into and around Fort Wayne. Also from other places of this country more and more Germans of the Lutheran confession moved there. As little as the watering and founding ceased under these circumstances, so little did the gathering cease. With what diligence and zeal and also with what skill Dr. Sihler did this work under God's gracious assistance, the congregations in Fort Wayne, indeed, the entire surrounding area, are a loudly speaking witness.

Later, of course, he had helpers, but he did not try to burden them with the work, but always wanted to do more than he should. It was truly touching that in the last years, when the congregation took some of the work from him because of his hearing loss and increasing weakness, he not only complied with such decisions with reluctance, but on free Sundays he helped the congregations in the

neighborhood also offered his services and was then royally pleased when he could serve.

Pastor Sauer writes in regard to his work at the congregation: "Until Easter 1885 Dr. Sihler held all weekly services alone, only during the Passion period I had to preach alternately with him. The Sunday work was divided equally between the two of us. We also held the confessions alternately. All baptisms, weddings and funeral sermons were entrusted to me. On November 1, 1880, because of his hearing loss, the Christian teachings (the examinations) were taken from him; he preached catechism until Easter 1885." (In St. Paul's parish in Fort Wayne, the laudable custom is that the small catechism is preached first and then what is preached is tested).

But our Sihler was not only a hard worker, he was also a **righteous preacher**. God's honor and the salvation of his listeners was what he had in mind in all his sermons and speeches. Whoever listens to his sermons - whoever listens to them for a longer period of time and with attention - will have to confess that everything was found in them that one looks for in a really good, i.e. truly Lutheran sermon. First, he preached repentance toward God and faith in Christ in holy earnest, with proof of the Spirit and power. He did not act according to the way of the enthusiasts and other false spirits, only one or the other part of the commandments, did not always harp on certain sins, but he preached the whole law in all its sharpness, and let it shine into the hearts in its full, deadly splendor. He did not go after one or another evil outgrowth of the flesh, but after the heart. He was all about bringing his church children to the realization that they were not only lacking here and there, but that their whole nature was corrupt; They were already of such a nature by virtue of their conception and birth that they could only sin, which is why they transgressed all the commandments in thought, word, deed and deed, knowingly and unknowingly, innumerable, offended and grieved their faithful God and dear heavenly Father in the worst possible way, and were therefore cursed and damned. He has revealed God's will of law and his wrath against sin in such a way that if one or the other of his listeners has not collapsed, he is truly not to blame. - No less did he preach the gospel heavenly sweet. Because he had experienced it in his own heart and learned daily what the grace of God in Christ Jesus was all about, that is, because the Savior of sinners dwelt in him with all his love, his mouth also overflowed with it to such an extent that it was a true delight. As a righteous spiritual son of Paul and a faithful disciple of Luther, he knew **only of Christ when it came to the cirrus and the attainment of eternal bliss**. He praised Him as the true, only, universal and perfect Savior and thus sought to make people's hearts their God.

On the other hand, with equal seriousness and anxious conscientiousness, he sharply distinguished between justification and sanctification. Everything was important to him to make his congregation certain of their eternal blessedness. Therefore, he constantly testified that the redemption of the human race through Christ was a perfectly completed and eternally valid work, so that no man could be saved for the sake of his sins alone, but ultimately for the sake of his unbelief alone.

I will be condemned by God for his sake. As many as are therefore broken, grieved over their sins, and eager for the grace of God, should, in spite of their evil hearts and various daily sins, take comfort in the grace of God, and for the sake of this work and the certain promises of God, be firm and certain of their present sonship and eternal blessedness. This ruby of Lutheran doctrine shone with radiance from the sermons of the blessed man. And as anxiously as he excluded all human works in the trade of justification, so earnestly did he demand them in the field of sanctification, i.e., when it was necessary to prove faith by good works. Sometimes he preached whole sermons about it. In doing so, he always proved what good works alone were, namely those that flowed from faith, to which good works he also faithfully and diligently enticed and encouraged, namely by word and example.

Thirdly, he severely punished the false teachings, both of the papists and other unbelieving communities, as well as sin. In doing so, he did not wait anxiously for a suitable tertian in the church year, but when it seemed necessary to him, then he reached out and tackled the evil. In this way he proved to be a faithful guardian.

Fourthly, he tried to preach in a simple way. By the grace of God, he succeeded in doing so. Although he was a highly educated man who could boast of his knowledge, all his writings that flowed from his pen for the church bear the stamp of sobriety and simplicity. Even more simple-minded than his writings, however, were his oral sermons. There he spoke mostly in short simple sentences. For the sake of simplicity, he always used the same words to describe certain things, and this was so that one might understand and remember the matter in question. Of course, it happened especially in his old age that he repeated and used certain phrases more often than was necessary and probably also good. - And in sum: Dr. Sihler was not a brilliant pulpit orator, his sermons did not take up the mind first, but rather, almost exclusively, the intellect, the heart and conscience, which is why some people, especially those who heard him rarely, did not like him very much; but he was a patient and edifying, serious and anointed preacher of repentance, a right and fine interpreter of Scripture, who stayed beautifully with the text, which he usually treated completely, both according to understanding and application. His sermons were nothing artificial, but came from within, out of faith, and testified to a deep knowledge of his own, his listeners' and other people's hearts; they did not only have an effect while one was listening to them, but, because they flowed so completely from the passage of Scripture dealt with and always had practical life in mind, long afterward. Even those who did not always like his way of preaching, but who were just, gave him the testimony: "There was something in his sermons, one never went empty-handed with them. That what has been said here is true is also proven by his printed collections of sermons available to the church.

We have already heard what a great blessing our blessed father received through the diligent activity of the symbolic books. The small Lutheran catechism also belongs to these writings, indeed it is their summa, core and star. This catechism lived especially in his heart; he read it with

The righteousness of his congregation was a matter of conscience for him. And with his God he did it. - For half the time of his ministry in Fort Wayne he held the catechism service Sunday after Sunday in the afternoon Christian teaching all by himself. For a long time, many country people - the core of the congregations of Pastors Stock, Franke and Michael - belonged to St. Paul's congregation, as well as quite a number of those who are still parishioners of the old or other congregations in Fort Wayne. So that these, who because of the distance could not come back to the city in the afternoon, did not lack catechism instruction, he had the students of the practical theological seminary, which was then in Fort Wayne, catechize every Sunday in 3, sometimes in 4 places in the country; but he only had such catechisms given that he himself had heard in the seminary and had improved if necessary. This work of the students should also serve them for training.

As diligent as he was in teaching the catechism, the people in town and country were eager to learn it. Truly, those were good times in and around Fort Wayne! When the bells in the city rang for the afternoon service, the streets were filled with German Lutherans, and parents came in large and small crowds with their children and hurried to the house of the Lord. And it made no difference whether they lived near the church or on the outskirts of the city and beyond. - In the countryside it was no worse; almost everyone was there and took part in the student catechism lessons as if it were the best work in the world. In one place, west of the city, Christian instruction had to be held in a parlor. There it was truly edifying; in spite of the fact that one had to stand, not only was there who could come, but also young and old answered, especially a dear grandmother was active.

As a catechist, he strictly adhered to Luther's words. With the necessary proof of Scripture, he dealt with them briefly, clearly and succinctly, but sufficiently, according to doctrine and application. That his catechism work brought great blessings, not only for his congregation, but also for other parts of the church, is beyond all doubt.

It is well known that our God-resting priest, in the pastoral sermons he preached before the synod, as well as frequently in his conference confessional speeches, exhorted his fellow ministers with all seriousness, and repeatedly, to take care of themselves and their entire flock, i.e. to carry their own souls carefully in their hands and to do everything, even privately, so that each of their entrusted sheep may be blessed. What he exhorted others to do, he also tried to do himself. - But about that next time.

(To be continued.)
(Submitted.)

The missionary to the Jews among Jews.

On Monday, February 8, the Lord once again graced me with the privilege of testifying before a large crowd of Jews, 30 in number. - Mr. M. B. invited me to his son's circumcision, which was to take place at 10 o'clock in the morning. I promised to come. I took my Hebrew

Bible with. When I got there, oh my, they were standing there in their cloaks, with their memorial slips around their heads and left hands! I came just as they were singing the Song of Moses, Exodus 15. Almost all of them were embarrassed when they saw me, and I no less when I found them still at "prayer"! I wanted to leave and only come after the prayer; because I knew they would be angry if I as a former Jew would not join in. But Mr. B. would not let me; he directed me to a place where I could sit without worrying. I stayed. Now I got to see big eyes and sour faces; but I sat quite calmly and read my Bible. Some curious people often took a furtive glance at my book, and when they saw that it was Hebrew, their faces became a little softer. But because it was Monday, they had to read a section of the *Torah* (the five books of Moses). The passage (*parashah*) was just 2 Mos. 28. 29. They took out the parchment scroll, and all kissed it with reverence. Some were ashamed to ask if I would kiss the 3rd bora, and what a blessing it would have been for them! Alone I sat and read my Bible. They unrolled the lora and searched for the passage. The thanksgiving (Loraoba) before reading was this: "Praise be to you, Jehovah our God, King of the Worlds, that you have chosen us above all nations and given us the lora; praise be to you that you have given us the Torah." After the reading, "Blessed art Thou, Jehovah our God, King of the worlds, that Thou hast given us Thy true lora, and hast implanted eternal life in us; blessed art Thou that Thou hast given us the Hiora. Amen." - The service lasted until 11 o'clock. I thought of Isa. 29, 9-14. and heartily pitied my poor people and silently prayed for them. After all, their "praying" was just babbling.

After the circumcision was done, the tables were set. My compatriots from Pinsk took me to the table specially set for them, and that was good, I was protected from false zeal and fanaticism; they also stood by me strongly.

One of those who had made sour faces could no longer contain himself, he stood up and asked:

"Countryman, is it true that you believe in three gods?"

Me: "I believe in the God of the Bible, who is the God of Abraham. But the God of Abraham is an *Echad*, a *single* God, and not a *Jachid*, not a single one; *Echad* is not *Jachid*. You have all said today in your prayer: >Listen, Israel, the Lord our God is a Lobaä, a single God!" So I believe in a God who is a unifier; but he is a *scchilosch hoacchduth*, that is, a triune, and this triune is Mobim."

The same: "Where is it written?"

Me: "Before I will give you many proofs from the Old Testament, I say: you have all confessed it today with your mouths, as did the Lord Nobel (circumcision) during the circumcision, that there is a triune God!"

A pause occurred, and everyone was highly excited.

The Nobel (startled): "When have we known such?"

I: "When you were wearing your prayer robes and your thinking slips, and when the Lord circumcised the child, you said: 'In the name of bu<l8oba boriob bu, i.e., in the name of the Most Holy, blessed be He,' - who is this?"

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They all answered, "God!"

Me: "Very good! Then you said: 'and his Shechina', - who is that?"

The nobleman was silent. The others: "God too!"

Me: "That's right! - Then you said: 'The *ruach hakodesh*' (the Holy Spirit), - who is that?"

All were silent; then some answered, "God!" I: "So: the *kujah berich hu* is God, the *Shechina* is God and the *ruach hakodesh* is God. Do you then have three gods? No, but it is one *echad*, one unifier! So you believe and confess a triune Llobim, and so do all true Christians, with this difference: the Bible calls the second person in the Godhead Son, and you call Him *Shechina*."

This was a blow to them all! The circumciser, who knows the Talmud well, had turned pale, and the roasted geese no longer tasted good; he lowered his head with the little black peacock cap low, low, and everything had become quiet. I got to see big eyes and sour faces again.

One of them said: "Ob Him a black year!", that is, I should die this year, and my wife should have to wear black clothes.

When my compatriots, who were sitting next to me, heard this, they became indignant and said to the fellow: "If you cannot answer, then you must be ashamed, but not curse. The matter is too serious; Mr. Landsmann has bound us with our own ropes, as we all confessed today; but partly we did not know what that meant, partly we did not care; but he is right."

The *mohel* still sat there, his head bowed down, and was silent.

Me: "Mr. Nobel! Don't be so frightened; the old Talmud was quite right on this point: it is a triune God, a Lebaä, and I can testify to that by very many passages from the Old Testament," and cited a passage, from Isa. 48,12-16., where it is God Himself who speaks, and God who sends the same speaker with His Spirit. I repeated the text again in Hebrew and showed them: God the Sender, God the Sent One, and God the Holy Spirit, what is that? I asked them.

The Nobel: "Why does God have a son? and if he has a son, surely the father must be greater and older than the son."

Me: "How God had a son, I don't know, and I don't need to know it; but that God has a son, the Bible testifies enough: Ps. 2. Ps.89,28. Prov.30,4. 2 Sam. 7,14. 1 Chron. 17,13. and so on. By the way, your *Kabbalah* says in the holy book 8obar, which lies under the pillow of the child-worshipper as protection against evil spirits: "I^a8ebbu dar", i.e. Kiss the son, "*se hu bar Elohim*", i.e. This is the son of God. Behold, your *Kabbalah* also says that God has a son. But who is older or greater, I ask you all: Who is older or greater, God or the *Shechina*? Who is older or greater, God or the Holy Spirit? do you know? But this Son of God, or, as you say, *Shechina*, is the second person in the Godhead, and is the *Zemach* of David, David's Son, made man to be our *Goel* (Redeemer), to redeem us from death, sin and hell," and so on.

This was another bitter pill for them all; they kept quiet and did not speak a word.

Another said, "How can God become man?"

Mr. H., who was sitting next to me, replied, "How can God not become man if he wants to have it? If God cannot become man, He is not an *El shadai*, i.e. not an Almighty."

This was a special blow for everyone, and everyone shouted at the top of their lungs: "Go! Go! You are *meshuga*, i.e. crazy; a little more and you are done; you are already half infected," and they laughed.

I was silent; the answer was magnificent.

Another: "Fellow countryman! I liked H.'s answer; God can do anything, but how did God become man?"

Me: "How God became man, I do not understand, it is beyond my understanding; but I must believe it, because it is so written Isa. 7,14. ch. 9,5. ier. 23,5.6. ch. 31,22. etc."

When they tried to twist some passages by their sophistry, I again took refuge in their *Midrash Rabbah*, i.e., the Talmud. "Rabbi Berachjah says: 'God saith unto Israel, Ye lament, We are orphans, and have no father (Klagel. 5:3.)'. Also the *Goel*, the redeemer, whom I will raise from among you, will have no father, as it is written, Zech. 6, 12: "He will be called Aemaeb, sprout, and will sprout from himself," - and you yourselves have prayed today: 'O may the offspring of David come soon' 2c. You see, the Talmud itself admits that the Messiah must be born without a (human) father; what more do you want?"

They all remained silent and could not twist Isa. 7:14. This is what their own Talmud says. - My acquaintances waited impatiently to see if anyone would reply; but in vain, all remained silent. One of them interrupted the silence and said: "It is much better not to believe the Talmud or the Bible; it is all humbug!"

Everything shouted as if from one throat: Go! Go! You are *gor* (an ass), you are an apostate! We are not Reform Jews and neither are you!

In all seriousness, I could no longer contain myself and had to laugh out loud.

One said, raging with anger, "The Messiah has not yet come, he will come first, and then woe to you! You are a deceiver of Israel."

It was really lucky that I was not sitting next to him! I did not answer. My friends, however, shouted to him to calm down. When he calmed down, I said to Allen: "According to your Talmud, the Messiah should have come long ago. Everyone was excited. "He says: 'Six thousand years ago God created the world. Two thousand years we stood without the law, two thousand years we stood under the law, and two thousand years will be the days of the Messiah, when he will rule and reign over us personally.' Now you count today 5646 years since the creation, yet the Messiah must have come long ago; for he must have come, according to the Talmud, at the end of the fourth millennium! And verily, in this point also he has hit it. This agrees with the Bible." I read Dan. 9:20-27. hagg. 2:6-10. mal. 3, 1. and other passages. "Christ came to the second temple just at the end of the fourth millennium, and died for our sins; you have no other to show, it is he who came at the end of the fourth millennium, as your own Talmud also says." - Now

I asked for a prayer book (*Machsor*). I showed them what they pray with tears every year on the great Day of Atonement, namely: "Messiah, our righteousness, has turned away from us; terror has seized us, and there is no one to justify us. Our great sins and the yoke of our iniquity he has borne, and for our transgression he is pierced. On his shoulders he carries our sins to find forgiveness for our iniquity. He will bring us healing by his stripes at the time when Jehovah creates him as a new creation, or creature." (This refers to the Incarnation.) "O bring him up from the circle of the world, lift him up from Seir, that we may hear it again on the mountains of Lebanon the second time through Jinon." (Jinon is also the name of the Messiah according to the Talmud).

That was enough for them! I intentionally read it twice and translated it to them. I showed them: 1) that the Messiah has come long ago, because they said: "for the second time", and that the Messiah has turned away from them; 2) it just agrees with Is. 53. that he must suffer for our sins 2c. - This lasted two hours; they heard what they needed to hear. Half past two I went home. - May the Lord bless his word upon them, that they may know what is for their peace, that they may be helped! Amen. D. Countryman,

Missionary to the Jews.

(Submitted.)

The longsuffering of God.

God is long-suffering, i.e. he is slow to anger. Our God does not punish immediately, in the heat of the moment; he does not strike at once; he does not let his lifted avenging hand fall immediately on the head of the sinner. His sword is well sharpened, but it still rests in the scabbard; his bow is well strung, but the string has not yet been drawn; deadly projectiles he has put on it, his arrows he has prepared for destruction, Proverbs 1, but they do not yet whiz through the air as soon as man sins, or as soon as the first misdeed is committed. God is long-suffering, slow to anger. As the holy one, he is angry at every sin; he is angry immediately when the sin is committed; as the righteous one, he will and must punish every sin; but he does not pour out his wrath on the sinner immediately; he does not punish at the same moment of the sin, but he is longsuffering, slow to anger.

It is true that God sometimes punishes in the act, as such judgments are known; but it is still true that God is long-suffering, in that he has borne such a sinner for a long time and has let him go unpunished for many sins until then.

From the beginning of the world, God proved his longsuffering. He gave the first world time to repent for one hundred and twenty years. That was a long grace period for conversion, for repentance. Although the people at the time before the flood demanded vengeance, the punishment of God, he was not as quick to anger as they were to sin. He kept his anger with him, he let his long-suffering prevail.

Sodom's sin was very grave; the cry there was great - and yet God says: I will go down and see whether they have done everything according to the cry that has come before me, or whether it is not so that I know. And then he still talks to Abraham about this matter. God does not act, as a man often does, rashly, in the heat of the moment; he is not rash, but slow to anger.

Remember Israel; how often, how grievously, how wantonly did they sin against the Lord their God, and yet how long did God bear them up in His incomprehensible longsuffering!

God is long-suffering, every human being experiences this. No one among us who read this would still be alive today if God always punished in the act, if he was not slow to anger. Do you still remember when you lived in false faith or unbelief; when you hardened yourself in hatred and enmity; when you secretly defiled your body or soul with unchastity; when you were dead in avarice; when you sinned with knowledge and will, yes, when you delighted in sin - tell yourself, would you still be walking in the time of grace today if God had not been long-suffering toward you as well?

God is long-suffering, which is comforting even for Christians. They may not sin wantonly, but this is their sincere confession that they sin much every day and deserve vain punishment. Even the Christian's sin of weakness is and remains sin, a sin that deserves punishment. Then the Christians comfort themselves and say with Jonah: "Lord, I know that you are patient.

But we should not take false comfort from this teaching. We Germans have the saying:

God's mills grind slowly, but they grind exquisitely fine;
What he misses with long-suffering, he makes up for with sharpness.

We are not to draw God's longsuffering on our own will. We do not know when his longsuffering with us will end; we do not know when he will strike, when he will finish with us. This can happen today as well as tomorrow. God's longsuffering towards individual sinners is not eternal. After the long reprieve came the flood; over Sodom the sun has long since ceased to rise. Jerusalem's destruction seriously warns of safety. If all warnings, enticements, charms, threats, chastisements and temporal punishments do not help, then judgment will finally follow. Three years the master of the vineyard waits for the fruit of the fig tree. If he still searches in vain, then it is said: Cut it down! And if the vinedresser then obtains a respite through his intercession, then it is finally said: If not, if after all work and effort on God's part he still does not bear fruit, does not repent, then cut him down. Finally, God's longsuffering is over, sooner for some and later for others, for it is not eternal for you. It only lasts for us here in the time of grace. With death it is over for everyone.

Therefore, do not despise the riches of God's longsuffering, but recognize the great grace that comes to us all in the longsuffering of God; and use it for repentance. Respect the patience and forbearance of God for your salvation. W. H.

The works are the best that one does not know how good they are. (Luther, marginal gloss to Match. 26,10.)

(Submitted.)

The Southern District

of our Synod held its meeting this year from February 3 to 9 in Serbin, Texas. Wednesday morning, February 3, was the solemn opening service by the Venerable General Praeses, Father H. C. Schwan.

The subject of the doctrinal discussions was the Holy Our Father. This time the preface and the first petition were discussed in detail. As far as the preface is concerned, the discussion pointed out God's infinite kindness and that only the Father of our Lord Jesus Christ is the right God, whom we should call upon and to whom we should turn in childlike confidence of heart in all distress, wherever we may be, in humility and with a certain joyfulness of hearing. In the same way, the first request was then treated as the most important and necessary on all sides. Every attentive listener will have thanked God for the treasure of right knowledge of God and doctrine, which God has entrusted to us and through which His name is sanctified among us. But also in such a one the ardent desire will have been awakened that God may preserve us in the truth and that we may adorn it with a holy walk. We hope that the holy Lord's Prayer will have become even more dear to all of them already in its beginning, and that each of them will have been filled with hatred against all false teachings and unholy life, especially against the worst enemy of Christ and His truth, against the pope, who desecrates our God's name so badly by his teachings and life.

In addition to the discussions about the Holy Father-Our, there were also negotiations about the relationship of Christian congregations to the state schools. May these be accompanied by the right salutary consequences!

Business was mostly taken care of in the afternoon sessions.

All the meetings were numerously attended not only by members, men and women, of both congregations in Serbin, but also by many Christians from the neighboring congregations. L. G.

To the ecclesiastical chronicle. I. America.

On May 25 of this year, four and a half hundred years will have passed since the so-called Wittenberg Concord was solemnly signed, whereby peace was concluded between Luther and his comrades and former followers of Zwingli in southern Germany. This is an ecclesiastical event which is worthy of being commemorated by us Lutherans, even though the salutary consequences of the concluded concordia were largely thwarted through the fault of dishonest opponents. For the establishment of this Concord is first of all an irrefutable testimony that Luther and the church named after him are not only prepared to fight to the death rather than admit that God's Word is falsified even in the seemingly slightest point, but that they are also prepared to make peace immediately with all those and to extend to them the hand of brotherhood who want to abandon their errors and give honor to the truth, no matter how hostile they may be to the truth and its confessors beforehand.

have blessedly fought against. The establishment of the Wittenberg Concord is also a shining example of a union in truth; a splendid mirror for our time, which is so inclined to false union. If the various extraordinary commemorative festivals in remembrance of victories of truth within our dear Lutheran Church, which we have already celebrated in this century, have brought us Lutherans great blessings, we may well also expect great blessings from the coming 25th of May of this year, when we will also solemnly celebrate the fourth and a half hundredth anniversary of the Wittenberg Concord. Although the story of it can be found in every good history of the Reformation and of Luther's life, this important event will be much more deeply impressed upon us if we once spend a whole day to commemorate it publicly in our churches or in the open air and to offer God the sacrifice of praise and thanksgiving together. There, by God's grace, we will learn to understand the word of our God: "Love truth and peace" (Zech. 8, 19.) better than ever before. We therefore humbly allow ourselves to address the question to our pastors and to their dear congregations: Shall we make the coming 25th of May a day of rejoicing and a celebration of true union? - At the same time, we can share the happy news that a preacher of our synod who is excellently qualified to do so is about to work out a detailed history of the Wittenberg Concordia together with its prehistory, which, God willing, will appear in print as early as April. It would be good if others would now raise their voices about this important matter in the "Lutheran". **W. [Walther]**

Norwegian Lutheran Synod. Prof. Gräbner writes in his "Ev.-lutherischen Gemeindeblatt" of February 15: "A beautiful Norwegian booklet of 31 pages, entitled 'Das alte Haus'. Dedicated to all honest souls in the Norwegian Synod by the author', has been sent to us these days. In rhymed verses, which in form and content reveal the gifted poet on every page from beginning to end, the unnamed author treats here the hardships and tribulations that have affected the "old Lutheran house" of the Norwegian Synod, but especially the last storm that the evil enemy has led out with great power and many cunning in the present doctrinal dispute. The doctrinal position of each of the two parties, the treacherous danger of error, the consolation and deliciousness of the contested truth and the way of fighting of their opponents are drawn and put into the light in a masterly way. The whole is permeated and carried by such a noble, firm and mild evangelical spirit, by such a heartily pious sense, especially the

final parts are so uniquely beautiful that one cannot get enough of this hearty booklet and must thank God that he allows this doctrinal struggle to produce such delicious fruits as this one. - Would Prof. G. have the time to translate the little book, which he certainly rightly praised so much, into German verses, so that we Germans who do not speak Norwegian could also enjoy it.

W. [Walther]

"Disproving Missouri belongs in the region of impossibility." So writes "Herald and Magazine" of January 23. And we are glad about this important and, thank God, true concession. Admittedly, as is clearly evident, this paper wants these words to be understood in an evil sense. It lets the words immediately precede: "Missouri does not parry; does not stick to the matter. If it is refuted, we have never yet found that it said

Yes, it is true, we have been lacking in this. - But since "H. u. Z.", which otherwise knows how to supply such excellent statistics, remains entirely indebted for proof of this, and neither states when "Missouri" did not stick to the matter, nor where and when "Missouri's" doctrine has ever been refuted from God's Word and the symbols of our Lutheran Church, we shall quite reasonably refrain from this general *raison d'être*, and stick to the words as they read: "To refute Missouri belongs to the region of impossibility." - This is to say: "Missouri stands on God's Word in all points of doctrine, plain and simple Missouri adheres to the Holy Scriptures, blind reason has nothing to say in matters of faith and doctrine in Missouri, God's Word and Luther's doctrine are alone and diligently adhered to in Missouri, and so long as Missouri sticks to pure doctrine in all things, as it is revealed in God's word and laid down in our confessions, and does not ask anything about the favor or disfavor of men, it certainly belongs to the region of impossibility to refute Missouri, as certainly it is impossible to prove any false doctrine in the word of God or in our confessions. And this is not the sinful arrogance of puffed-up people, but a holy, godly defiance and pride, which Missouri learned from no less than from the holy prophet Jeremiah, who remarks (9:24): Whoever wishes to boast, let him boast that he knows me and knows that I am the Lord. - For these things please me, saith the Lord." - But with such holy defiance and pride is inseparably connected shame and remorse for the poor life full of sins and transgressions. And such shame and repentance, too, praise God, is found in Missouri." A. (From the Canada "Luth. Volksbl.")

Strangers must pay. Gen. Comley writes of New York that there are churches there where strangers cannot get a seat unless they pay for it; that men stand in the aisles with money boxes and collect the money for the seats. The New York Observer confirms this about the Roman churches.

The **reprehensible means to which** the sects resort in order to be able to erect grand church buildings is also shown by the example of a congregation of Episcopalians in Grand Island, Nebr. whose members, ladies and gentlemen, give a theatrical performance in the opera house.

At a meeting of Methodist "preachers" in Philadelphia, a lady gave a lecture on how to read the Bible and how to preach sermons.

The **distribution of the Bible** since the beginning of this century throughout the world is estimated at 200 million copies, of which 120 million copies belong to the British Bible Society; 50 million to the American Bible Society and 30 million to all other Bible Societies.

A former pupil of Fort Wayne High School, Th. Heitmüller, son of the Rev. A. Heitmüller, passed away at his parents' home on February 3. At the institution he enjoyed the love of his teachers, as, with true godliness and very good aptitude, he also showed great zeal and diligence in his studies. He died of consumption. Until the end, he firmly and constantly confessed his Savior. May God be the rich consolation of the bereaved.

C. A. Tr.

II. foreign countries.

What spirit drives the friends of the corpse burning. In the "Reichsbote" one reads: The following parodistic verse, which the mailbox of the "Flamme", the organ of the Berlin Association for Cremation, contains:

If I were the Lord God, the first thing I would do would be to take all the priests and turn them into gas;
With this gas I'd light up the whole wide world, Then darkness would be at an end in our firmament.

From this it is undoubtedly evident that the burning of corpses is born out of the spirit of that raging hostility to religion which fills the liberal and social-democratic radicalism. It is modern paganism which, even in regard to the treatment of the dead, renounces Christian custom and resorts to the pagan custom of burning corpses. For this reason, we have not been able to approve of Christian clergymen who have given themselves up to giving this pagan custom an ecclesiastical veneer through their participation. (Bresl. Kirchenbl.)

Russia. The "Kreuzblatt" reports from Courland: "The latest ukase (order of the Russian emperor) is that if the Greek church wants to build a school, one must inevitably hand over to it every house, every piece of land that it wants. Recently, the "servants" of several districts, who had been persuaded to convert from the Lutheran Church to the Greek Church by promises of land and who, of course, received nothing, petitioned the Emperor to allow them to return to the Lutheran Church. In response, dragoons were sent everywhere, who must open arms so that nothing like this ever comes before the emperor's eyes again." - All empires of their time have oppressed the true church. The Russian affliction seems to be perhaps the last and most severe. - For the Russian Baltic provinces the measure has been taken that the Lutheran consistories have to communicate with the authorities in Russian, also the church books have to be kept in Russian, the university diplomas have to be issued in Russian. - It is the thought of Emperor Nicolaus: One language, one faith for the whole empire. All such unions enforced by state power are strongly reminiscent of 1 Macc. 1, 43: Antiochus sent out a command through his entire kingdom that all peoples should worship the same way. But what follows v.

57? Abomination of desolation.

(Ibid.)

The Christmas Party to Rome.

What kind of horrible idolatry and superstition prevails in the Roman church, what kind of lying miracles the priests preach to the poor people, is shown quite clearly by the worship of a wooden doll at Christmas time in the city of Rome. From a correspondence from Rome dated January 9, which is found in the local "Herald of Faith", we learn the following: "Besides the relic of the Savior's crib kept in the Patriarchal Basilica of St. Mary Maggiore, the main object of popular veneration in Rome during the Christmas season is the 'Santo Bambino' in the main church of the Franciscan Observant Order of *St. Mary in Ara Coeli* on the Capito! This is a life-size image of the Christ Child, carved from olive wood and colorfully painted, of which the legend says that a Franciscan lay brother made it in Jerusalem from wood from the Mount of Olives, but could not finish it because he lacked the appropriate colors to paint the face. The pious friar took refuge in prayer and when he returned to his cell, he found the picture wonderfully painted with colors that gave the face with the expression of the natural at the same time that majesty that one sees shining out of this portrait. Now the friar wanted to bring the picture to Rome, but the ship he boarded,

was hit by a violent storm on the sea and, in order to save it from sinking, the captain had the entire cargo, including the box containing the Christ Child, thrown overboard. However, while the friar landed happily, it was carried by the waves to the port of Livorno, where the image was reverently received by the Franciscans there and sent to the friar in Rome. The name of the latter is unknown, as is the time of the painting's creation; certainly, however, this falls not later than the end of the 16th century. . . Soon a special chapel was built to house the image, the walls of which were decorated with precious marble and frescoes. As a result of the many answers to prayer, obtained especially by the sick who had themselves blessed with the "*Santo Bambino*", it received over the years valuable gifts of jewels and other precious objects..... On Christmas Day, at the early Mass (formerly at midnight), the image is taken in solemn procession from its chapel through the great church to another chapel, where a magnificent manger is set up, and placed in it at the moment when the deacon says the words of the Gospel: 'And the Word became flesh and dwelt among us.' Until Epiphany, it remains on display, with a constant and large crowd of devotees who worship before it the sublime mystery of the Incarnation of the Son of God and listen to the naïve sermons preached by children in front of the manger. Finally, on the afternoon of Epiphany, it is lifted out of the manger and led by a grand procession to the door of the church, where, descending from the 120-step staircase, the numerous people gathered bless it, and then it is brought back to its own chapel, where it is venerated in its closed niche in the wall above the altar."

Proven by fire.

What it means to be tried by fire is something our godly fathers experienced in abundance. That is why their faith was purified, and whoever has once looked it in the eye, as if drawn by homesickness, flees from the scenes of newfangled faith to them again and again. The enemy has tried everything to eradicate their memory; but he has not succeeded. The Jesuit Anton Koniasch boasted that he alone had burned more than 60,000 Lutheran books, on which occasion a peasant once locked him in the pigsty for three days. During the Thirty Years' War, the noble treasures were destroyed by the ton. Swarm spirits and rationalists also did their part to exterminate them. In the times of grace of the church, however, faith lived not only in books, as is often the case today, but in hearts. Christians were deprived not only of their books but also of their preachers, and yet the Word remained for a long time. The faith was proved in the challenge. In 1624 all Lutheran preachers had to leave Bohemia. They were forcibly expelled from the congregations. On May 10, the superintendent M. Wolfg. Günther in Friedland preached a penitential sermon on Exodus 33:1-7 and Ch. 34:4-10 with an introduction from Amos 7:10, followed by communion. On May 12, there was another early communion from 4 to 9 a.m. and a prayer meeting the next day; in the afternoon the papal priests arrived with 50 musketeers. They took the church and the parsonage and drove the "Lutheran predi

canten" continued. M. Günther went, accompanied by more than 2000 people to the Cunnersdorfer Höhe. Here he preached to his congregation for the last time on Apost. 20, 17-38. 20:17-38, after which everyone fell on their knees and he prayed: "We lie before you on our faces in the greatest sorrow and pain and weep bitterly for the great evil that has affected us and our children. The whole land is dark with fear. O merciful Father, for the sake of your goodness, see how the adversaries rage so fiercely, how they intend to exterminate your poor little group. We have deserved punishment for you, but we have not harmed our enemies. Because we intend to remain steadfast in thy word, we are hated and persecuted by them. Thou wilt not let us waver from thee, but keep us steadfast in the truth we have known, comfort and strengthen us in all our afflictions," and so on. After a fervent Lord's Prayer, they sang with each other for the last time: "Keep us, O Lord, in thy word, and forbid the murder of the Pabst and the Turk. The song was cried more than sung. They embraced their shepherd, who implored them once again for the sake of Jesus' wounds that they would not be dissuaded from the truth they had recognized, neither by flattering words nor by coercive measures, to which they would now be exposed. Then, with loud lamentations, they said goodbye for this life. The faithful shepherd has long since reaped with joy. The Lord has also preserved his sheep in all judgments. The clouds of tears were not in vain. "He counteth the running of the hot tears, and taketh hold of all our longings." But you, my Christian, let your heart be warmed in contemplation of such examples of faithfulness. It is truly necessary in our times that the lukewarm, even cold Christians be kindled to the fire of faith of the fathers. The church of so many prayers and tears, is it not now like a widow who has to see her children by the thousands go astray and become Judases? All the spiritual robbers and murderers, Methodists, Baptists, Unirte, etc., sneer at her insolently to her face and stretch out their arms to her children, so that at every confirmation it may be asked with burning pain, "Will you also go away?" The apostasy is great. But let all apostates know that the sighs and tears of their orthodox fathers shall yet come upon them to their destruction. O, woe to these bastards! The heavenly bridegroom and his dear bride will not know them in that day. G. G.

As once a Roman abbot wanted to give a Lutheran something on top of it, if he was in favor of the Lutheran religion would exchange the Roman one.

While the well-known pious Imperial Chancellor Jakob Moser was in Vienna, he also had dealings with the Benedictine Abbot Gottfried von Gottweig. The latter was up to nothing less than to seduce Moser into apostasy to Catholicism. The Imperial Chancellor, said the abbot, would like to give him a respectable position. But the emperor would not take anyone into service who was afflicted with the Lutheran original sin. If Moser could believe that the Catholic religion was as good as the Lutheran religion, then the matter was already correct.

Smiling, Moser answered the prelate: "Your trade seems suspicious to me. You immediately offer me so much on my Luther. If you had said: Whether I do not want to exchange? then I could have considered it. But since you offer me so much in exchange for my religion and yours, your goods must obviously be worse than mine.

And what you have, that no one may take your crown. ("Evangelical Lutheran Messenger of Peace.")

Voltaire, the mocker of religion,

who wrote to a friend in 1758: "Twenty more years and not a single altar will remain to the God of the Christians," and boasted that he wanted to overthrow the edifice of Christianity with one hand, for the construction of which the united hands of the twelve apostles had been necessary, found such a reception with his writings, which he wrote with this intention, that he had his own printing press built at his castle in Ferney. After the 20 years he had determined, however, the God of the Christians still had his altars, but he, the lying prophet, died before the end of the 20th year on May 30, 1778, so filled with forebodings of hell that he offered the doctor half of his fortune if he would only be able to live for six months. - And the printing press he had left behind, which had so abundantly scattered the pernicious seeds of unbelief, was soon busy printing the Holy Scriptures in Geneva.

Obituary.

Again, the Lord of the Church has transferred a faithful servant from the contending to the triumphant Church. This is Rev. M. Stülpnagel of Potsdam, Olmsted Co, Minn. He passed away gently and blessedly in faith in his Savior, Feb. 10 morning 9 o'clock, aged 47 years and some hours. February 9 was his birthday. He would have liked to celebrate it up there, but it was not to be, he was to celebrate his birthday once again in the Jammerthal. - The deceased had suffered much and great suffering here. He had a frail body from his youth and the older he got, the more frail it became. For two years, the Blessed had been almost constantly ill, and it became quite sour for him to perform his sacred ministry, which was very dear to his heart. Last fall it seemed as if he would regain his strength, but the improvement was short-lived. The terrible pains in his head and abdomen soon returned and, completely broken and deprived of all strength, he lay down on a sickbed shortly after Christmas, from which he was not to get up again. After five painful weeks, by God's grace, he was allowed to exchange the bitter cup of suffering for the sweet cup of joy and enter into eternal rest. On February 12, the mortal remains were handed over to the bosom of the earth with general participation. His funeral text, which he had chosen for himself, was Rom. 8, 18. The ?? Schaaf, Mäurer, Bernthal, Hunziker and the undersigned were present. The dear brother leaves behind a deeply saddened wife, now widowed for the second time, and 7 children, the youngest of whom is 3 months old. God comfort them again according to His good pleasure and be their provider, protector and guardian! Our God is indeed a wonderful God, but he finally brings everything out gloriously. To him be glory forever and ever.

Rochester, Minn, d. Feb. 16, 1886.

C. Nickels.

Inaugurations.

On the 5th Sunday after Epiphany, Mr. ? Tob. Rösch was introduced in his new congregation Neu-Braunschweig by order of the honorable Mr. Präses H. Wunder.

G. A. Slater.

Address: Rev. lob. Roeseb, been, Lladison 60., 111.

By order of the honorable Mr. Praeses Niemann, on the 6th Sunday after Epiphany Mr. ? W. G. Polack jr. was installed by the undersigned in the St. Johannis parish near Dudleytown under the assistance of Father Mertz.

Hermann Kühn.

Address : Uev. HV. 6. koluek jr,

vudle^borm, duekson Oo., Ind.

Church consecration.

On the 6th Sunday after Epiphany, the Trinity Lutheran congregation in Cullman, Ala., dedicated their newly built church (26X44) to the service of the Triune God. In the morning the undersigned preached in German, in the afternoon Father C. Burkart in English. F. Engelbert.

Revenue to the Illinois District's coffers:

For the synodal treasury: By Fr. Schmidt of the congregation in McHenry -5.50. By Fr. Pissel's congregation in Benson 7.00. Fr. Mangelsdorf's congregation in Venedy 5.00. ? Grupes Gem. in Rodenberg 9.27 u. 4.41. (S. -31.18.)

For inner mission: ? Succop in Chicago 5.00. By k. Große in Harlem by A. Schneider .25. Collecte by ? Müller's parish in Echester 8.90. Through Fr. Wunder in Chicago by Tberese Gnad 2.00. ? Grupes Gem. in Rodenberg 6.70. (p. -22.85.)

For Negro mission: By ? Zahn in Nokomts by N. N. 5.00. By P. Müller in Echester by F. Allmeyer 2.00. By P. Wartens in Danville by Mrs. F. Lange 5.00. By k. Wunder in Chicago by L. Nitschkowsky 2.00. By k. Bartling daselbst by Joh. Bohnhoff 1.00. Durck P. Große in Harlem by Alb. Jeske 1.00. Wittwe Francke in Addtson 1.00. ? Brewer's confirmands in Eagle Lake "for Negro children" 1.50. (p. -18.50.)

For poor students in Springfield: Durck ? Miracle in Chicago from Mrs. Hacker 1.00. For G. Mueller: from the comm. in Randolph 1.60 & half of the Hockzeitscollecte bet W. Herbert in Echester 3.05. By?. Miracle in Chicago from the Jüngtlngs-Veretrn for D. Koscke 10.00. ? Schröders Gem. tn South Litchfield 9.00, whose preaching place in Litchfield 4.00 for Bro. Westphal. By Fr. Reinke tn Chicago from the Women's Association for C. Hubert 9.00. Fr. Pissel's Gem. tn Benson for I. Oesch 5.00, for Hoffmann 5.00. (S. -47.65.)

For the Springfield laundry fund: by ? Weis- brodt tn Mount Olive by the Women's Club 6.00.

For poor students in Addtson: By ? Large in Harlem by Alb. Jeske 1.00. Half of Hockzeitscoll. at W. Herbert in Echester for I. Voigt 3.05. By ? Detzer, coll. of comm. at Evanston 11.88, at Glencoe 4.87 for C. Koboldt. G. W. tn Richmond, Va. for B. Göpfarth 12.00. (S. -32.80.)

For the wash box tn Addison: Durck P. Great in Harlem by Alb. Jeske 1.00. By ? Weisbrodt in Mount Olive by the Women's Club 4.00. (p. -5.00.)

To the Milwaukee household: By?. Hölter in Chicago from Bro. Hanne 1.00.

For salaries of professors in Milwaukee: By ? Miracles in Chicago by L. Nitschkowsky 3.00.

For poor students in Milwaukee: By ? Große in Harlem by Alb. Jeske 1.00. N. N. in N. for Th. Hartmann 15.00. (S. -16.00.)

For the new building in Addison: By Lebrer Greve in Addison by Prof. K. Brauer 5.00, Prof. I. L. Backhaus 10.00. By Kassirer Festner in Omaha

58.00. By Kassirer Röscher tn Fort Wayne 375.42. By Kassirer Eißfeldt in Milwaukee 63.85. By ?. Bartling in Chicago by Joh. Bader 5.00, Joh. Franz 1.00. ?. Pissels Gem. tn Benson 25.00. (Summa -543.27.)

FürdtSynodalbaukasse: ?. Mariens' Gem. tn Danville 9.50.

For the widow's fund: Durck ?. Large in Harlem by Th. Harks 2.00. By ?. Succop in Chicago, coll. by C. Kepler bet H. Hertels wedding, 2.60. ?. Feddersens Gem. tn New Berlin 7.50. ?. Brauer's Gem. tn Eagle Lake 15.15 and by Mrs. Schweppe, thank offering for recovery from serious illness, 5.00. Coll. by ?. Schröders Gem. tn South Ltckfield 14.80. Durck Lebrer Dörfler from the Chicago Teachers' Conference 20.00. ?. Ptsel in Benson 5.00. N. N. in D.

3.00. Coll. of ?. Mießler's Gem. in Carlinville 6.05. ?. Schröder in South Litchfield 4.00. (p. -85.10.)

For the deaf and dumb: ?. Pissels student tn Benson 2.55. Durck ?. Noack in Riverdale from Emma Wtckmann's piggy bank .75, from Bertha Noack's piggy bank .50, von Diehl and Dahms each .50, Möller, Bartsch, Netdow, Heimsoth and Martin Schmidt each .25, Theel, Ladwig u. Trapp each .20, Wege- ner, Kiesling, Albrecht and Röver each .10, Auguste Ehlert .45. (S. -7.50.)

For the orphanage bet St. Louts: ?. Heinemanns Gem. at Okawville 6.20.

For the commun. tn Hubbard, Iowa: By ?. Succop tn Chicago by Mrs. N. N. 1.00.

Correction.

In my last receipt ("Lutheran" No. 4) read under: "Poor students tn Springfield" : From ?. Great Gem. tn Addtson for G. Koch 4.00 and under: "Poor students tn Fort Wayne" : from Women's Club tn St. Paul -5.25, nods 5.20.

Addtson, Ill, Feb. 18, 1886. H. Bartling, Kassirer.

Income to the Canada District coffers:

For the general synodal treasury: communion collecte in ?. Frosch's parish tn Elmira -9.35, its branch in Flora- dale 3.50, its branch tn Salem 4.10. From ?. Bentes Gem. in Stonebribge 4.00. half of Weihnachts Coll. in ?. Schröders Gem. in Dashwood 5.30. Communion coll. in ?. Borth's coll. in Ottawa 8.20. Coll. in ?. Landsky's comm. in Magne- tawan 1.81, its branch tn Deer Lake 1.25. Durck ?. Karrer tn Mtddleton, wedding coll. bet Geo. Armbrust, 7.00. (p. -44.51.)

For the widow's fund: Mrs. Specker in Elmira 1.00. Mrs. Ehrhoff in Stonebridge 1.00. Chr. Kirchner in Elton, Manitoba, 1.00. Mrs. Dorothea Nies in Humberstone 1.00. Grandmother Boneberg in Stonebridge .50. Henry Neeb in Wellesley 1.00. (P. -5.50.)

For the student fund: WittweElligsen inEllice 2.00. Conferenz-Coll. in ?. Andres' Gem. in Petersburg 3.52. Christmas Coll. in ?. Germeroth's parish in Wallace 5.25. Mrs.

Elis. Wahl in Wallace .50. Mrs. Holler in Grey .50. half of Christmas coll. in B. Schroeder's comm. in Dashwood .30. Johann Dückert in Howick .00. W. Huth das. .25. W. Loth in Carrick .00. Mich. Ackermann in Delhi .10. P. Nickels in Rochester, Minn. .50. Henry Neeb in Wellesley 1.00. H. Becker in Berlin 1.00. Surplus of photographs by K. Andres 1.00. Aug. March in Ottawa .25. N. N. in N. 1.00. Wedding coll. at Franz Kritsch's in Ottawa 1.55. Collected on arrival of P. Bentes and wife in Humberstone 3.32. (S. P33.04.)

For heathen mission: Wittwe Elligsen in Ellice 1.00. Wilb Kubnke in Wallace 1.00. Ges. at a birthday feast in Elmira .50. (S. \$2.50.)

For the orphans: Wittwe Elligsen in Ellice 1.00. Mrs. N. N. in Normanby 1.00. Christ. Setp in Normanby .25. (p. K2.25.)

For inner mission: Mrs. Dorothea Nies in Humberstone 1.00. Henry Neeb in Wellesley 1.00. Adam Schmidt in Berlin 1.00. (S. H3.00.)

For new construction in Addison: Karl Weimar in Dashwood 2.00. Johann Willert in Dashwood 1.00. (S. K3.00.)

For the District Synodical Fund: Henry Neeb in Wellesley 1.00.

Wellesley, Ont. 9 Febr. 1886. g. Renfer, Kassirc.

Revenue to the Southern District's coffers:

For the synod treasury: By Fr. Th. Kohn of the congregation in Piano, Texas, K3.85. Bon of St. John's congregation in New Orleans 28.55. St. Paul's congregation 9.00. By Fr. M. Leimer of sr. Gem. in Swiss Alp, Tex. 13.15. Durck U. Tb. Kohn of the Gem. in Poltsboro, Tex., 5.50. N. N. there .50. A. B. in Ntw Orleans 1.00. Durck B. I. Kaspar of sr. Gem. in Giddings, Tcx, 10.00. By B. E. H. Wischmeyer of sr. Cong. in Rose Hill, Tex., 20.00. Zions Cong. in New Orleans 38.00. (Summa K129.55.)

For the Widows' Fund (general) : By P. G. W. Behüten of N. N. in Cvpress, Tex., 4.00. By B. I. Kaspar of sr. Gem. in Giddings, Tex., 4.25. Mrs. B. Wilder in Klein, Tex. offering of thanksgiving for happy. Confinement, 5.00. By k. M. Leimer of Maria Ralwis in Weimar, Tex., 1.00. k. T. Stiemke in New Orleans 4.00. By U. G. Birkmann, ges. on Mr. E. Weiser's Kmdtaufe in Fedor, Tex. 2.10. By B. A. Wilder, thank offering by Mrs. W. Wunderlich in Klein, Tex. 5.00. By 8th I. Kaspar in Giddings, Texas, ges. on I. Medack's Kindiaufe, 2.25, on Behrend's K., 3.15, on Kaspar's K., 2.65. A. B. in New Orleans, 1.00. By? C. L. Geyer in Serbin, Tex. child Aufcoll. at Mr. A. Kalbas, 1.75, from sr. Gem. in Serbin 1.90. I. Mueller in Rose Hill, Texas 1.00. (p. K39.05.)

For the Tabernacle: I. Broders in New Orleans 1.00. By ? I. Kaipar in Giddings, Tex. nuptial scoll. bet Hrls-berg, 2.25. N. N. in New Orleans 5.00. (S. H8.25.)

For the New Year mission in New Orleans: By Fr. G. Birkmann of I. Mörbé in Fedor, Tex., 1.00. By Fr. I. Kaspar of sr. Gem. in Giddings, Tex., 4.00. By ? G. Buch-sckacker, ges. on infant baptism at E. Hrbig, Warda, Texas, 1.75. Fr. K. rase, Skulenburg, Tex. 5.00. Durck B. L. L. Geyer, ges. on hock time at Ä. Knipva in Serbin, Tex, 6.35. Durck B. G. Birkmann, ges. on child baptism at A. Grützner in Fedor, Tex., 2.00. C. E. in Warda, Tex., 5.00. Mrs. N. N. in Warda, Tex., 1.00. (S. K26 10th.)

For poor students from the South: St. Paul's parish in New Orleans 15.50, St. John's parish 18.70 & 12.50. Bro. Kaase, Skulenburg, Tex. 5.00. St. John's parish in New Orleans 12.00. By I. G. Birkmann, ges. on C. Jacobs' infant baptism at Fedor, Texas, 4.00. St. John's Parish Young Women's Association at New Orleans 15.00. St. John's Parish at New Orleans 5.60. By a reader of the "Ev.-Luth. Blätter" at New Orleans 1.00. Durck 1>. I. Kaspar, sent to Mr. A. Meissner's baptism of children, Giddings, Texas, 2.50. Congregation of St. John in New Orleans 7.00. (p. H98 80.)

For TH. Lienhardt in New Orleans: Durck B. G. Lien- bardt, thank offering for God's gracious help, from N. N. in Mit- chell, Ontario, 5.00.

For W. Jöckel in Addison: From the Women's Association of Zion Congregation in New Orleans 5.00.

For Tob. Jöckel in Fort Wayne: From the Women's Association of the Zion Congregation in New Orleans 5.00.

For Jewish mission: Durck ? H. T. Kilian, Serb, Tex., from Miss Maria Jannasch there 2.00.

To the new building in Addison: St. Paul's parish in New Orleans 100.00. By ? I. Kaspar of sr. Gem. in Giddings, Tcx-, 57.00. Durck ? G. Birkmann of sr. Gem. in Fedor, Tex., 28.90. By ? A. Wlder from sr. Gem. in Klein, Tex., 15.00 a. 10.00. By ? G. Birkmann from sr. Gem. in Fedor, Tex., 16.35. By ? G. Buchschacher from sr. Gem. in Warda, Tex. 15.00. N. N. in Job. Gem. in New Orleans, 10.00. Zion's Gem. in New Orleans, 21.50. (S. - 1273.75.)

For Heathen Mission: Through Fr. G. Mödinger in New Orleans 5.00.

For Ebr. A m back er in Springfield: Durck teacher Lcubner in Serbin, Tex-, ges. on child baptism at A. Wagner 1.00, at G. Sckarf 1.50. (p. \$2.50.)

For the Progynasium in New Orleans: Zion Congregation in New Orleans 23.55. From Mr. Skletcker of Philadelphia 25.00. Virgins' Association of Zion Congregation in New Orleans 12.00. By Fr. L. Ernst, sent at the baptism of children at the home of Mr. A. Andres in Corn Hill. Tex, 1.85. surplus of children's party of Zion congreg. in Ncw Orleans 2.40, women's club of Zion congreg. that. 10.00, women's club of Job. congreg. that. 25.00, F. Robbert that. 5.00, ges. on hock time of Mr. Lebrer V x 10.30. Durck U. G. Bucksckacker, ges. on the baptism of children at E. Förster's in Warda. Texas, 4.50. Fr. Kaase in Skulenburg, Texas, 5.00. Jungftanenverein der Z ons Gem. in New Orleans 8.20. I. Foltmer in McComb Ccku, Miss-, 2.50. Job. Gem. in New Orleans 22.80, N. N. in Job. Gem. that. 5.00. From the Teachers' Conference in New Orleans 15.00. (S. -P178.10.)

For the Saxon Free Church: Durck U. G. Birkmann of Peter Urban in Fedor, Tex. 1.00. M. Stoll in New Orleans 1.00. By U. G. W. Behnken of N. N. in Cvpress,

Tex, 3.00. Christian Schmalz in New Orleans 2.50. Durck k. I. Kaspar of N. N. in Giddings, Texas, 2.00. By k. G. Birkmann in Fedor, Tcx. sent on Hm. Prtlug's wedding, 3.00. I. Mörbé das. 1.00. By P. H. T. Kilian of Maria Jannasch in Serbin, Tex. 1.00. (S. P14.50.)

For the Free Church in Hesse: Ch. Schmalz in New Orleans 2.50.

For the orphanage in New Orleans: From the Women's Association of St. John's Parish in New Orleans 50.00. By P. L. Ernst, ges. at the infant baptism of W. Andres in Corn Hill, Tex. 1.20, Karl Wiederänders in Serbin, Texas, 1.00. By B. Kohn in Dallas, Texas, 3.00. Durck U. G. W. Behnken at Cvpress, Tex. by H. Hartmann sr. 1.00, N. N. 2.00. By U. Kohn at Dallas, Tex. 3.50. By P. Wunderlich, ges. on squat by A. Schmidt at Bryan, Tex. 2.40. Friedr. Kaase at Schulenburg, Tex. 5.00. By P. Kohn at Dallas, Tex. 3.60. By P. P. Klindworth, Coll. sr. Gem. in Wm. Penn, Tex. 7.40. Thank offering by Mrs. P. Klindworth 2.00. By I. Kaspar, ges. at wedding at Zimmermann's in Giddings, Tcx. 3.20. By P. F. W. Muller in Lariesville, Ind. 3.75. By Durck B. K. H. Wisckmeyer, coll. under Christmas tree on Christmas Eve at Rose Hill, Tex., 10.40. (S. H99.45.)

For the comm. in Hubbard, Iowa: by P. L. Ernst in Corn Hill, Tex. coll. sr. Gem., 3.90.

For the comm. in Council Bluff, Iowa: by P. L. Wahl, in Mobile, Ala. coll. sr. Gem., Oct. 8.

For congreg. in Utica, New Dork: Coll. of Zion congreg. in New Orleans 10.00.

For inner mission in the south: Durck B. H. T. Kilian of sr. Gem. in Serbin, Tex. 29.25. Joh.-Gem. in New Orleans 24.65. Durck B. G. Birkmann, ges. on hockzeit bet I. Mörbé in Fedor, Tex. by 8.75. By B. M. Leimer in Swiss Alp of Fr. Hübotter 5.00, Best 2.00. By dens. of N. N. from P. Süß' Gem. 2.00. By P. F. Wunderlich of the Gem. in Bryan, T<x., 3.35. By E. F. W. Meier, general cassirer in St. Louis, 50.00. 8. By P. Klindworth in Wm. Penn, Tex. 2.00, whose gem. 3.30. By P. C. L. Geyer in Serbin, Tex. from sr. Gem. 15.00, ges. on infant baptism at Andreas Urban 1.75. Zions congreg. in New Orleans 19.25, M. Stoll das. 1.00. By the Missionary Society das. 40.00. By U. Th. Kohn in Dallas, Tex. from Arlington, 2.50, from Dallas 96.00, from Denntson 3.25, from Honey Grceve 23.50, from Plano 8.20, from Pottsboro 12.40. By B. M. Leimer of Mrs. Schwede in Weimar, Tex. 2.00. Ackenkauzen L Nordmann in Ellisville, Miss. 2.00. Joh. Gem. in New Orleans 18.00. By U. I. Trinklein in Houston, Texas, Mission Festcoll, by U. G. Birkmann, 72.40, Coll. in Frankenmuth, Mich., 11.50, by I. A. Noth das. 5.00. Frederick Kaase in Skulenburg, Ter. 10.00. By C. L. Geyer, ges. on infant baptism at Andr. Biars, 2.00. By E. F. W. Meier, general cassirer in St. Louis, 350.00. Durck U. H. T. Kilian, Misstonscoll. of St. Betritt. St. Paul's parish at Serbin, Tex. 100.70. Durck B. I. Trinklein, Collecte sr. Gem. at Houston, Tex. 15.10. By U. P. Klindworth at Wm. Penn, Texas, Coll. sr. Gem. at Mission Feast, 18.50. By U. Th. Kohn of Gem. at Hannltin, Tex. 7.00. From Ncw Jberia, La. 9.35. Wittwe Pape at Swiss Alp, Tex. .50. Misstonscoll. of Zions Gem. in New Orleans 11.35. By P. I. Trinklein at Houston, Texas, from Mrs. N. N. 1.00. By ? G. Bucksckacker, mission festival coll. in Warda. Tex., 58.30. By P. E. H. Wisckmeyer, desgl. at Spring Creek, Tex., 83.50. Child's Aufcoll. at A. Bernstein tn Warda, Tex., 1.75. By E. F. W. Meter, general cashier at St. Louis, 500.00. (S. \$1633.10.) Total: \$2549.65.

bruary 10, 1886, G. W. Frye, Cassirer. 38 8t., ^lwlrrov 8tr.

Entered the caste of the Western District:

For synod treasury: from B. Herring's congregation at Elltnwood H6.50. 1?. Willes Gem. at Concordia 4.25. k. Germann's Gem. at Fort Smith 2.20. ?. Matuschka's Gem. at New Melle 11.00. (p. \$23.95.)

For the Progymnasium in Concordia: To pay off the debt of Präses Biltz' Gem. in Concordia 22.25.

For inner mission in the West: IN Mueller's Gem. at Beaufort 5.40. Fr. Mary's Gem. at St. Louis 16.00. k. Maack's Gem. at St. Charles 6.10. ?. Heyne's congregation at Lake Creek 6.00. By Mr. Schwartz of B. Janzow's congregation at St. Louis 10.00. 1?. Grupe's congregation at Eisleben 4.00. (p. H47.50.)

For inner mission: Durck Mr. Wallenbrock of the Frauen Verein tn ?. Dornseiks Gem. in Denver, advance payment to synod, 200.00.

For Negro Mission: By Student Grefe from the school children in New Melle 3.00.

For the widow's fund: By ?. Matuschka in New Melle by A. Auping 2.00. P. Rosckke 4.00, whose Gem. in Freistatt 7.00. By Praeses Biltz from the Women's Association in Concordia 5.00, from the Virgins' Association 5.00. (S. G23.00.)

For the orphanage near St. Louis: By B. Matthias in block of M. Walz 1.00.

For poor seminarians in Addison: For Th. Wcseleh through Mr. Kriete, coll. at Hagemann's wedding, 4.85.

For the Saxon Free Church: Through Mr. Keller by Johannes Kallfleisch 1.00.

For the Gem. in Sedalia: ?. Röscke's Gem. in Freistatt 4.00.

St. Louis, Feb. 20, 1886. H. H. Meyer, Cassirer.

Received since November 5: By B. Sinukal for the "Wasckkase": from his small Blandina piggy bank .50, from Wittwe M. Öfter 1.00, A. Scktie 1.00, L. Arnoldi .50; by 8 Schumann, on N. Löhners Hockzeit ges., 3.08 for H. Schröder; by ?. Steter from the "Missionsverein" in sr. Gem. 60.00 for Knabenschub, Blumenkranz and Kretzmann; by B. König New Uork, from the women's association in sr. Gem. 5.00 for Barth ; by teacher Müller of 8 Heinemanns Gem. tn Okawville, Ill, 10.00 for G. Koch. From the following benevolent women's associations: Indianapolis (?. Seuel): 26 towels, 24 pillowcases, 14 sheets, 10 pr. underbed gowns, 12 undershirts,

3Pr. socks, 5quilts; Indianapolis (? Schmidt) : 11 shirts, 12 sheets, 31 towels, 18 pillowcases, 11 undershirts, 12 pr. undersheets, 7 pr. socks, 2 quilts; Leavenworth (? Hafner): 6 pillowcases, 3 shirts, 1 pr. socks. Of the women of the comm. at Friedheim, Ind. (? Daib) : 6 quilts, 17 undershirts, 16 pr. undershirts, 12 pr. woolen socks (of which 2 pr. from 85-year-old Mother Buuck).

God bless the giver and receiver of the gifts!

Springfield, Ills, Feb. 13, 1886, H. Wyneken.

For poor sophomores

received: From Mr. G. Bracher, proceeds of the Hamann Foundation, K17.50, 21.98, 17.50, 17.95. From Kassirer Bartling 15.60, 50.65, 25.00, 9.08, 10.55, 9.75, 13.00, 5.00, 9.25, 16.00, 12.50, 7.87, 5.00, 17.25, 6.67, 17.00. From Mr. Ad. Heinicke, yield of shares, 7.50, 18.00. By teacher Bollmann 2.00. By teacher Otto, on teacher Fickenscher's wedding ges., 10.00. By Mr. W. Dinsen in Crete 5.00. Mr. Aug. Bräuß for Wickmann 5.00. ? Nuoffers Gem. 6.40. Mrs. E. K. in Chicago 1.00. From the Collecte bet der Einweihung des neuen Seminargebäudes 60.00. By Prof. Backhaus 23.75. By ? Gräbner from his Gem. in St. Charles 16.00, from himself 1.00, both for Möller.

Addison, Feb. 22, 1886.

C. A. T. Selle.

For the budget of the seminar on Springfield received with sincere thanks: Through Mr. ? M. H. Feddersen in New Berlin, Ills. from Kaspar Luken 1 load of potatoes. Through Mr. ? H. Flachsbarth from sr. Gemeinde zu Dorsch, Ill, 16 sacks of potatoes, 2 p. apples, 1 p. white turnips. From Mr. A. Rohrer in Chatham, Ill. 2 s. potatoes. By Mr. ? H. Weisbrodt of Emanuels-Gem. at Mount Olive, Ill, 50 lbs. butter, 3 barrels potatoes, 1 barrel apples, 1 barrel yellow turnips & aevfelichnitze, 500 lbs. flour. From Mr. Jakob H. Ommer in Bethel, Morgan Co, Ill-, 1 case of meat. By Mr. H. Ladage in Sprmgfield, Ill-, 10 bushels of grain and 2 hogs. By Mr. ? H. Meyer in Lincoln, Ill, from s. parish gltedern 8 p. Flour, 3 gall. Sckmalz, 1 case of butter. From Messrs. Janffen Sr, Janffen Jr & Neumann in Athens, Ill, 1 pig each. Fritz Janssen, Property Manager.

For pupils of the Progymnasium in Concordia, Mo: ForBunselmeyer, Dahl & Jäger from theBethlehem congregation in St. Louis H91.00, from their worthy Jungfr.-- Verein 30.00, Frauen verein 25.00, Jünglings Verein 18.00; on Fr. Küffner's wedding from ? Janzow 7.00. For Ruschhaupt from the women's association of the community of Concordia 5.00, from the virgins' association 5.00, from Mr. Baumann in Memphis 10.00. For Stünkel from the virgins' association of Concordia 5.00. For poor pupils 7 Pr. underpants from the women's association of the Bethlehem community of St. Louis. For Kaspar from the Women's Association of Concordia 1 wool blanket.

Concordia, Mo, Feb 1, 1886.

A. Bähler.

For poor students received with heartfelt thanks from ? C. L. Wuagazer at Stockton, Cal. \$2.50. - From Sherrills, Iowa, by X. P2.00. From the congregation at Convoys, Ohio, (spec. for Stud. Claus) K3.00. By ? Wangerin from his Jmmanuelsgemetnde allhier P25.00, further from Mrs. N. N. \$1.50 and from Mrs. Hulsmann .25. C. F. W. Walther.

For La Porter pupils I received from ? Querl's parish K5.65 and from ? Seemeyer's municipality K22.00.

Many thanks!

I. F. Niethammer.

Received through Mr. ? Hügli from sr. Community K18.00 for

Stud. Dau; entered by the comm. in Lanesville 10.75 for

Stud. Zabel.

M. Günther.

New print and art stuff.

A new image, representing

religious discussion at Marburg from October 1 to 3, 1529

has just been published by Theo. Wischan, Reading, Pa. It is taken from the famous original by August Noack and is quite excellently done. As large as the group of those gathered is, who are depicted in this mighty large picture, each figure appearing on it is nevertheless executed with character in the cleanest way. We can recommend this magnificent picture to our Lutheran readers with a clear conscience. It represents one of the most important events in the history of the Reformation. If Luther had given way to Zwingli at the Marburg Colloquium, woe is us! Luther would have replaced the antichristic Roman pope with reason, which is blind in spiritual matters, on the throne "in the temple of God," and the year of birth of rationalism would have been 1529. Whoever wants to feast on the picture as a Lutheran, buy it and hang it in his parlor as a sign that he wants to be and remain a right-believing Lutheran. The price is \$1.00 ; by the dozen <A 75 Cts. W. [Walther]

Changed addresses:

Rev. H. Lau er, ^Veltes, ^arrieler Oo., Inck.

Rev. Lui-AckorL,

32 cknelcsou 8tr, 7tb vistrclw, nerve Orleans, I,a.

Rev. ck. H. Nireiss, 608 12tb 8tr., Oalrlancl, Oal. kuAen 86lrul2, Box 146, Ikamptop, Hamilton Oo., Nebr.

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Volume 42, St. Louis, Mon. March 15, 1886, No. 6.

**Can a Christian participate in the movement of the so-called Workers'
Associations and the Knights of Labor?**

The labor movement is growing more and more every day. The Knights of *Labor*, whose alleged purpose is to regulate labor, already number over one million. They are a secret order whose first lodge was founded in Philadelphia in 1873. Although not all the meetings of the local assemblies are secret, the entire leadership of the Order is secret. There are five men at the top (Executive Board) who control the local assemblies. The power of these five men is extremely great. Their command must be obeyed by all the knights. If they order a strike, all must strike. If they issue their edict against any commodity and impose the so-called boycott, no labor knight will buy it and try in every way to prevent others from buying it. If a business house keeps workers who do not belong to the union, or if it dismisses a worker because he belongs to the union, or if it sells goods which are not manufactured by members of the unions, it is boycotted. Almost in all cities, magazines are published in which a list of the business houses that have been boycotted is published and people are asked not to buy from these houses until they are at the will of the labor knights. In one such paper one may read, among other things, above the list of houses declared to be eight, the words, "The names are a stench to the noses of respectable people."

New trade unions are formed every day. Even those not under the control of the labor knights pursue the same goals and use the same means: strikes and boycotts.

What is the position of a Christian who is a worker on the workers' question? He is called upon to take part in the workers' movement and to join the associations. Can he do this with a clear conscience?

The temptation that approaches him is no small one. It is often said that if you want to earn a living

do you want to keep or lose your business, do you want to see it protected or ruined?

Whoever is only concerned about his earthly profit and does not have a conscience sharpened by God's word, will soon have the answer: Yes, there is no other way, one must join; who will want to lose his work, his earnings, who will want to have his business damaged? He calms his conscience and says that it is a matter of business, that God's word and Christianity have nothing to do with it.

But he who has a conscience caught up in God's Word does not take it so lightly with the answer; he looks at the question from all sides and examines it according to the one rule, as of faith, so also of action, according to the holy Scriptures. And if he goes exactly according to God's word, he cannot do otherwise, he must declare this action of the labor knights and the labor unions to be wrong and must stay away from their unions.

Of course, the defenders of these violent measures shout at us: You are with the millionaires, with the monopolists, with those who oppress the poor workers; you have no pity for the workers!

We answer: We do not side with those who squeeze the workers. We consider the unjust treatment of the workers to be a blatant sin. Jac. 5, 4. We have heartfelt compassion for those who are oppressed. We also reject with Luther all monopolies procured by dishonest speculation. In his writing "Von Kaufshandlung und Wucher," he includes among the "abominations, injustice, cunning, and trickery" in transactions: "That some buy up a good or commodity in a country or in a city altogether, so that they alone may have such a good altogether under their control and thereafter set, increase, and give as much as they want or can. Now it has been said that the rule is wrong and unchristian, that someone gives his property as much as he wants and can; it is much more abominable that one buys out a property alone. This is also forbidden by the imperial and secular laws, which call it *monopolia*, that is, selfish purchases, which are not to be suffered at all in countries and cities, and princes and lords should not allow such purchases.

and punish them, if they wanted to carry out their office. For such merchants act as if the creatures and goods of God were created and given for them alone and as if they wanted to take them from others and place them according to their will. (Erl. A. Vol. 22, 215 f.)

But why don't you take the side of the labor knights and the labor fraternities?

Our answer is: Because they did not take the right path to relieve the workers' distress. Where they take the right path, we do not want to say now: according to God's word, but only: according to natural law, Christians will certainly approve of their approach and strengthen and encourage them in it. Thus we can only find it praiseworthy when workers propose standing courts of arbitration by which disputes between employers and workers are settled. This was also Luther's advice at the outbreak of the peasant unrest: "Therefore, my faithful advice would be that some counts and lords from the nobility and some town councillors from the cities be appointed and the matters be dealt with and settled in a friendly manner, that you lords let down your stiff courage, which you must finally let go of, whether you want to or not, and depart a little from your tyranny and oppression, so that the poor man may also gain air and space to live. Again, the peasants also let themselves be instructed and surrender and let go some articles that are too much and too high, so that the matter, even if it cannot be dealt with in a Christian way, may be settled according to human rights and contracts. (Erl. A. Vol. 24, 285.)

But since the workers' associations want to remedy injustice with another injustice, oppression with another oppression in a violent way, since they oppose the monopoly of the millionaires with the monopoly of the workers' associations, since they act according to quite unjust principles, a Christian cannot go with them without making himself partaker of other people's sins.

Let's be clear about what we are talking about here.

We ask:

1) Can a Christian, who in all his doings
and guide, and let the Word of God be his rule and guide.

join an association to which he must promise in advance to obey all orders given by the association or its leaders, without knowing in advance what is required of him, or even if he knows in advance that he is required to participate in the strike and boycott? He cannot.

Can a Christian belong to an association that is built on socialist and communist principles and strives to carry out these principles? Can a Christian stain himself with the shameful teachings of communism and socialism? No, he cannot, they are absolutely against God's word, even against all reason. See, read and study the pamphlet published eight years ago: "Communism and Socialism. Verhandlungen der ersten deutschen evang.-luth. Gemeinde U. A. C. zu St. Louis, Mo. Conducted and edited according to stenographic notes by C. F. W. Walther." *)

3) Can a Christian, who should serve his neighbor through love and not look at his own but at the other's, Gal. 5:13, Phil. 2:4. Can a Christian enter into a union which, contrary not only to the word of God but also to natural law, aims at the oppression and rape of neighboring people, which exercises the most terrible tyranny, shamefully tramples on all love of neighbor, which systematically harms neighbor and neighbor's work and rejoices when it succeeds in harming neighbor? Certainly not.

Can a Christian, who should seek and ask for the best of the state, Jer. 29:7, 1 Tim. 2:1, 2, make common cause with those who work to bring about revolutionary conditions, to overthrow all divine and human orders? He cannot do that.

God grant grace to all who are affected by this labor movement that they may not deny his word, but stand firm on it and not waver. The faithful God will certainly not forsake nor fail those who stand by his word and must suffer over it. G.

(Submitted.)

In honor of the memory of Ni-. W. Sihler, faithful pastor of St. Paul in Fort Wayne, Ind.

(Continued.)

Just as Dr. Sihler sought to serve the congregation faithfully through righteous preaching and diligent practice of the catechism, he also took a very serious interest in individual souls. For this purpose he used above all the confessional registration. In this he tried to achieve two things with his church children: first, he worked towards it and made it his concern that none of them come unworthily to the table of the Lord; second, that each one grows both in salvific knowledge and in sanctification. In order to achieve this purpose, he used all diligence. In the end, he sometimes asked some people more questions and talked with them longer than is usually the case. However, we know from the following that much blessing has resulted from it

*) This publication is available from Concordia-Verlag at the cheap price of 25 Cts.

from his own experience. Of course, this is also true: because he had a hot temper and was easily provoked to anger in unguarded moments, it did not always go quite paternal with the confessions, especially when he thought that the person he was dealing with was not quite sincere. That is why people who did not know him well, or who were really not sincere, were afraid of him and were reluctant to contact him or otherwise seek closer contact with him. Of course, there was no reason for this; for with him, not only did the old Adam sometimes show himself in his characteristic manner, but with him, the new man, that is, the Lord Christ, was in charge; he was really a father. Yes, we must openly confess - and this is not an exaggeration - that on our journey through life we have not made the closer acquaintance of any man who had a more fatherly, i.e. a heart so sincerely loving, interceding, caring and willing to help, than that of the Blessed One. In addition, in his crown as a Christian, a precious stone shone so sweetly and brightly, as is not always the case to the same degree with God's children: Not only did he allow himself to be punished willingly, not only did he have the highest respect for the one who openly confronted him, whether in the confessional or otherwise, but when he was convicted of an error, he not only immediately made amends, even in front of the least of them, and sought to make up for what he had done, but he also thanked the one who punished him; Indeed, if his conscience punished him for an injustice done to his neighbor, he did not wait until he was confronted about it, but put the matter right without hesitation.

Here are a few examples. In 1854, he had hurt a student with words by a hasty and not sufficiently considered judgment. On the ride home, this fell on his conscience; he turned back on the spot, sought out the offended person and asked him for forgiveness with tears in his eyes. - Another of his disciples once reported for communion on Holy Thursday for Holy Friday. Immediately before him, someone had been in the room who had caused him bitter distress and had caused him great agitation. When the aforementioned student did not report immediately after his departure, he attacked him before he could say what he wanted, as if he were also an offender. When the latter then came to him again on Char Friday afternoon, he was so cordial, friendly and fatherly, indeed, he behaved in such a way that the aforementioned not only completely forgot about Maundy Thursday, but also took him into his heart in such a way that he never came out again and, by God's grace, will never come out again. - Something similar happened to the blessed pastor Stubnatzy. When he was the second pastor of St. Paul's and lived in the pastorate together with Dr.

Sihler, our departed blessed came into Stubnatzy's room on a day of confession all excited and said: "Stubnatzy, come down right away, there is a woman who says that she has already been to communion with you, but she doesn't know anything; how could you allow such a person! Stubnatzy goes along. Entering the room, he says: "Doctor, I want to examine the woman once. He does so; the woman admittedly had a very weak knowledge, but she still knew the most necessary things. - She had been frightened and had not understood Dr. S. well. - After the woman had left, Stubnatzy seriously reproached him.

about what had happened. And what effect did this have? He not only recognized and confessed his wrongdoing, but also thanked Stubnatzy sincerely for such a serious and brotherly attitude. Nothing similar ever happened again. - One more thing. Some years ago he wrote to a friend; in this letter he judged quite harshly a man he did not know at all. The said friend immediately reproached him for this, drew his attention to his grave sins against the eighth commandment, and asked him to watch over himself seriously in this respect as well. What happened? The very next day a letter arrived in which he not only freely confessed his sin and not only thanked his friend for his punishment, but also asked him to keep a watchful eye on him. It was this sincerity of heart, this unfeigned humility, that so elevated our dear friend and won the hearts of all those who came to know him.

However, he did not only try to serve the individual souls to heaven by faithful use of the confessional, but also at the sickbed and by home visits, for which there was ample opportunity in his large congregation. How much he cared for the individual souls and how seriously he dealt with them in a fatherly way is an unforgettable example. It was in the year '53 or '54 when St. Paul's parish dealt with a then incorrigible drunkard. The meeting in which the poor person was to be expelled, Schreiber this also attended. This meeting, as I said, is unforgettable to us. Help, dear God, with what seriousness and yet also with what warmth and cordiality the Blessed One spoke to the poor sinner! In the end, he implored the poor man to try to stay without any intoxicating drinks for only two weeks, and then they would postpone the expulsion. Unfortunately, the poor man did not know how to do this either. Only a long time later, through God's mercy, he gave room to the punishing word, because some years ago we found him as a member of one of our congregations.

Since the faithful Lord had endowed him with a firm and energetic will, as well as with a rare gift of discerning the spirits, his congregation had no small benefit from him, especially in the years when he still had his full powers. Even after his passing, this stream of blessings still flows, for his character, his firm decisive demeanor, has, praise God! been marked out for his congregation. Had he not had and also used such an iron will, surely today in Fort Wayne and the surrounding area many things would be nodding as they are by God's grace. Happy, extremely happy is the congregation that has a father for a pastor, but who at the same time is also a character who, when it comes to standing, does not give a hair's breadth to anyone!

No less than through preaching, pastoral care and regimentation, he proved himself to be a faithful shepherd through intercession. In this area he was undoubtedly especially active before many others. He certainly made himself a wall for his congregation. How do we know this? Did he show off with this work and do himself some good on it? He may have said from time to time, when the opportunity arose, that he always remembered his congregation before the Lord, but he never particularly emphasized this work. We know this from our own experience. We were

He had often been a guest in Sihler's house for many years. Almost as often as we stayed there, we found him lying on his knees at various times of the day when we unexpectedly entered his room. We then left as quickly as we had entered. We know from his other behavior that he prayed not only for himself and his dear ones, but especially for his congregation, our synod and the whole of Christendom, indeed for all people. He really had a heart for his congregation and the whole church. Through his death, therefore, not only his house and his congregation, but also our synod and the whole church have lost a faithful, loyal intercessor.

Finally, a true pastor and faithful servant of the church must also make himself an example of good works. In this, too, our blessed father tried to be faithful and, as far as this is possible for a poor sinner, he really was a true example. Let us look at him a little more closely. - As we already know, he was of noble birth, but no one could notice this about him, everything was very simple with him; he was quite simple in his clothes, in his behavior, in his eating and drinking and in his entire housekeeping. There one saw and found nothing sought and made, and his house honor was and is in it completely like him.

And just as he was heartily opposed to all made things and to all unruliness, so he also hated the incurring of debts, which is so common today. Our dear fathers preferred to walk in torn shoes and scuffed clothes than to incur debts. We also find Dr. Sihler completely in the seriousness of life of these old people. He did not incur any debts, neither for books nor for other things. May this example be imitated by all who read this! As certain as it is that under certain circumstances a Christian, even a servant of the church, can and may incur debts with a good conscience, it is also true that most of today's debts do not arise from real need, but are incurred out of habit and lack of Christian seriousness. However, such school evasion is and remains a sin, a double sin for preachers and teachers. The sin, however, already brings only harm for this life.

The man in question has also been a special role model in Christian charity; in particular, as a true son of Luther, he has warmly taken care of poor pupils and impecunious students. There are quite a number of pastors among us who have him to thank, partly for his pleading for them with others, partly for his own help, that they were able to study and are now allowed to lead the ministry that preaches reconciliation. - During the first period of his stay in Fort Wayne, when the practical theological seminary was there, he always had two students in his, then rather small, parsonage and at his table. When this had to stop due to circumstances, he founded his own fund for the support of poor students. He called this fund "Heilandskasse". He put \$1.00 into this fund every week, regardless of whether he had a lot or a little. Only the last day will clearly show what rich blessings flowed from this long-term gift of love.

The formation of righteous church servants, however, requires not only personal support, but also the support of the church.

He was also responsible for the establishment and maintenance of good educational institutions, along with everything connected with them. He has always contributed to this willingly and abundantly. A wonderful role model also for pastors and teachers.

The sacrifices for God's kingdom were not a plague to him, but an air, so he also always stood in the front rows. - His example, seriousness and zeal also in this part of sanctification has borne abundant fruits by God's grace, already in terms of discipleship. The Blessed One really educated a prayerful community. To the glory of God, it must be confessed and emphatically emphasized in the history of our Synod: St. Paul's congregation and its daughter and sister congregations in Fort Wayne have not only always been willing to make all kinds of sacrifices for the Lord and His Church, but their love has been very abundant. Consider this: for 40 years, these dear people have not only kept the children of the institutions there free in washing, mending clothes and other things - and what a crowd of young people has already been in Fort Wayne! - but quite a number of them have been maintained during their studies, either partially or completely, by the communities mentioned. And how abundantly they have contributed from the beginning to the erection of the necessary synodal buildings, to the maintenance of our professors and other synodal and Christian purposes! Furthermore: how willingly and excellently they have always served the Synod by their hospitality in accommodating partly the entire large Synod, partly the populous Preachers' and Teachers' Conference, which includes half of the middle district! For this truly abundant love, may the faithful God bless these dear fellow Christians of ours in Fort Wayne a thousandfold by grace, both bodily and spiritually, in this world and in that, and also help that such love never grows cold, but becomes ever more fervent and ardent!

Our blessed father was not only a role model in giving for church purposes, but wherever he saw need and could help, he did so. We cannot but mention a story here. It was in 1864 when one of our pastors was called up for military service. Since the people at his place of residence bought volunteers, of course neither he nor his fellow conscripts had to give, but every man liable for military service had to pay P125.00 immediately, the aforementioned preacher as well. Since the latter, in spite of the inflation of the time, with a family of 7 and 8 persons, with all in all, received about ^300.00 (three hundred) annual salary, he had to borrow these war costs. Dr. Sihler hears this; he immediately writes to the congregation of the person in question; but because no help is forthcoming, he immediately sends him H50 00, not college money, but money given by himself. The pastor later returned this money, but it was accepted only with reluctance. Later, he suffered significant damage to his earthly possessions due to a lot of domestic crosses and serious misfortune. What does the one who rests in God do? He wants to forcefully give \$200.00 (two hundred) to the man who has gone home. One after the other he writes to him: "Please accept this gift, I really have the money left. And since the same one answers him just as persistently repeatedly: "I can take nothing for conscience sake", he becomes sad and saddened.

But we must hurry to the end with the description of **Pastor** Sihler. If we are to draw a conclusion from what has been said, it is this: it is true that even as a servant of the church he was a poor, great sinner, and that the old Adam who was approaching him sometimes showed himself in a rather unpleasant way; but he not only righteously recognized and confessed all this, and in addition detested it from the bottom of his heart, but it also hurt him in his innermost soul, so much that he could not complain enough about his sinful ruin. As true as this is, it is also certain that he was an extremely diligent worker, a righteous, gifted and anointed preacher, a faithful shepherd, a serious and careful watchman, a fervent intercessor, a true role model, in short: a true prophet of the Lord, a true father in Christ.

His community, as such, has also recognized this. This also became quite clear when he resigned from office. Pastor Sauer reports about this: "His resignation was received by the congregation with great sadness; when the letter of resignation was read out, many an eye in the congregation became wet. The esteem and love in which Dr. Sihler was still held by the congregation is also shown by the fact that \$600.00 (six hundred) pension was immediately suspended for him." - To the widow the municipality gives annually \$300.00 widow support. - —

(To be continued.)

Our "Lutheran Pilgrim House" in New York.

The orthodox Lutheran Church in America has recognized it as its task, assigned to it by God, to take care of the immigrants and to introduce them, as much as it can, into the blessed fellowship of the Church of the Reformation. For this purpose there are at present - mainly in the western states - more than 50 traveling preachers active, and there are probably few congregations within the Synodal Conference into whose territory German immigrants would not come and who would not be able to introduce at least some of the latter by God's grace into the Lutheran Church. However, we have long recognized that we should not take care of the immigrants only after they have arrived at their destination in Germany, but that it is of the utmost importance to offer them our hand

immediately upon their arrival at the port of immigration, in order to provide them with the necessary counsel and assistance in their physical lives and at the same time to show them the way where they can find a true spiritual home in this country, namely, right-believing Lutheran congregations. Thus we have established emigrant missions in New York and Baltimore for years. In the first place, in New York, Pastor S. Keyl has been active as an emigrant missionary for 17 years. During this time he has been a faithful advisor and helper to many thousands of immigrants. Many who have been in the country for years still remember with heartfelt gratitude the services rendered to them by the unselfish emigrant missionary in New York. Many have also been told a word of God there at the right time, which has not remained without fruit. Only eternity will reveal the full blessing of our emigrant mission. But our readers are familiar with the details of its work through the annual reports.

about the emigrant mission. The purpose of these lines is to draw our readers' attention to a point that was also discussed in the last report of our emigrant missionary in New York.

Our emigrant mission in New York has had to struggle with a great disadvantage up to now. It wanted and should take care of the immigrants in every respect, but it had no house of its own, no home of its own, where it could receive and accommodate them. Not only did the missionary and his assistants have to live for rent near the place of immigration and thus repeatedly change his home, but the immigrants also had to be taken to other houses, which were not under the control of the missionary, for lodging. How great an obstacle this was for Father Keyl's activity is obvious and has been explained by him in his last report (see "Lutherans" of February 15).

This problem has now been solved. A spacious house (containing 25 rooms) has been purchased by the Committee for Emigrant Mission in the immediate vicinity of Castle Garden (No. 8 State Street). Mr. P. Keyl writes in his report about the location of this house: "As far as the location of the house is concerned, it really leaves nothing to be desired. Directly in front of the house is a beautiful little park, bordered on one side by the magnificent New York Bay and Castle Garden. From the upper floors one overlooks the Bay, which is dotted with all kinds of vehicles, Governors Island on the left, Bedlows Island with the famous Bartholdi statue on the right, which is slowly approaching completion, and the romantic hills of Staten Island in the background." In this house, which now bears the name "Lutheran Pilgrim House," our Emigrant Mission has found a permanent home since December 8 of last year. Here is now the office of the Emigrant Missionary, here the immigrants, as well as all those traveling to Europe via New York, now find a reliable, Christian hostel.

Dear readers will exclaim with us here: Praise and thanks be to God that he has allowed our so important emigrant mission to find a firm place! Hopefully, this joy will not be disturbed if we now add: "This house is not yet paid for; now let us, each in his part, contribute to making this house ours in the full sense. In his annual report, Pastor Keyl explains how the Committee for Emigrant Mission was forced to buy the house: "But how could we dare to buy the house without having even the most necessary funds at hand? Suddenly we were faced with the alternative of either buying or losing forever the only opportunity that suited us. For some time, the Catholics had turned their attention to the house, which had been for sale for two years, in order to use it for the Irish immigrants. When my committee learned of this, the matter was once again thoroughly and seriously considered on all sides. The result of this consultation was that we should dare the purchase in God's name, all the more so as the conditions of purchase were extremely favorable and, on top of that, a provisional annual income of \$2100 was promised by assuming part of the house and land. \$45,000 was the total purchase sum. Of this amount, however, we could only pay \$1000 from our commission fund, \$1000 was lent to us by Mr. W. C. Farr.

and \$3000 Mr. W. Dick. Thus we were able to pay off \$5000 on the purchase sum and no more was asked at first. \$30,000 we have to pay interest on at 6 cents and \$10,000 at 5 cents. When the Catholics heard that we had bought the house they immediately bought the only house left for sale in this neighborhood next to ours for \$70,000. We will not trade with them, however."

The best thing, my dear reader, would undoubtedly be to pay for our "Lutheran Pilgrim House" immediately. Why let the payment drag on through a period of many years? We can do it immediately and all at once and then call the "Lutheran Pilgrim House" at Castle Garden, No. 8 State Street, New York, our "Lutheran Pilgrim House" with a clear conscience. What joy it must be for all of us when we can say: There at the gateway to the new world, in New York, stands our house, in which we can receive the strangers! How happy you must be, dear readers, when you can write to your relatives and friends who intend to come to this country: As soon as you land in New York, you are already with us. For there, directly at the landing place, you will find our house, which we have purchased for your reception. There you will find such a safe, Christian hostel as if you were already with us. There you will also find the people who will receive you in our name and help to take care of all your affairs for the onward journey. Say, dear reader, should we not rejoice over our "Lutheran Pilgrim House" with all our heart and pay for it immediately and all at once?

But how does it work? Quite easily! Let me, dear reader, set a small example and explain it in a few words. There is still about 44,000 dollars to be paid on the house. Our Missouri Synod alone, according to the last "Statistical Yearbook," numbers 230,000 communicating or 61,000 voting members. If we wanted to pay our "Lutheran Pilgrim House" in New York at once, then either each communicating member would have to give only about 20 cents or each voting member only about 72 cents on average. This, of course, is not meant to entice our dear Christians to raise money for church purposes by way of a legal tax levy. Such a nature and spirit would be quite displeasing to God. By God's grace, the spirit and the way should prevail among us: Each according to what he has and is himself willing. By the above example, we only wanted to show our dear readers how we Lutheran Christians have become a great army by God's grace, who, when they tackle a work together, can easily solve even a seemingly great task. The communicating member, who does not have 20 cents for our "Lutheran Pilgrim House," give 10 or 5 cents; and the vocal member,

who cannot give 70 cents, give 50 or 25 cents. Many others, however, will gladly give five times, ten times, or even twenty times. All that matters is that we collectively attack the work and thus - certainly to the joy of all of us - settle at once the matter of our "Lutheran Pilgrim House" in New York, as far as its payment is concerned, in order to - then be free to continue cheerfully in giving for all other purposes of the Kingdom of God. For we do not want to grow weary in the works of love, but to make it our greatest joy to give.

respect, if we, whom Christ has served with His blood to eternal life, can also serve the brethren a little. F. P. [Pieper]

Postscript. Following the above, we would like to point out to our readers the following, which is taken from the "Witness of Truth" of March 1: "All our pastors and members should turn over to us the additional income that is connected with our work. We need not conceal it from anyone, because none of us benefits from the fact that a commission flows to us through the purchase of ship's tickets and railroad tickets. If our brethren coming from Germany or traveling to Germany have these tickets purchased by agents, then these agents draw the associated profits. If, however, they are arranged by our missionary, Pastor Keyl, he has trouble but no profit from it, but our treasury has a profit. Therefore, anyone who wants to have friends come from Germany or who is thinking of making a visit to the old fatherland should only contact Pastor Keyl. He would be served at least as well and as cheaply as by an agent, and turns a quite honest profit to our mission. That our brethren will avail themselves of the "Pilgrim House" during their necessary stay in New York is, I hope, so self-evident that I shall say nothing further about it."

At the ecclesiastical chronicle.

I. America.

English Lutheran Conference of Missouri and English Lutheran Mission. It is known to readers that there is a small English Lutheran Conference in Missouri which is entirely at one with us in faith. Our Western District decided some years ago to promote the same to the best of its ability, and therefore started an English Mission in connection with the same, and appointed a Commission. Mr. Rev. A. Meyer is a missionary, serving a congregation at Conway, and has already 4 preaching places to supply. The congregation at Conway shows an exceedingly lively zeal and carries their pastor on their hands. The school is well attended. Distant members of the congregation are desirous of selling their farms and buying near the church, so as to be able to attend the services better and send the children to school. - The congregation of the Rev. A. Rader, who has resigned because of advancing age (although he will continue to help out to the best of his ability), urgently desires one of our candidates of this year, and another vacant - not small - congregation will probably also send in a profession. - Some pastors of the English Conference are also going on mission trips and must be partially reimbursed for their travel expenses. The demands of the English mission are not great and therefore the Commission may well dare to bring them to mind once again. Friends of the Mission, who have a mite to spare for it, may wish to send it to the Treasurer appointed by the Western District for the English Mission, Mr. C. F. Lange, 509 K'ranL- lin ^ve., 8t. l'ouis, No., send. G.

The remark about the "falsely famous science" in the penultimate number of the "Lutheran" makes a short epilogue desirable. To our joy we learn afterwards, and again from eye and ear witnesses, that that Lutheran pastor, whose lectures on the history of creation we reported on, was wrong in his view that the six

He does not want to deny the literal inspiration of the holy scripture by the Holy Spirit or has the intention to find fault with the inspired words of the scripture too dear to the drunken science. On the contrary, we are assured that he expressly declared that if the literal sense of a biblical passage contradicted the alleged results of so-called science, he would abandon the latter and simply stick to the former. Now we can sincerely assure you that it never occurred to us before to question the bible faith of that pastor or to allow ourselves to make a negative judgment about his personal heart attitude towards the word of God. But now that we have learned the above, we would be doubly sorry if our sharp judgment in the previous number were interpreted in this sense. We therefore do not hesitate for a moment to declare herewith that it refers neither to the orthodoxy nor to the personal Christianity of that pastor. Objectively, however, we uphold our judgment completely and fully. We are firmly convinced that it is not an open question whether God created heaven and earth in six days or in six periods, but that God's Word clearly teaches only the former. We believe that the effort to reinterpret the six days into six periods arises either from obvious unbelief, or from too much respect for the falsely famous science, or finally from an almost incomprehensible bias of judgment. We regret vividly that otherwise Bible-believing theologians have allowed themselves to be tempted to darken the clear wording of the creation account with their glosses for the sake of a miserable after-science, and thus to put God's word on screws. We consider this to be highly questionable and the denial that God created the world in six days to be a dangerous error in many respects, especially because the clear understanding of the Word of Scripture is thereby made suspect. And so, in the end, we cannot but once again express our regret that a Lutheran pastor - in this case, apparently completely unaware of himself and in the best of opinions - should stoop to making common cause with the falsely famous science in this matter. God help us, especially us preachers, in grace, that we remain eternally unconvicted with the reinterpretation of the clear creation account, in general with any deviation from the literal sense of the holy scripture. (Sent by -h-.)

The **Seventh-day Adventists, who** hold that the seventh day of the week must be celebrated as the Sabbath, and who hold other ghastly heresies concerning death, resurrection, and Christ's last future, have now begun to spread their errors in Germany also.

II. abroad.

A complaint about the decline of the regional churches and about the disunity between the separated churches. Such a complaint is found in the "Kirchenblatt der separirten Lutheraner in Preußen" of January I of this year. It reads as follows: "It is temptation hour. The growing fissure and fragmentation of Christians, even of those who earnestly want to build their house on the Lutheran confession, is a trembling sign of the rising power of evil. In the previous issue we heard a voice from the Hanoverian regional church about the aberration there. And where is there a German Lutheran church that has seriously turned from its evil ways and has emphatically cleansed public doctrine and public life of all aversions, like the pious kings of Judah? Slowly and surely they all go

further and further to the left. But when separations arise, no matter how much they are commanded by God, the evil enemy begins to tear the minds apart, even where they should remain united. In the past, people pointed to Frankfurt as the place where the Lutheran separation, divided three ways, would be disgraced - and yet it had and still has its divine right and duty in Frankfurt - now they point to Hanover. The 'Reichsbote' triumphs in its way: In the Hanoverian separation, a dispute has broken out everywhere as to whether the view of the Missourians, the Vilmarians, the Breslauers or the actual Hermannsburgers is to be considered the correct one. In the city of Hanover, no less than three different services are held every Sunday by the few Separates there, one in the chapel built there, two others in private houses, and the clergy are prescribed to the same from near and far.' Follows, of course, again a warning in Wangemann's spirit against all and any separation. One can only answer to this triumph: Do not rejoice that I am lying down, I will probably come up again. The true church is always born only with pain. All these differences will be overcome by God's grace. What is built ecclesiastically has to go into the fire of contestation, wood, hay and stubble will already burn, gold, silver and precious stones will remain. This is how God has always done it. Whoever wants to make peace here must arm himself with clarity about these differences, which are interwoven with the deepest questions of the human heart and of these times, and keep pure love, but in the truth, come what may. Love covers the multitude of sins." - We can only add: O that God would soon give us another Wittenberg Concordia!

W. [Walthers]

Russia. From Courland the following is written to the "Kreuzblatt" (January 24) among others: We have to wait and see what God has decreed for the Lutheran Church in the Baltic provinces. But it seems to me as if it cannot continue in the present way for much longer, as if the matter must soon come to a decision. Obviously, we are facing a crisis. On December 27, I met with our local pastor a brother from Livonia, who struck me by his taciturnity and his whole serious nature. I was soon to learn the reason for this. Pastor B. was here because he was summoned before the examining magistrate. The defendant is a faithful clergyman who has worked with blessing in his large congregation for 25 years. Soon after he took office, the majority of his congregation was lured into joining the Russian church by promises of external benefits. But the conversion was only an external one, these people remained Lutheran at heart, and through his forceful sermons Pastor B. succeeded in binding them even more to the Lutheran church, blurring the consequences of the apostasy and making it as good as undone. The bond with the Lutheran church, which had been held tightly on the inside, was soon reestablished on the outside as well, and the deceived but returned ones continued to bring their children to the Lutheran church for baptism and later had them confirmed here. Although Lutheran clergymen are strictly forbidden to perform any official act on a member of the Orthodox Church, Pastor B. could not resist the pleas of his apostate but repentant returning Latvians. He baptized, confirmed and copulated and remained unchallenged for 25 years. Now, when the second generation has already grown up and desires ecclesiastical acts from their faithful pastor, he is suddenly accused of alienating the people from the Orthodox Church. Already in 1869

Alexander II drew attention to the unlawful conduct of Pastor B.. But he had commanded to see through the fingers. Now Pastor B. has to learn that the days of gentleness and leniency are over. One day he makes a trip to the neighboring town, and when he returns home, he is told that two Gensdarmen have arrived and are staying in the house of the priest in order to initiate an investigation against him. A great interrogation of witnesses now takes place, which lasts four days. Pastor B. also has to turn himself in and submit to a meticulous examination, from early morning until late evening. One of the Gensdarm speaks only Russian, and yet he is the one who takes the minutes and writes down what the other, who also speaks Latvian, has squeezed out of the pastor and the peasants. One can imagine what this protocol is like. When Pastor B. is accused of copulating couples who belonged to the Orthodox Church, he replies: "No, these people are in my church book as Lutherans, they were baptized and confirmed Lutheran." - "What?" exclaims the examiner. "So you have sinned twice by first baptizing and confirming these people as Lutherans and then copulating them as well!" The bishop is now also summoned, and the interrogation of the witnesses begins anew. All the people in the congregation are subjected to a strict examination and severely threatened if they do not testify against their pastor. One girl is not intimidated and gives a fearless testimony of the truth. When she is summoned for the second time, the bishop sends her an image of a saint, which she must first kiss. She refuses and says that she does not worship saints, but only the Lord. Now the bishop declares her unclean, goes out to her and addresses her, "You unclean sinner, how dare you defy so insolently?" "That I am a sinner I know," replies the intrepid girl; "but you know nothing particular to reproach me with. Only one thing I complain of: that my poor, deluded parents had me baptized in your Russian church." - "What do you delight in talking about Russian church? It is the Christian, only orthodox church to which we belong." - "Since the Emperor is the head of your church and at the same time Emperor of Russia and you are his subjects, your church is the Russian one." This courageous girl proves that the Latvian people are not entirely lacking in courage. Strengthened by her example, the other members of the congregation also took heart and came in droves to their faithful pastor for advice. Pastor B. directed them to the emperor. Several parishioners, the courageous girl in the lead, sent a petition to the emperor. The answer was: His Czar's Majesty could not deal with this matter, since she had firmly resolved to make the empire united and strong when she took office. But this could only happen if the German education and church were eradicated. That was at least the meaning of the answer, though not its wording. This story with Pastor

B. is the latest act of violence that has caused a great stir. It shows that we are facing a crisis. It must soon become clear what will be done with the faithful Lutheran clergy. It is to be feared that the worst will be imposed on the brave Pastor B., and this case of precedence will then tip the scales for everything that is to come.

A strange offer for Catholics. A rich Scotsman has offered 18,000 crowns (thalers) to any Catholic who can cite a single passage of Scripture to prove that one should pray to the Virgin Mary; 18,000 crowns to anyone who can prove by a Bible verse that only priests enjoy the wine in Holy Communion.

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18,000 crowns to any Roman Catholic who can cite even one biblical passage proving that St. Peter was not married; 18,000 crowns to anyone who can prove with one biblical passage that priests are not allowed to marry; 18,000 crowns to anyone who can prove with one biblical verse that one should pray to the dead or for the dead; 18,000 crowns to anyone who can cite a single biblical passage in which it is said that there is more than one mediator between God and men; 18,000 crowns to any papist who can produce a scriptural passage proving that Peter was bishop in Rome; 18,000 crowns to anyone who can show a passage of Scripture proving that the Roman Church is the oldest Church; 18,000 crowns to anyone who can show a passage of Scripture saying that the Virgin Mary can beatify us; and 18,000 crowns to any Roman Catholic who can prove by a single passage of the New Testament that the Pope is Christ's Vicar and St. Peter's successor. Peter's successor. - Now, if the Roman doctrine in the above-mentioned passages were null and void, a pope could easily become a rich man. But our Scot will have to keep his money, if he does not find another use for his capital. (Pilgrim from Saxony.)

Restriction of public house attendance. According to a bill introduced in the English Parliament, pubs in London are to close at 10 (instead of 11) o'clock in the evening, in larger cities outside London at 9 (instead of 10) o'clock, but in the countryside they are to be open only to genuine travelers.

Is there also a kind of man on the moon?

When I was still a tutor in C. in 1834, I sometimes argued with my principal about whether everything in the Bible was reliable, divine truth. My principal was not at all a Christian, but in his youth he had absorbed many rationalistic ideas that he still had not completely overcome. Thus, for example, he thought that what the Bible said about the starry heavens was only the opinion of Moses, which the Holy Spirit had not revealed to him. He therefore believed that the stars were not mere lights, but inhabited by similar creatures as our earth. I tried to talk him out of this as best I could at that time, but without success. So he once came to my room with a beaming face, a newspaper in his hands, and said: "My dear Mr. Candidate, you are beaten! I have just read in this newspaper that the great astronomer Herschel the Younger, who went to Africa at the beginning of this year (1834), has discovered creatures like men on the moon by means of his new enormous telescope. Just read!" I did so. And indeed, the newspaper really said what my principal had just reported to me. But I now spoke: "My dear principal, I beg you, you will not believe that? - Yes, I tell you: and if I myself looked into the telescope and saw through it a kind of man, as we are, running around on the moon, then I would not believe that the moon is the dwelling place of a kind of man, but think that the alleged men must be in the telescope"; whereupon my principal replied: "I see well, there is nothing to be done with you", and angrily left my room. But what happened? After about half a year, a retraction of this news appeared in the newspapers with the following words of the following enlightenment. A poor, but clever Frenchman had the intention to move to America, and in order to get money for the journey, he had quickly written a pamphlet, in which he had communicated a fictitious letter of Herschel with this astonishing news. He had also not miscalculated. His pamphlet was immediately sold in countless copies and really earned him more than the necessary travel money. When he arrived happily in America, however, he reported from there that his booklet had only been a joke. - Of course, I did not gleefully hold this outcome against my dear Principal. As it seemed, however, since that time all astronomical assertions in dispute with the Bible were no longer as firm to him as before. W. [Walther]

Prayer for the conversion of the Jews. *)

The blessed Dr. Münden, who died as a senior in Frankfurt a. M. in 1741, had left the following prayer, which is printed in *actis historico-ecclesiasticis*, vol. VIII, p. 618.

Eternal God, loving Father over all that are called children in heaven and on earth, you called yourself a God of Abraham, Isaac and Jacob, and showed great and manifold grace to their seed, the people of Israel, before all nations, but also gave this people into a fierce spirit because of their unbelief and hardness of heart, that they do not see with their eyes, nor hear with their ears, nor understand with their hearts the fulfillment of your promises of grace in Christ until this day, that they, blinded and taken in by their carnal thoughts and prejudices, do not want to understand the Scriptures nor recognize how far the prophecies of their prophets are fulfilled. Have mercy on the wretched people and soften their stony hearts by your powerful grace. Let a blessed light of your truth go out to them, so that the cover may be removed from them and they may turn to Christ. O Lord, you have promised your people eternal grace, so remember what you have said to them, and make yourself known to them, you alone who are true God, and whom you have sent for the salvation of all men, Jesus Christ, as the only knowledge in which the blessedness of all men consists and is founded. JESUS, you fountain of life, show the Jews your wonderful goodness, so that, although their fathers delivered you, the innocent Lamb of God, into the hands of the unrighteous to the shameful and painful death of the cross, they will be brought to a spiritual life through your knowledge, Your most holy blood, which You also shed for them as the true atoning sacrifice, cleanse their hearts and consciences from all impurity and sin, so that they may live with us in Your kingdom under You and serve You in righteous justice, innocence and blessedness. Lead them, O God Holy Spirit, to the only saving truth of the Gospel of Christ, so that they may also be enlightened by the knowledge of the clarity of God in the face of Jesus Christ. O God, who forgivest sin, and remitest iniquity to the remnant of thy inheritance, who keepest not thine anger for ever, but art merciful, and gracious, and patient,

and of great kindness; forgive this people their trespasses, and according to thy promise let them not be cast out from thy presence for ever, but be filled with thy mercy.

*) We take this mission festival prayer from the Breslauer Kirchen-Blatt, which is all the more valuable, the less there are such prayers, which are composed by orthodox theologians.

D. R.

say to us who believe in Jesus with all our heart: "Praise be to Him who has come for the glory of Israel and the salvation of all people! O Lord, help! O Lord, let the spread and increase of the kingdom of Christ succeed in this time of grace! O Lord, hear us! O Lord, hear us! Amen! Amen!

"The LORD is not yet, nor ever, departed from his people."

Sometimes there are days for the whole church or for a single Christian soul, when one thinks to be able to complain with full right: "The Lord has left me, the Lord has forgotten me. But the Lord says: "If you would remain quiet, you would be helped." (Is. 30, 15.) Eleven years ago, a young man took care of a poor Lutheran orphan whose mother had left the papacy and died soon after. Soon, however, the nuns stretched out their arms to the little orphan, and because they could not achieve anything by a straight path, they put themselves behind the papist guardian, who until then had not cared about the child. He had to demand the return of the child without giving any reasons. But because these were known enough, the surrender was refused. An action was brought before the civil court; the foster father was sentenced to unconditional surrender of the child and to pay the costs. He protested and asked that the authorities make use of their right and protect the child's faith, which would have happened if the child had not been Lutheran. But no pleading and no protesting helped; the child was taken to the old Bavarian nunnery at Sch. Oh, how sad it was for the one who took care of the poor orphan! With what fervent zeal the soul cried out: "God, do not be silent and do not be so quiet! (Ps. 83, 2.) But - there was neither speech nor answer. "Truly thou art a hidden God, thou God of Israel, the Savior!" Under such circumstances, the child's domestic instruction in catechism had turned into pleading, supplicating, and admonishing: alone what can one hope from a child barely nine years old who is handed over to the serpent spawn of Antichrist? Faith, however, is a wonderful thing; it believes even when it feels like a fool to itself. The farewell was still celebrated on the knees and with the "Keep us, Lord, by your word and steu'r the Pabst's and Turk's murder" was knocked strongly on the heavenly door. The waves gradually subsided; however, the restless heart never wanted to become completely still. Nine years the child was in the monastery and his former foster father had come to America in the meantime, he does not know himself how, there the message penetrates to him, that that child had sprung from the monastery and had come to old friends, in order to ask there for that, which had pointed it once in weakness on the right way. "Be still and know that I am God." (Ps. 46, II.)

G. G.

You cannot unlearn the Scriptures.

I have learned the Holy Scriptures for more than twenty years with all diligence, prayer and watchfulness; I have taught them for more than twelve years with great hard work with writing, reading, preaching, printing, writing poetry, etc., and besides this I have tried and tested them daily with unspeakable temptations, persecution, anguish and hardships, and yet, unfortunately, I can say too little of them and even often not my lection (like a child). Luther.

Obituary.

Once again it has pleased the HExrn to bring home one of his servants. This is Mr. Pastor Carl Ernst Bode in Hannibal, Mo. He was born on February 5, 1822 in Bodenwerder on the Weser, in the province of Hanover. After studying in Göttingen, he moved to America to serve the Lutheran Church. He first served the congregation in Mount Pulaski, Ill, then a congregation in Toledo, Ohio, and for the past 10 years the Lutheran congregation in Hannibal, Mo. As a result of persistent illness (urinary dysfunction) he felt compelled to resign from his office on January 1 of this year. He had to spend two months in the sickbed, suffering severely, until he passed away gently in the Lord on February 23 at about 11 o'clock in the morning. His earthly age was 64 years 18 days. On February 26, his body was buried in the ground with numerous participants. The pastors Liese, Hallerberg, Schülke and the undersigned officiated. Pastor Bode leaves behind a grieving wife and seven children.

Quincy, Ill, March 1, 1886. a. Willner.

Pastor Heitmüller entered into eternal rest on the afternoon of March 8.

C. A. Trautmann.

Inaugurations.

At the request of the Honorable Mr. Sievers, Mr. ? T. Hink was inducted into his two congregations in Town Brandenburg and Belfort, Richland Co., Dak. on Sunday Septuagesimä. A. Pfothenhauer.

Address: Rev. 17. Hink, I-Vadpeton, HiesilanäOo., Dakota.

On the Sunday of Septuagint, Mr. I. H. Birkner in the Christugemeinde zu St. Louis was introduced by me with the assistance of Mr. D. Wangerin. F. Pieper.

Address: Rvv. II. Lirkner,

3506 6arolw6 8tr., 8t. Doms, No.

Church consecration.

On Sunday, Quinquagesimä, the congregation of the undersigned at Kirkwood, Mo., held their entry into their enlarged and beautified house of worship. Father Richter preached the sermon in the morning. M. Guenther.

Announcement.

Mr. H. F. Giere, teacher at Christ Parish in St. Louis, has come forward for admission to the Synod.

Likewise, teacher Fried r. Pteske, who received his education at the teacher training college at Rawice, Posen, and has been provisionally employed in a branch parish of Mr. k. Rosckke since September 1884.

Concordia, Mo.,

F. I. Biltz,

February 26, 1886.

President of the Western District.

Reduction of the boarding fee at the college at Fort Wahne.

As the budget of Concordia College, Fort Wayne, has been abundantly supported by the congregations of the Middle District of our Synod this year, the Board of Trustees of this Synod has been enabled to reduce the tuition for the fourth quarter of the present school year by four dollars, from seventeen dollars to thirteen dollars. - —

At the same time, we take the liberty of reminding you that the cost money should not be sent to the students, but always directly to Dr. Dümmling, the administrator of the budget.

On behalf of the supervisory authority

Fort Wayne, March 2, 1886.

H. G. Sauer.

Explanation.

Several poxes ago, an article appeared in the local German newspaper, which contained sckmäblicke attacks on Pastor Wille. It was our intention not to give a reply in the paper in question, in order not to give the scandal hunters and a

The aim of these articles is to provide a desired pleasure for the scandal-addicted public and to supply new material for the continuation of their sinister operations. Those who have some acquaintance with sensational newspapers will be able to form their own opinion about such articles and take them with caution. Since the rumor about Pastor Wille has made the rounds through a number of such papers, especially English ones, and has been spread east and west as far as the Atlantic and Pacific Oceans, and since we have recently received several inquiries about it, we can no longer remain silent and must ask the "Lutheran" to allow us a brief explanation in its columns. - It will not be expected that we refute here the whole jumble of lies and distortions of facts and serve them up in detail. It will suffice to say that the matter has been thoroughly investigated and to state the result of this investigation. First, the matter was discussed in Pastor Wille's congregation by a committee in the presence of all concerned, at which Prof. Bähler was present. This was followed by two meetings of the entire congregation on February 7 and 8, in which both of us, Prof. Bähler and I, took part. In the first one, the accusation against P. W. because of his behavior at the engagement of his son was discussed, in the second other, mostly related complaints against P. W. were thoroughly discussed by some of the members. The result was that the congregation - including those members who had and had expressed misgivings against P. W. - declared that they could see nothing wrong, still less dishonorable, in their pastor's behavior, and that they must therefore acquit him of the widespread accusations. So much to recognize "what is true in the matter".

Concordia, Mo., March 6, 1886.

F. I. Biltz.

Incoming Illinois District Coffee:

For the synodal treasury: From Fr. Sieving's congregation in Pork Centre -20.00. Collecte from U. Lochner's congregation in Springfield "to pay off the synodal debt" 30.75. Communion collecte from Fr. Heumann's congregation in Farina 3.09. By U. Kowert in Montrose from I. Möller 1.00. (S. -54.84.)

For inner mission: Fr. Retnkes Gem. in Chicago 14.95. Durck Fr. Wunder in Chicago by F. W. Roth 3.00. (pp. -17.95.)

For mission to the Jews: Through Fr. Heumann in Farina by Franz Rauckmann 1.00.

For heathen mission: Through Fr. Heumann in Farina by Franz Rauckmann 1.00. Through Fr. Hilv in Bethlehem by Kar. Campe 1.00. (p.-2.00.)

For Negro Mission: Through Fr. Htld in Bethlehem by W. Völker 2.00.

For poor students in St. Louis: From Chicago: by k. Succop of the Jünal.-Verein for A. Schülke 25.00; durck k. Bartling for Ed. Albrecht u. W. Kohn from the Gem. 9.00, from the Jünglings-Verein 20.00, from the Jungfrauen-Verein 3.00. (S. -57.00.)

For poor students in Springfield: Durck k. Streckfuß, half of monthly Extracollecte sr. Gem. in Chicago, for Hubert 12.00. Fr. Döderlein's Gem. in Homewood for Herm. Wacker 6.55. (p.-18.55.)

For poor students in Fort Wayne: Through Fr. Hölter in Chicago from the Young Men's Association for Stephen 10.00.

For poor students in Addison: P. Müller's parish in Schaumburg 20.00. From Chicago: Durck P. Succop from the Jünger. Verein for Messner 15.00; durck Engelbrecht from the Jünger. Verein for K. Kramp 15.00; durck P. Wagner for E. Rtsckow from A. Beduhn 3.00, C. Müller 1.00, E. Raitthel 2.00; durck P. Bartling for H. Gehrs from N N 8.00 and from the Women's Association 7.00, for Heiner. Baumann from the Women's Association 10.00, Young Women's Association 5.00; durck P. Streckfuß, half of the monthly Collecte sr. Gem., for Gust. Brauer 12.00; through Wunder von den Frauen in sr. Gem. for Karl Haase 7.00. Fr. Müllers Gem. in Schaumburg for H. Seidel 15.00. CS. -120.00.)

For the building fund in Milwaukee: From Chicago: Coll. in P. Engelbrechts Gem. durck Joack- Zarmstorf 10.00, Fr. Oetjen 7.50, Fr. Rentner 1.00; by P. Hölter of N. N. 2.00. (S. -20.50.)

To the household in Milwaukee: P. Sieving's Gem. in Uork Centre 9.09.

For salary in Milwaukee: P. Döderlein's comm. in Homewood 4.58.

For the Progymnasium in Milwaukee: By P. Reinke in Chicago by Bro. Börger, Ferd. Sielaff, Ludw. Langpopp, H. Mollnbauer and H. Heintz 1.00 each, Karl Weickbrod, Bro. Seidler, Ed. Taube, Aug. Panske, Job. Kusckel u. Herm. Falk each 2.00, Mrs. Auguste Jannusch 3.00, Joh. Noffke u. Fr. Zabel each 5.00. (S.-30.00.)

For Synodal Building Fund: P. Strickers Gem. in Pro- Vtso 34.00.

To the new building in Addison: By Joach. Zarmstorf in Chicago coll. in P. Engelbrecht's comm. 10.00. P. Hilds Gem. in Bethlehem 44.00. By I>. Knies in Golden by G. Büß 5.00, Fr. Metntz 2.00. Durck P. Bergen in Prairie Town by C. Weis Haupt 2.00. (S. -63.00.)

For poor and sick pastors and teachers: By k. Meabch in Beardstown by P. K. .25.

For the widow's fund: I>. Sievings Gem. in NorkCentre 15.00. AusChicago: from P. Hölter 5.00; from P. Retnkes Gem. 14.95; by Fr. Lockner from Karl Bohn .50, W. Hein .25; durck Fr. Wunder from Frau Kriedemann 2.00. Frücktenicht in Elgtn 2.00. k. Hild in Bethlehem 3.00. P. Kowert in Montrose 2.00, I. Möller there 2.00. (p. -46.70.)

For the orphan b out at St. Louis: Durck P. Merbitz in Beardstown, coll. at the Zimmer-Krobesken hock time, 6.35. By P. Bergen at Prairie Town, Hochz-itscoll. bet Heinrich Rünfall, 8.00. (S. -14.35.)

For the congregation in Cedar Rapids, Iowa: From Chicago: through Fr. Gem. 13.20; through P. Engelbrecht by H. Engel jun. 1.00, H. E. 1.00; through P. Wagner by etl. members sr. Gem. 4.25; by I' Engelbrecht from H. K. 1.00; by P. Wunders Gem. 11.00. (p. -31.45.)

Addison, Ill, March 2, 1886. H. Bartling, Cassirer.

Incoming to the Middle District Coffee:

To the new building in Addison: From P. Mobr's congregation in Jnglefield -6.00. Durck F. Reinking of Emanuels congreg. in Union Township, Adams Co., 26.00. P. Dreyer's congreg. in Lancaster nacktr. .75. (Summa -32.75.)

For debt redemption: From P. Jox's Gem. in Logans- port 7.00.

For the synodical treasury: P. Hunziker's Zion con- gregation at Edgerton 4.35. John's con- gregation 5.25. P. Zschocke's con- gregation in Marion Township 22.00. U. Kaiser's con- gregation in Julietta 8.76. I'. Stub- natzv's comm. at Convoy 4.51. Fr. Skumm's comm. in Kendall- ville 12.40. By Fr. Rauh in Sugar Grove, communion coll. sr. James comm. 3.00, sr. Trinity comm. 2.00. By P. Horst in Hilliard n. tr. 1.50. Fr. Jox's Gem. in Logansport 9.20. (S. H72.97.)

For the congregation in Utica, N. A.: Fr. Rupprecht's congregation in North Dover 4.00.

For emigrant mission in New York: Fr. Michaels Gem. in Vöglein 6.50.

For emigrant Misston in Baltimore : Fr. Michaels Gem. in birdie 5.00.

For inner mission: Fr. Zschocke in Marion Township (for Westl. Distr.) 5.00. P. Tbiemes Zions-Gem. in Columbia City 5.25, Mrs. Kar. Hauptmeyer that .50. From the mis- sion bridge in Fr. Franke's congreg. near Fort Wayne 10.00. Through U. Saupert in Evansville from an unnamed 1.00. (p. -21.75.)

ForNegermission: From the Negermtssionskaffe inZorn's Gem. in Cleveland 8.40. k. Zschocke in Marion Township 5.00. k. Gotscks Gem. at Hoagland 3.00. U. Michael in Vöglein 1.00. Lebrer Zismers Schküler in Cleveland 7.25. teacher Meyers Schküler in Elyria 1.50, Marg. Meliert das. .25. by k. Jox in Logansport by H. W. Hoppe 4.00. durck P. Kaiser in L verpool by Mrs. Christ. Schneider 1.00. By U. Berg in Adams Co, coll. on F. Hegerfeldt's squat. 7.35. Fr. Skumm Sr. in P. Seemeyer's comm. 1.00. (L>. -39.75.)

For Jewish missi on: P. Michaels Gem. in Vöglein 5.00.

For Heathen Mission: G. Schneider from St. Paul's parish in Fort Wayne 3.00.

For traveling preacher: By teacher Fedder, s. at Mrs. Böje's birthday party in Valparaiso, 4.00.

For poor students in St. Louis: Ges. at U. Lotbmann's birthday party in Akron by members of the congreg. 8.00. For E. P. Block: Durck U. Gross at Fort Wavne by Wittwe Webrs 10.00, Gottl. Niemann das. 10.00, by women's club in P. Daibs Gem. in Fr'edbeim 10.00. For O. Lcst: Coll. at A Werlings

on M. Facklers Hockzeit in Adams Co. 8.72, k. Lists Gesangverein das. 6.00. (p. -52 72.)

For poor students in Springfield: P. Lotbmann's congregation in Akron for Sallmann 12.00. Emanuel's Gem. in Union Township, Adams Co. for G. Runge 10.75. Young People's Society in U. Nieinann's Gem. in Cleveland for A. Brueggemann 12.00. Women's Association of the same Gem. for Geo. I. F. Koch 10.00. From Unnamed that. for the same 3.00. Women's Association in k. Seuel's congregation in Indianapolis for Karl Schleicher 10.00. Durck ?. Saupert in Evansville from Mrs. G. Bippus 2.25. Thank offering for God's gracious help from Mrs. Ebr. Sckneider in Liverpool for Rob. Gatter 1.00. For dens. from the Svar- bückse of the Sckulkinder ? Kais-rs in Lcvcrpool 1.00. For M. V. Schneider: k Kleists Gem. tn New Haven 3.25, H. Spran-del the. 1.00, Mrs. Eidner the. .25" (p. -66 50.)

For poor students tn Fort Wayne: Fr. Lotkmann's congregation tn Akron for Rimbach 8.30. Fr. Niemann's congregation in Cleveland for I. Dunkel 21.30. Young Men's Association of the same congregation for C. Drewes 12.00, for M. Brüggemann 12.00. (p. -53 60.)

For poor seminarians in Addison: coll. at A. Wer- ling on M. Fackler's hock time in Adams Co. for A. List 7.00. ?. Lifts Gesangverein that for dens. 6 00. ?. Niemann's Gem. in Cleveland for F. Klee 40 00. (p. -53.00.)

To the household in Fort Wayne: P. Kunsckik's comm. in Leslie 7.50. P. Berg's comm. in Adams Co. 8.50. By U. Berg of H. H. the. 1.00. (S- -17.00.)

Ford orphanage in Addison: Teacher Grimm's Skulkinder in Fort Wayne 3.00. A Rupprecht in Norrh Dover .25, G. Klüver the. .25. (p. -3 50.)

For the Deaf and Dumb: By Teacher Spuhler in Columbus By Mrs. K. Sckeidt 5.00.

For our Pilgrim House: Fr. Schamm Sr. in Fr. Seemeyer's Gem. 1.00.

For the Districts support fund: (Widow's Fund.) Zschocke in Marion Townsb p 10.00. whose Gem. das. 8.50. U. Mobr's Gem. in Jnglefield 10.25. From the savings fund of H. Zurstadt's children by ?. Sauvert in Evansville 4.25. women's club in P. Wesel's comm. in Pomeroy 5.00. Durck U. Kaiser tn Liverpool by Mrs. Dolch 1.00. (Summa -39.00.)

Fort Wayne, Feb. 28, 1886. d. W. Röscher, Kassirer.

Entered the coffee of the Nebraska - District:

For the orphanage near St. Louis: By P. A. H. Cämmerer, Coll. on F. Ege's baptism of children, -2.50.

For the orphanage in New Dork: By Fr. King, Coll. on Ev. Kampratb's hock time, 9:45.

For sick pastors and teachers: By Fr. G. Weller of sr. Z ons-Gem. 10.00.

Fürdt Wittwenkasse: By P. A. H. Cämmerer, Coll. on A. Schott's child baptism, 1.50.

For inner mission: Through ? Fr. Schulte from sr. Joh.- Gem. 2.63. Durck P. E. Holm, salary sr. Scotta congregation, 12.25. By Fr. C. H. Becker from St. Paul's congregation, 5.07. By I. Hilgendorf of sr. Gem. 12.16. (p. -32.11.)

For Negro mission: By P. A.) Oetting by F. Wün- necke 1.25.

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For the washhouse in Springfield: By? G. Weller of sr. Zion's congreg. 5.00.
For the congregation in Cedar Rapids, Iowa: By ? A. H. Cämmerer, thank offering by A. Schott, 1.00.
For the congregation in Lincoln: By ? A. H. Cämmerer, thank offering by A. Schott, 1.00. Total \$63.81.
B erich tigung.

The four items listed in "Luth. No. 2 "for sick pastors and teachers" (p. §30.70) apply to pastors' and teachers' widows and orphans.
Omaha, March 4, 1886, F. C. Festner, Cassirer.

Revenue to the Eastern District's coffers:

For the synodical treasury: from St. Paul's parish in Kingsville, Md. \$5.00. parish in reserve, N. U., 12.00. parish ?. Stecks in Buffalo 15.00. St. John's parish in Brooklyn 29.00. Gem. ?. Ahners in Pittsburgh 125.00. Gem. in Port Richmond 4.80. (S. \$190.80.)
For the progymnasium in New Uork: Gem. ?. Walkers in Uork 17.70. Gem. ?. Sennes in Buffalo 14.41. (S. \$32.11.)
For inner mission: Through ?. Strengths of Mrs. Treide 5.00.
Freestyle Emtgr.-Misston: By Kassirer Meyer in Westl. Dtstr. 10.00.
For emigrant mission in New York: By Kaff. Röscher in Mtttl. Dtstr. 13.39. By Kaff. Meyer in Westl. Dtstr. 1.00. (p. §14.39.)
For the Ptlgerhaus in New Dort: From the Women's Association of Zion Congreg. in Boston 12.48.
For mission to Jews: By Kaff. Röscher in Mtttl. Dist. 18.00. By Kaff. Meyer in the Westl. Dist. 5.60. (S. \$23.60.)
For negro mission: From some members of the community ?. I. Siecks 5.00. By ?. Sieker from his church. E. v. Ette in Boston 1.00. By ?. Strengths of Mrs. N. N. 5.00. (p. §13.00.)
For Misston in New Uork City: ?. I. P. Beyer 50.00. By ?. Sieker from sr. Gem. 3.00. (S. \$53.00.)
To the seminary building in Addison: Gem. in College Point, N. N., 20.00. Gem. ? Leemhuts' in North East 20.00. By ?. O. Schröder of N. Duffort 1.00. (S. \$41.00.)
For the comm. in Utica: Aug. Dohrmann in College Point 1.00. By Kaff. Roescher in Mtttl. Dist. 5.00. Gem. in Port Richmond 6.50. (S. \$12.50.)
For the Rochester comm. Aug. Dohrmann at College Point 1.00.
For the widow's fund: Fri. N. N. tn Baltimore .50. E. v. Ette in Boston 1.00. Martint-Gem. in Baltimore 35.00. (S. \$36.50.)
For the educational institutions: Gem. tn Reserve 5.00. Gem. ?. Leembuts' tn North East 3.27 for Fort Wayne, 3.27 for Springfield, 3.29 for St. Louis. (S. \$14.83.)
For the Lutheran Free Church in Germany: By Kassirer Roscher in Mtttl- Dtst. 28.63.
For poor students tn St. Louis: By ?- O. Schröder from the savings account of the deceased. W. Wtnneberger 10.00.
For poor students in Springfield: By?. Stürken by Fr. Mahlstedt 2.00.
For poor students in Fort Wayne: From the Virgins Association of the Gem. ?.. Sennes for G. Matbcudeß 10.00.
For poor students in Addrson: From the women's club of the Gem. Walkers for W. Wellensieck 25.00.
For poor scholars from Wisconsin: Through ?. O. Schröder from Mrs. E. Mubl 2.00. F. A. S. in Baltimore 1.00.
For the comm. in Strong Crty, Kans.: F. A. S. tn Baltimore 1.00.
For the comm. in Cedar Rapids: comm. tn Utica 1.00.
For heathen mission: St. Paul's parish in Baltimore 28 93.
For the orphanage near West Roxbury: Gem. ?. Steups in New Uork 14.00. By ?. Stürken von etl. limbs sr. Gem. 21.00. (p. §35.00.)
For the orphanage in Union Hill, N. I.: Gem.?. Steups in New Uork 14.00.
Baltimore, March 1, 1886, C. Spilman, Cassirer.

Revenue to the Western District Fund:-

For the synod treasury: From ?. Pennekamp's congregation in New Wells \$9.00. ?. Lüker's congregation in Pittsburg 3.00. ?. Lehmann's congreg. bet Pevely 2.25. ?. Matthes' congreg. bet Jackson, communion opfrgeld, 2.70. ?. Janzow's parish in St. Louis 16.15. (p. §33.10.)
Fum Seminary Building in St. Louis: ?. Wangertns Gem. in St. Louis, 8th Sdg., 97.00.
To the new building tn Addison: ?. Bartels' Gem. tn St. Louts 18.00.
For inner mission in the West: Z. E. G. from Staunton, Ill., 1.00. Through the general treasurer, Mr. E. F. W. Meter, 79.05. ?. Keller's gem. in Palmer, 6.88. ?. Lehmann's Gem. at Sandy Creek 2.65. ?. Hafner's comm. tn Leavenworth 1.25. By ?. Dornsetf tn Denver by Mrs. H. H. Samsen 5.00. By teacher Kilz in St. Louis by Mrs. Krome 1.00. (S. §96.83.)
For negro mission: Bon a missionary friend tn ?. Mährs Gem. tn Ellsworth 5.00. ?. Hafner's parish tn Leavenworth 1.55. (p. §6.55.)
For the widow's fund: By ?. Brandt by Mr. W. Walthe in N. St. Louis 15.00. ?. Alexanders Gem. in Palmer 4.50. St. Louis Teachers' Conference 6.00. (p. §25.50.)
For the orphanage near St. Louis: Z. E. G. from Staunton, Ill, 2.00. By ?. Hanser in St. Louis from Mrs. Schaap 2.50, coll. on Trenger-Wunderlchts Hockzett, 4.00. From a missionary friend in?. Mährs Gem. tn Ellsworth 10.00. (p. §18.50.)
For the Hosptl al tn St. Louts: By ?. O. Hanser in St. Louis from Mrs. Schaap 2.50. From a missionary friend in ?. Mahr's Gem. in Ellsworth 5.00. (p. §7.50.)
For poor students tn St. Louis: Through teacher Kilz in St. Louts from Mr. Sepmeier 1.00.
To the household tn St. Louts: Z. E. G. of Staunton, Ill, 2.00.
St. Louis, March 6, 1886. H. H. Meyer, Cassirer.

Incorporated into the Wisconsin District Caste:

For professors' salaries: From I. C. Koch in Milwaukee -25.00, N. N. through P. Kühle 1.00, Aug. Dobberphul 2.00. (S. -28.00.)
For heathen mission: From Misses F. B., S. K. & M. K. in Sheboygan 3.00.
For Jewish mission: Zion's congregation in Jackson 4.00. Through Fr. Kothe from F. Keub 2.50. From Misses F. B., S. K. & M. K. in Sheboygan 2.00. (p. -8.50.)
For poor Wisconsin students: Wedding coll. at G. Klug tn Wayside 4.00.
For the orphanage in Wittenberg: Miss Elise Mayer's pupils 2.10. By ?. Dorpat by Aug. Nitsch 1.00. From the Kreuzgem. in Milwaukee: by the pupils of the teachers: Scholz 3.23, Kringel 2.40, Siegler 2.62. By P. Wambs- ganß jr. by Ernst Bollmann tn Allouez 140.00. By the Fräulein F. B., S. K. u. M. K. tn Sheboygan 3.00. (S. -154.35.)
For the orphanage tn Addison: From Misses F. B., S. K. and M. K. in Sheboygan 2.00.
For Negro mission: C. F. Eggert in Milwaukee 2.00. By ?. Kothe by F. Keub 2.50. Mrs. Page in Milwaukee 1.00. ;By Misses F. B., S. K. & M. K. in Sheboygan 3.00. (p. -8 50.)
For poor students in Milwaukee: C. Schubert 1.00. N. N. tn Milwaukee 2.00. ?. Kothes Gem. at Howard Grove 5.00. k. Dorpat 5.00. Wed. coll. at P. Bergmann tnWinters Gem. 12.25. (S.-25.25.)
For the widow's fund: ?. Ercks Gem. tn Wausau 7.50. Ernst Hahn tn Milwaukee 2.00. ?. E. Aulich 4.00. (p. -13.50.)
For the synod treasury: P. C. M. Ottos Gem. 19.00.
H. W. Leßmanns Gem. 8.25. ?. Hudtloffs Gem. tn Belle Plaine u. Richmond 5.20. (p. 32.45.)
To the new building tn Addison: Aus der Dretetntgkeits - Gem. tn Milwaukee von M. Münnig 1.00, W. Prtebe 1.00, Schwendt 1.00. (S. 3.00.)
On the new building in Milwaukee: From the Dreieintgketts-Gem. there by M. Miller 5.00., HugoBrenzlein 3.00, N. N. 20.00, Hy. Büning 5.00, Mrs. W. Buth 2.00. (S.35.00.)

Correction.

In my last receipt, "Lutheran" No. 4, ltes: "For the orphanage in Wittenberg": Wedding scoll. at Christ. Blö- baum, nods "Blockbaum."
Milwaukee, Feb. 27, 1886. c. Eißfeldt, Kassirer.

For our progymnasium

in gifts of love gratefully received: By ? . H. F. Pröhl in August", Wrs., 1 barrel of pork. Through ? . M. I. F. Albrecht tn Lebanon, Wts., 15 p. Flour & potatoes. From ? . Brewer's parish in Crete, Ill, from the women's club 12 shirts. From Frtederike Dobberphul through I. Pritzlaff in Milwaukee 1 pot of butter. From ? . C. Damms Gem. by John Wendt 1 scbaf. By P. D. Kotbe from his upper Jmmanuels Gem. in Theresa, collected by Aug. Bender, 40 bushels mebl, peas, beans 2c. By ? . A. Kleinbans in Appleton, Wis-, 5 gall. Butter. From ? . H. F. Pröhl's comm. tn Augusts, Wts, 14 p. Flour, grain, fruit and 1 barrel of lard and meat.

Milwaukee.

H. H. Schröter.

For poor students received with heartfelt thanks by ? . Smukal tn Iron Mountain, Mo. from the worthy women's association there -5.00. By Mr. Carl Lange from the worthy young men's association of the hteigen Dreieinigketts-District (speciell für Orback) 12.50. - By H. W. B. as "Hockzeitgabe für seine lieben Kinder P. Trinklein 2c." 10.00. - From a pastor tn Missouri 1.00. By ? . Ad. Bergt tn Hooper, Nebr. from N. N., a member of his St. John's congregation, (with the express remark "for the most meager students" 50.00.

C. F. W. Walther.

For the local seminar library

with thanks from Mr. ? . Gößwein: Lrevio L pta sx- plicatio In llbruin Josuas, autors ckok. Lrsntio. 1549.

Gunther.

New printed matter.

A Union in Truth. On the 350th anniversary of the Wittenberg Concord of 1536, held up as a mirror to the church of our time by J. G. Gößwein, Lutheran pastor at Vincennes, Ind.

It is with great pleasure that we inform our dear Lutheran readers that the history of the Wittenberg Concordia, which we promised in our last issue (p. 37), was received by us a few days ago under this title and that our typesetters have already started work on it. It is true that the book has become considerably more detailed than we had expected. But this has only increased its value. In order to appreciate the glory of a peace agreement, it is necessary to know what and how bitterly the war was fought beforehand. Only he, for example, who has read the history of the terrible Thirty Years' War, will be able to recognize the good deed of the Peace of Westphalia or Osnabrück. For this reason, Pastor Goesswein considered it necessary to first tell the story of the entire so-called bitter sacramental conflict, and only then to report how, by God's grace, a God-pleasing concord or a "union in truth" between the disputants finally came about. In his writing, the author first leads us, as it were, through a dark, impassable forest, yes, as if across horrible battlefields, so that we long more and more with each successive page to breathe the air of peace, until at last the laughing sow of peace lies before our eyes, and now with all the greater joy and with all the more fervent thanks to God

fulfilled. The comprehensiveness of the historical account has also given the author the opportunity to prove what Luther's teaching on the way to salvation actually is and how fundamentally different it is from the teaching of Zwingli and his old and new followers. But the most glorious thing about Goesswein's writing is that it holds up a mirror to our time, in which we see not only what a true ecclesiastical union should be like, but also how we have no reason to despair because the church, and indeed our Lutheran church, is now so torn apart. If we only continue to faithfully confess the pure biblical truth according to Luther's example, if we also join him in asking God as earnestly as diligently for peace and unity, and if we too, like our dear father Luther, show ourselves ready at any moment for a union in the truth, then God can and will give us today what God once gave our church four and a half hundred years ago in 1536 on May 26 *), namely that church peace for which without doubt we all long so earnestly. May Goesswein's writing also contribute to this and therefore find many readers. Whoever buys and reads it will not be deceived, but will bless the author in his heart for his faithful work.

The thickness of the book will be a little over 200 pages in small octavo, in the same format in which Prof. Pieper's work on the Augsburg Confession appeared in 1880. The price of a bound copy will be about 75 cents, since the new book will be considerably stronger than Pieper's book.

W. [Walther]

*) Recent research has shown that the day of the signing of the Wittenberg Concord was not the 25th, but the 26th of May 1536. - By the way, we would like to remind you that those who have the 4th volume of the "Lutheran" from the 1st of 1848 will find a good short history of the Wittenberg Concordia from the pen of our blessed J. H. Fick on p. 139 ff. which will serve them as a good preparation for Goesswein's detailed writing.

Statistical Yearbook of the German Lutheran Synod of Missouri, Ohio, and Other States for the Year 1885. St. Louis, Mo. Lutheran Concordia Publishers. 1886.

This yearbook for the past year has just been published. It has been prepared with the same diligence and care as the one for the year 1884. Only in completeness and accuracy it surpasses the latter. However, Professor Günther, the tireless compiler of this book, had to voice the following complaint in his concluding remarks: "Unfortunately, some parochial reports are missing. At the end of January, 92 were still missing, and some are not complete." This complaint is certainly not to our credit. As bad as it looks to a synod if it wants to publicly testify how well it is doing by its favorable external statistics rather than by its unity in faith and by its growth in knowledge, in life and doctrinal discipline, as well as in zeal for the spread of the Kingdom of God, it is also not good for a synod if the good external orders it has made itself are neglected by many of its members. The new volume of the Yearbook contains 64 pages in large octavo. Price: 20 Cts. W. [Walther]

Three spiritual songs: a Hör uns, o Jesu. d. Ein Herz, das kenn und weiß ich. o. Gebet. Arranged by W. Nölsch. Philadelphia. Th. F. Miller. 1331 North 6th St. Price 15 cents.

Here Mr. Nölsch has shown that he can arrange and shape melodies that were not originally intended for the church in such a way that they are very well suited for use in church services. All three chants are serious, urgent prayers in aria form, easy to perform and (well performed) very appealing, a. is best suited for the Passionzeit, b. and c. also for Confirmation. The arrangement is good. H.

Announcement.

Probably many who know the wonderful and important booklet: "Tanz und Theaterbesuch" (Dance and Theater Attendance) will have had the wish that it should be distributed quite widely and that therefore a cheaper edition should be available in order to be able to give it away. A pastor writes: "The booklet 'Tanz und Theaterbesuch' should be found in every Lutheran family.... . How would it be if we could meet the needs of many families and give it to them? It just occurred to me that many pastors and school teachers are in the habit of giving a booklet to the outgoing confirmands. My question would be this: would it not be possible to offer the booklet "Tanz und Theaterbesuch" for this special occasion so cheaply that all could make use of this opportunity? O what a great blessed missionary work could be carried out by this!" In the following the Herr Pastor proposes that a reduction of the price be granted for this purpose. Since, however, this is not possible, the publisher will, by the end of this month, produce a cheap edition in the format of "Timothy", nicely bound in canvas, for the low price of 20 Cts. Numerous orders are welcome

Concordia Publishing House.

Correction.

In previous number p. 39, column 3 above, read : community in Hanceville, instead of: Cullman.

Changed addresses:

Rev. 8. Bßroslln, o. o. Rsv. 8. LollmorAsn,
8a8dvill6,
Lrivxel, 686 Denti 8tr, lAi1rv "uk66, V71s.

Oo., llls.

Lutrsck Lß ichs kost: OLvs "t 8t. liouis, Llo., "s sseoncl-elnss wnttsr.

Volume 42, St. Louis, Mon., April 1, 1886, No. 7

(Submitted.)

The Transfiguration of Christ.

Probably most readers of the "Lutheran" will have heard a sermon on the Transfiguration of Christ on the sixth Sunday after Epiphany. Both the Gospel and the Epistle of this rarely occurring Sunday deal with this subject. Perhaps, however, they would like to hear what the great and godly theologian Johann Gerhard writes about it. He presents the transfiguration of Christ in an exceedingly lovely way as a picture of the future glory. He writes in the article on eternal life tom. XX, p. 311 ff.) the following:

"The apostles teach that in it an image of the heavenly glory is presented to us. Paul, Phil. 3, 21: "Christ will transfigure our vain body so that it will resemble His transfigured body; and 1 Cor. 15,49: "As we have borne the image of the earthly (man), so shall we also bear the image of the heavenly. And John in 1 Epist. 3, 2.: When it will appear, we will be like it. The comparison consists of the following pieces.

1.) The time. After six days. Jesus took the disciples to Himself, after He had spoken about His suffering and encouraged them to carry the cross. This transfiguration took place immediately to show that He would enter glory through suffering, Luc. 24, 26, and that the disciples must follow Him on this way, Apost. 14, 22. 14, 22. As Christ will be transfigured before the disciples after six days, so after the completion of the six-day period of this life, the eternal Sabbath will take place, on which the bodies of the pious will be transfigured. What is this life but six days of work? After them will follow the rest of the Sabbath and the eternal glory of the pious. ..

2.) The witnesses and spectators. Christ takes to Himself of all the disciples Petrum, Jacobum and Johannem, not because the rest should be excluded from' the hope of the heavenly glory, which should be presented in the transfiguration.

but because these three were able to be effective and sufficient witnesses of the glory of Christ that was revealed in Him. 2 Petr. 1,16: We have seen His glory ourselves. The same should be witnesses and spectators of His agony in the garden, Matth. 26, 37. Marc. 14, 33. If we also want to be glorified with Christ in the kingdom of heaven, let us be His faithful disciples, let us follow Him when He leads us with Him to the place of suffering, let us carry our cross by which we become like His image, Rom. 8, 29. 8, 29. If we endure, we shall reign with him, 2 Tim. 2, 12. Fellowship in tribulation is followed by fellowship in the kingdom, Rev. 1, 9. Peter means hard and firm as a rock; so let us be by firm faith. John means gracious; so let us be through fervent love. James means transgressors; let us be such through true godliness, thereby subduing the lusts of our flesh.

3.) The place. He led them to a high mountain, namely, as the pious fathers unanimously claim, to the mountain Thabor. These things happened in Galilee; but Mount Thabor is the highest mountain in Galilee, famous for its wonderful roundness, with a flat surface of twenty stadia on its summit, as Josephus testifies in the 4th book of the Jewish war in the 2nd chapter. That mountain reminds us of the heavenly. If we want to be glorified with Christ one day, we must not be attached to the earthly with our heart, but must seek what is above, Eol. 3:1, dwell with our hearts in heaven, where our treasure is, Matth. 6:21, and our citizenship, Phil. 3:20. Lot was saved on a mountain when Sodom was consumed by fire, Gen. 19:30. Thus, in the last burning of the whole world, those alone will be saved who have not clung with their hearts to earthly things. On Mount Thabor Christ revealed Himself to the disciples after the resurrection, Matth. 28, 16. in heaven He will reveal Himself to all the elect, Job. 14, 21. John was led in the spirit to a great and high mountain when the heavenly Jerusalem was to be shown to him, Revelation 21, 10. From the mountains comes our help, Ps. 121, 1, viz.

from the mountains of divine providence, mercy, omnipotence, wisdom 2c. The temple at Jerusalem, a model of heavenly glory, was built on Mount Moriah.

4.) The essence. He was transfigured by the heavenly Father and by Himself, not that an essential transformation took place, because the same flesh, which afterwards endured the shame of suffering, here receives the splendor of glory; but because the form of His face was changed, Luc. 9, 29, and His face shone like the sun, Matth. 17,2. What therefore took place was a change of form, not an abolition of nature..... The light of divine majesty and glory sent forth its rays in and through His assumed flesh, and shone even through His garments; for His clothing became bright and shining and very white like the snow, so that no dyer on earth can make it so white, Matth. 17, 2., Marc. 9, 3., His clothing became white and shone, Luc. 9, 29. Just as the angels who appeared at the resurrection of Christ are ascribed such a face and garment, who came to this earth from the realm of heavenly light, Matth. 28, 3. Marc. 16, 5. Luc. 24, 4. This shining of the garments came from the clarity of the body itself, just as the sun shines through the windows and the fire shines through the crystal. Here we see a reflection of the clarity we can hope for in the heavenly life, Dan. 12, 3. Matth. 13, 43. Phil. 3, 21. Revelation 19, 8. ff. The damned will be cast out into the outer darkness, Matth. 8, 12, but the blessed will share in the inheritance of the saints in the light, Col. 1, 12; for they will see God who dwells in a light that no one can approach, 1 Tim. 6, 16. From this a glorious light will flow into their souls and bodies, which will grant them the highest glory and joy. As there is nothing purer, nothing clearer, nothing more brilliant, nothing more pleasing to the eyes than light, so the clarity of the transfigured bodies will be the purest, most brilliant and most delightful. But the blessed will also be clothed in white garments, which signifies their highest clarity, Revelation 3:18, 7:13 ff.

Nevertheless, not the essence, but only the nature of our bodies will be different, as we also said about Christ's body.

5.) The speakers. Moses and Elijah appeared to them, talking with Christ about the end that he was to fulfill in Jerusalem. From heaven the heavenly Father brings Moses and Elijah, the great prophets of the Old Covenant, from earth Christ brings Peter, Jacob and John with him to that mountain. This was an exceedingly exalted and holy company, as it will be in eternal life, when we shall see God face to face, when we shall see Christ, when we shall see the patriarchs, prophets, apostles, and the whole company of the elect. Moses and Elijah, as it is reported, appeared in clarity, therefore the elect will also have a part in the clarity reflecting from the body of Christ, but with a special difference. The face of Christ shines like the sun, which is the queen and leader of the other celestial bodies and whose brilliance surpasses all the stars; thus the glory and clarity of Christ is absolutely unique, for in Him dwells the entire fullness of the Godhead, and thus also of divine clarity, bodily, Col. 2, 9. We will have a share in that clarity, to a lesser degree, not to the full extent. Just as Moses and Elijah talked with Christ about the end, i.e., about Christ's suffering and death, so we will have mutual conversations in eternal life about the mystery of redemption and beatification, which we cannot fully comprehend in this life; therefore, in the heavenly university, it will be the subject of perpetual conversation and joy.

6.) What followed. The disciples were weighed down by sleep, by which our sleepiness is indicated, that we do not appreciate and consider the glory of eternal life worthily enough. This was a sign of human weakness, but it was a work of divine grace that they immediately recognized Moses and Elijah, whom they had never seen, at the first sight, and that they, imbued with incredible joy, said: Lord, here is good, let us make three tabernacles. Thus in eternal life we will recognize the saints we have never seen before, forgetting all temporal things and enjoying unspeakable joy, when we are taken up into the eternal tabernacles, Luc. 16:9, into the house not made with hands, which is eternal, in heaven, 2 Cor. 5:1. Just as the light cloud overshadows the disciples, so we will be completely filled with the Holy Spirit, that heavenly light, in eternal life."

Probably, dear reader, the most noble purpose of the transfiguration of Christ was the revelation of his divinity and divine glory and majesty. But who, reading the above words of Gerhard, will deny that the same is at the same time a clear reflection of the future glory of eternal life? Certainly no one. Oh, then let us only heed the word of the heavenly Father, which once sounded from the cloud at the transfiguration: This is my beloved Son, in whom I am well pleased; him shall ye hear. Let us hear Christ and accept his word in faith; let us confess him faithfully in this "hostile to Christ" world, fight for his kingdom and his honor and remain faithful to him; let us seek what is above, hasten with our hearts more and more out of this world and send them diligently into it even now, where we eternally desire to be. Thus we shall one day, by the grace of God, come to the full enjoyment of the heavenly glory, and one day also our vain bodies will be transfigured by Christ, so that they will be like his transfigured body. May this be done by God through Jesus Christ.

A. G. G.

(Submitted.)

In honor of Dr. W. Sihler, faithful pastor at St. Paul in Fort Wayne, Ind.

(Continued.)

If we tried to portray Pastor Sihler truthfully in the last two issues of this newspaper, and if it is certain that his congregation can and must never forget such a shepherd, we now want to humbly remind you that our synod should also always remember him. Yes, the words: "Remember your teachers, who have told you the word of God, whose end look upon and follow their faith", - apply with

regard to the blessed one of our whole synod, since he has been its teacher in several ways. First and foremost as **professor** and **educator of** a not insignificant number of our pastors, whom he helped to train for the service of the Word not only with excellent skill, but also through hard work and with no small self-denial. The matter is worth dwelling on a little.

When he came to Fort Wayne in July 1845, he found two youths, the sel. ?.. Jäbker and ?. Frincke, now working faithfully in Baltimore, Md. Frincke, in preparation for the holy preaching ministry. Our old president Wyneken, of blessed memory, had not only made both of them willing for such work, but had also instructed them diligently for quite some time in the things necessary for the conduct of the parish office. Dr. S. not only continued this work, but he also expanded it in such a way that in 1846, together with the aforementioned Pastor Löhe in Germany, who was then of one mind with us, he established our practical theological seminary, which is now in Springfield, Ills. To found a teaching institution is not the work of a few days. Among other things, land must be procured, the necessary buildings must be erected, and so on. He has taken care of all this. The place where our college in Fort Wayne is now, and where the seminary used to be, was bought by him, and the 4,000 dollars that the property, 14 acres, with the buildings on it cost, he also collected himself, mostly in his own community.

Our dear father not only presided over the aforementioned seminary as director and leader as long as it was in Fort Wayne, i.e. until 1861, but also served it faithfully as a teacher. Since God had gifted him with a good knowledge of human nature, a firm and

thorough will, fine teaching skills and sound judgment, and since he was also quite moderate and fair in his demands on his students and knew how to distinguish excellently between the most necessary and the least important things in the teaching and learning material, as well as between the temperament and the attitude of his seminarians, there is no doubt that his work in the seminary brought indescribable blessings, blessings that are still being felt in the most diverse parts of the world.

of our synod flows in rich streams. Certainly, all those who had the good fortune to be his students will be grateful to him until the end of their lives that he so faithfully introduced them to the Lutheran Catechism, i.e. that he worked so diligently that the Catechism with its pithy and vain divine truths not only became flesh and blood for them, but that they are also able, through God's mercy, to teach it to others in a right and edifying way.

How much Dr. S. cared about the catechism can be seen by anyone who notices the following seminary rules: Every week, one catechism sermon had to be held by the seminarians, one after the other; in the first period, this took place on Sunday afternoon after Christian instruction in the church, then in the seminary before the students of the same. Then, three catechism sermons were held weekly, in which the proseminarists also had to participate. After a preparatory class had been established, the students of the same class were the ones to be tested. The sermon and catechesis, when given, were publicly criticized. He then showed himself to be a real educator and an excellent teacher. When evaluating the work, he always kept a sharp eye on the person in question. If he had to deal with a person who was rather taken in by himself and his gifts, he would cut him down in such a way that, by God's grace, he would come to a better self-knowledge; again, if the person in question was anxious, but faithful and honest, he would spare him as much as possible and comfort him by saying that after more practice he would certainly do better. In general, he also tried to be fair in his criticism. He did not have the bad habit of some teachers who do not give their students any recognition, if deserved, but what was really good, he also called good, what was mediocre, mediocre, and so on. This just treatment also immediately opened and kept open the hearts of all the righteous. That his work at the seminary was such a blessed one was also due to the faithful contribution of the dear men who worked with him at the institution and who were all of one heart and one soul with him and also filled with the same fervor and love for the Lord and His Church. For a very short time, the following worked together with him: Röbbelen and Prof. Biewend; for three years Prof. Wolter and for eleven years Prof. Crämer. The first three of these very excellent servants of God have long since hurried ahead of him into the triumphant church; the latter, Prof. Crämer, however, is not only still at his post, praise God, but in spite of his advanced age and his very frail body he also continues to work in admirable youthfulness. May the good Lord keep him with us for a while longer!

Our deceased, however, not only presided over the Seminary of Preachers as a true father for more than 15 years, and served quite gratuitously for more than half of that time, but he is also the **co-founder of** our School Teachers' Seminary. Dao elbe emerged from the institution just mentioned in 1857 and remained at Fort Wayne until the close of the 1864 school year. He served this new church planting school, as well as the high school moved from St. Louis to Fort Wayne in the fall of '61, not only as president, but also as a teacher for many years.

But he was not only a teacher for the Synod as a professor, but also **as a contributor** to our church magazines. Because in this last afflicted time Satan also had a great influence on the

The orthodox church cannot do without magazines; it needs them to teach and to defend itself. Dr. S. has also well recognized this. As a true disciple of Christ, who wholeheartedly desires the salvation of all people, but especially of his fellow believers, he has therefore also applied all diligence in this work of Christian love, not burying the pound he has been given in the sweat cloth, but also trying to faithfully serve his neighbor by means of writing. It is beyond all doubt that he has been one of the most diligent writers for our publications, apart from editing them. He has written more than 80 articles for "Lutheraner" and more than 30 longer and shorter ones for "Lehre und Wehre"; likewise, he has contributed a whole series of essays to "Zeugen der Wahrheit". These works of his are almost entirely of a practical nature.

Whoever reads these works with some thought will immediately recognize that he is dealing here with a man who not only has a warm heart for the bodily and spiritual, temporal and eternal well-being of his neighbor, but who also really knows and indicates the right means to the right end and goal; a man who sees his fellow men most unwillingly in any distress. In the end, he appears sometimes teaching and admonishing, sometimes enticing and charming, sometimes warning and punishing. He always lets his fatherly and guardianly voice sound for what is needed at the moment.

In the forties and fifties the German Methodists were extremely dangerous to our church, i.e. the church of the right confession, in this country, far more dangerous than now. At that time they also did not little harm to unfortified people. Against this sect, which also had a destructive effect in Fort Wayne, he not only appears in his congregation with sermons and other speeches, but in the form of a conversation, which was also printed in the 4th volume of the "Lutheran", he portrays these people in such a way that all lovers of the truth rejoiced and still rejoice, gladly used and still use this weapon offered to them. That this is so can be seen from the fact that this conversation also appeared in book form and was repeatedly published and even translated into other languages.

If, by God's grace, the kingdom of the Lord Jesus is to be built here on earth in a blessed way, two things are absolutely necessary: first, capable teaching institutions that are pleasing to the Lord must be called into existence and maintained, and they must also be supplied with the suitable and necessary young people and these must be well cared for; and second, the church servants in office must be capable people and faithful servants of Christ. Where this is not the case, the church suffers damage. Dr. Sihler not only recognized this, but it was also a matter of heart and conscience to him that it be and remain so among us. He took care of our institution in such a serious and paternal way that we have not found a second example in our journals. If one reads, among others, the articles: "Lutheraner", Volume 5, Page 153, - 8, 134, - 14, 161, - 18, 9, - 22, 161, - 23, 23, - 26, 27, - 31, 68 and "Lehre und Wehre", Volume 25, 196 - if one reads this, if the Kingdom of God is close to one's heart, then one feels quite well because of this care for and such love for our institutions. Soon he teaches what our institutions of higher learning mean and why they are so

He describes how the pupils to be sent there and those staying there should be; he solicits pupils for the institutions in the most urgent manner; he asks and exhorts them to support them faithfully, and so on.

Just as he was concerned about our universities, he was also concerned about the proper condition of the pastors. It was important to him that they were right in faith, doctrine and practice. For this reason, he spoke to them in various articles in "Lehre und Wehre" (Doctrine and Defense) in a warm-brotherly, but also serious-fatherly manner. In the volumes 12, 37 - and 24, 161 of the above-mentioned sheet he shows how the church servants have to behave according to God's word, both at the foundation of their household and afterwards as house fathers. In 1, 161, he teaches with considerable detail how truly Lutheran congregations are founded and educated; 25, 137, he inculcates the right Christian prudence along with holy seriousness in the transmission of another profession; 24, 65, the faithful use and pastoral care of the confessional; 16, 225, he admonishes how a preacher must stand in the face of this terrible time, if he wants to preserve his congregation by God's grace from the rapidly spreading worldly being, and 31, 35, in his last article for "Lehre und Wehre," he treats the subject that cannot be taken to heart enough: "What have we Lutheran preachers to do in order to preach ever more powerfully and forcefully?" There is no doubt about it: our father, who now sees the face of the Lord, has also been a true teacher for us pastors. May the faithful God grant that we heed his teachings and admonitions, which are indeed the words of a serious and anxious guardian, but at the same time also those of a dear friend and a man of rich experience. As long as this happens to us, there is no need for us and our church. For God allows the sincere to succeed, and "He gives grace to the humble.

He was no less a teacher to the parish school teachers. See the quite excellent article in "Lehre und Wehre" 8, 353 f. Just as warmly as for the pastors and teachers, his heart also beat for the home, therefore he took up his pen again and again for its benefit. We are reminded of the following essays: "Lutheraner" 20, 73: "Von dem heilsamen Zusammenwirken von Haus und Schule zu Nutz und Frommen der Kinder"; 24, 57: "Wie sollen und können Kirche, Haus und Schule heilsam zusammen wirken zu Nutz und Frommen unserer Kinder, zumal in dieser unserer Zeit?" - 28, 65: "On the profession of women and its degeneration"; 29, 181: "What do Christian parents owe their confirmed children?" - 34, 161: "Open letter to the Christian fathers of our synod." - If one considers these articles, one notices at once: here we are confronted with a man who would not only like to see all our homes truly happy, but who also knows how to give excellent instructions for this. These works therefore deserve to be read and taken to heart again and again.

In addition to his concern for the individual, he did not disregard the general. He not only always had the whole congregation, the whole synod, the church in general, yes, even the world events in mind, but also tried to help everywhere, be it through teaching and admonition, or through punishment.

and warning. In doing so, he always appears in such a way as the matter in question makes it necessary. He asks the congregations so very cordially for the support of poor traveling preachers; in quite a number of articles he punishes the false teachings of the papists, rationalists, reformists, unorthodox, sects and false Lutherans. While he calmly teaches about various doctrines and all kinds of other necessary things and gives information, speech and answer in the most fatherly way, he at the same time scolds sin with holy indignation. All this, teaching and admonishing, punishing and warning, he did not do to say anything about his part, much less to hurt people, but he only wrote to help, to build the kingdom of the Lord Jesus. Because the faithful Savior demonstrated miracles, repeated miracles of His divine grace in him, the once so exceedingly unhappy man, he sought to wield the sword of the Spirit most diligently through writing as well, for the sake of his Lord and his fellow sinners. What blessing this labor of love has brought, the last day will show us.

However, the Blessed One not only worked faithfully for our magazines, but he also left three books of sermons. The first book consists of sermons on the Sunday and feast day Gospels of the church year. This collection appeared in print in 1862, at the request of his congregation. The second postilion are sermons on the Sunday and Feast Day Epistles of the Church Year. 1874. The third collection are sermons on time and occasions. These appeared publicly in print in 1883. Since the press has long since given its verdict on these writings, it will suffice if we refer to the relevant advertisements of the same, which can be found in the "Lutheraner": Everybody who has them, be he a preacher or a member of the congregation, knows best what a great treasure they are. Whoever does not have them, but would like to have a good book of sermons, a book in which the whole Gospel and the whole epistle can be explained to him in a simple and edifying way, will find what he is looking for here. He will never regret buying these books.

From what we have read today, it is clear and certain that Dr. W. Sihler really was a teacher of the entire synod: first, through his oral teaching at our institutions, especially at the practical theological seminary, and then through his written works.

(To be continued.)

(Submitted.)

Form for the appointment of a pastor and a teacher.

At the request of a district conference, which has expressly requested such forms for the benefit and welfare of some pastors and congregations, I am forwarding the following appointment forms. I take the liberty of sending a few remarks in advance for the sake of understanding.

The form for the appointment of a pastor is, with the exception of insignificant changes, a copy of the certificate of appointment which I received in 1850 from Trinity Parish in Milwaukee, Wis. and which was co-signed by my predecessor, the blessed pastor E. G. W. Keyl, and which I presume was also drawn up and to which I am unable to add anything better.

2 The form for the appointment of a teacher, which I have prepared according to these forms, also refers in the relevant place to those ecclesiastical functions which, in the correct understanding of the profession of a parish school teacher, have been assigned to him in the past and are still assigned to him where special persons have not been appointed for them. The transfer of these is placed at the end, so that the passage in question can either be deleted entirely or changed in part, depending on the findings.

As far as the matter of salary 2c. is concerned, I think that, in view of the changing circumstances here in the country, special provisions should not be included in the diploma of appointment, but should be included in the accompanying letter, which should not be lacking for the orientation of the appointee 2c. in any case.

(4) If it cannot be asserted that the election was unanimous, it shall be presumed that the nomination for the office in question was unanimous.

I. Form for the appointment of a pastor.

In the name of the holy and most blessed Trinity, God the Father and the Son and the Holy Spirit. Amen.

After our Evangelical Lutheran N. N. congregation here (along with its branch congregation at and) has become preacherless due to the recall (the blessed death) of the former pastor, the honorable Mr. Pastor N. N., we are, with the heartfelt invocation of God, on Sunday.... (Monday after) the 18.. for the election of a successor of the same, whereby the honorable Mr. N. N., currently pastor of the Evangelical Lutheran N. N. congregation to.... (or: the candidate of the holy preaching office, Mr. N. N.) has been unanimously elected (with absolute majority of votes) and thus has been recognized with joy as its rightfully elected pastor. On the basis of such election, carried out in the fear of God and according to His order, we therefore presently declare the orderly

Vocational Diploma

out. By the same we herewith solemnly testify before God and His Holy Church that the said Pastor (Candidate) N. N. has been validly and lawfully elected by us on the above-mentioned day as Pastor at our, namely the German Evangelical Lutheran N. N. congregation at (and its aforementioned branch parish) has been validly and lawfully elected. Therefore, in the name of the Lord, by virtue of the authority which He has entrusted to His church, we hereby commission him to take over the pastorate of our congregation in accordance with this calling, as soon as it is possible, and to administer it faithfully in all its parts according to God's word; the word of God as it is contained in the canonical books of the Old and New Testament, according to the understanding of the confessional writings of the Lutheran church contained in the Christian Concordia Book of 1580, as there are: the three main symbols, the unmodified Augsburg Confession, its Apology, the Schmalkaldic Articles, the Small and Large Catechism of Luther, and the Formula of Concord, to preach purely and loudly both publicly and privately; to administer the holy sacraments according to Christ's institution; to visit the afflicted, the sick and the dying, and to come to their aid with instruction and consolation from God's Word and with the administration of the holy sacrament according to the circumstances; the

To prepare the youth of the congregation for the first partaking of Holy Communion, and even afterwards to practice the catechism by holding Christian teachings, to submit to the supervision of the school (or: to be involved, according to his time and strength, in the teaching of the parish school, as long as the parish is not able to appoint a teacher for the same); to promote and guide the practice of the church discipline commanded by God according to God's word among us; to keep the existing good orders and ecclesiastical customs and to function according to them; to shine before the congregation by his example and in general to do, by God's grace, within the limits of his calling, everything that can serve for the prosperity of the congregation and for holy unity in it.

On the other hand, we commit ourselves to provide our newly elected pastor with all the necessities of life to the best of our ability, and for this reason we follow the more detailed provisions in our accompanying letter; but above all to accept him as a servant of Jesus Christ and to show him the love, obedience and honor that we owe him as such.

We pray to God, the Father of our Lord Jesus Christ, that He, through His Holy Spirit, may powerfully convince the newly called of the divinity of this calling given through us, lead him as soon as possible and happily into our midst, and then bless his holy service to us abundantly for His name's glory, for our and our children's salvation, and for His glorious kingdom's great promotion.

N. N., the ... A. D. 18 ...

The German Evangelical Lutheran N. N. Parish U. A. C. On its behalf, the Board of Directors signs: (Signatures.)

Annotation. If the congregation is calling a pastor for the first time, the vocation begins in the following manner:

Since the Evangelical Lutheran N. N. congregation here has decided to establish an "independent" preaching ministry in its

midst, we are, with the heartfelt invocation of God and so on.

II. formukar for the appointment of a teacher.

In the name of the holy and most blessed Trinity, God the Father and the Son and the Holy Spirit. Amen.

After our parish school (the... class of our parish school) has become vacant due to the removal (the blessed death) of our present teacher, Mr. N. N., we are, with heartfelt invocation to God, on the 18.. for the election of a successor, whereby the former teacher of the Lutheran congregation at (the candidate for the Christian school office), Mr. N. N., was unanimously elected (with an absolute majority of votes) and thus joyfully acknowledged as its rightfully elected teacher. On the basis of such election, carried out in the fear of God and in Christian order, we therefore present the proper

Vocational Diploma

out. By this we firstly testify before God and His Holy Church that the said Mr. N. N. was legally and validly elected by us as a teacher on the above-mentioned day. We

Therefore, in the name of the Lord, we hereby commission him to diligently instruct the children entrusted to him in pure doctrine according to the understanding of all the confessional writings of the Evangelical Lutheran Church, as contained in the Christian Concordia Book of 1580, and in doing so to use Luther's Small Catechism together with the interpretation of it by Dr. Conrad Dietrich as a basis. Conrad Dietrich, to teach the biblical history together with the sayings of the Scriptures and songs of the church to the pupils, to train them in singing especially spiritual songs and then also to teach them the necessary elementary subjects, especially reading, writing and arithmetic, in addition to the German mother tongue also the English language, but in such a way that the German is the main language and predominant means of instruction. Likewise, we impose on the appointed person the sacred duty to practice Christian discipline in the school, to set an example to the community and especially to the youth, to make an effort to be in brotherly agreement with the pastor (as well as with the other teachers) of the community, to submit to the supervision of the former, and in general to do everything within the limits of his profession that can serve the prosperity of the school and the community.

Since the church service is also connected with the school service in our parish according to certain functions, we appoint the aforementioned teacher N. N. also for this and hand over to him the office of organist, cantor, lector and sexton and obligate him to carry out such church service for the edification of the parish and according to the order and custom of the same.

On the other hand, we undertake to provide the newly elected teacher with all the necessities of life to the best of our ability, and therefore follow the more detailed provisions in our accompanying letter, especially to send the children diligently to school, to support him in the practice of Christian discipline, and to show him the love and reverence due to him.

We pray to God, the Father of our Lord Jesus Christ, that through His Holy Spirit He may powerfully convince the newly called of the divinity of this calling given through us, lead him as soon as possible and happily into our midst, and then bless his service abundantly for the glory of His name and the advancement of His kingdom.

N.N., den....^ v. 18....

The German Lutheran N. N. congregation. On their behalf, the Board signs:

(Signatures.)

Note. If the congregation appoints a teacher for the first time, the introduction of the vocation can be done with these words:

Since the German Evangelical Lutheran N. N. congregation here has decided to appoint a Christian teacher for their school, we are, with the invocation of God and so on.

Called for a newly established school or class, it may say:

Since the German Evangelical Lutheran N. N. congregation here has decided to appoint a Christian teacher for their newly established branch school (for the newly established second, third 2c. grade of their school), we are, with the invocation of God and so on.

F. Lochner.

More forms will be sent later for selection. D. R.

To the ecclesiastical chronicle.

I. America.

Commemoration of the Wittenberg Concord. The editor of the Boston "Lutheran Gazette", Pastor Biewend, has not only included in his paper what was said about that celebration in the "Lutheran" of March 1, but has also added the following: "We wholeheartedly support the proposal made here by Dr. Walther and answer his question with our most emphatic yes. In all modesty, we also take the liberty of adding the proposal that all the collections of the entire Synodal Conference at this feast be earmarked for our Lutheran Pilgrim House in New York. If the 1113 congregations of our Synod alone, each one raising an average of 40 dollars at this jubilee celebration, our Pilgrim House would be paid for, and what a glorious monument of true union we would thereby have set for all future times!"

The parish at Wellsville, Mo., served by Rev. G. J. Mueller, has suffered a severe loss: Their parsonage, with a large portion of its contents, became a prey to fire on March 15. The damage amounts to at least \$800.00.

Among the Episcopal preachers, some tend toward Pabstism. Thus, an Episcopal preacher in Chicago celebrated a mass for the repose of the soul of an Episcopal preacher who committed suicide here.

The Methodist "revivalist" preacher Sam Jones still travels around the country, preaching sermons in the larger cities, which are especially attractive because of the jokes and jokes he makes. Of the first sermon preached in Chicago! The Apologist" says: "The congregation of 6000 people almost couldn't get out of laughing and clapping." "He also publicly explained to the large congregation a few days ago why he made so much fun and jokes during the first week; he had set out to amuse them. He had assumed that the people in Chicago were people like you find everywhere, who like to hear jokes and funny stories and will therefore come again. If he had preached in the same way as the preachers among them, then the people would have said: What Jones preaches there, we can hear every Sunday, he could have stayed away. I know well, he said, that I made almost half a fool of myself, but I knew that you like to hear such things, and you will come again. . . So until today I have preached what you all liked to hear, from now on you shall hear what you need." But even when he speaks more seriously, he tends to mix in his jokes and is really just laying down the law. He scourges the vices and follies of the world (as well as some things that are not sin in themselves) and points to the torments of hell, but he does not show how, according to God's word, one can get rid of sins and escape wrath. He says nothing about the gracious effect of the Holy Spirit through the means of grace; he denies the deep corruption of human nature and points people to their free will, although in between he also mentions the Lord Christ and speaks of His blood. The "Lutheran" says of him: "He ridicules the vicarious suffering of the Savior. He thinks the idea that God had his Son killed in order to make men, his children, blessed, is terrible." - Thousands flock to the churches and halls to hear this man, thousands read his lectures, which are mostly reported verbatim by the English daily papers, and some realize that they are on the wrong path, but are not led to the right path. Is this not to be deplored?

A Prayer in Congress. A telegraphic dispatch on the proceedings of the House in Washington on March 22 reported, among other things, that "Sensation was created this morning when the chaplain in his prayer invoked God to rid the country of gamblers, whether they play at cards, dice, stocks, wheat in "bucketshops" or on the stock exchange, and to teach the people that acquisition of money, except by the sweat of their brow, is against his laws. It was ordered that the prayer be printed in the Record." If this prayer was not a mere miserable jibe, and if the prayer leader did not intend it merely to cause a sensation, but if the chaplain of the house meant it seriously, then it was undoubtedly the right word in the right place.

W. [Walther]

II. abroad.

Hanoverian Regional Church. On Sunday Invocavit of this year, by order of the state consistory in Hanover, a so-called pelvic collection was also levied in all "Lutheran" churches for the construction of a new Reformed church to be founded in Osnabrück. The Leipzig Allgemeine "Lutherische" Kirchenzeitung finds this quite in order. And rightly so. If even the worst rationalists and Christ-deniers and blasphemers are tolerated in the so-called Lutheran regional churches, and are even appointed and protected by the consistories, why should they not also try to promote the reformed church? The only bad thing about it is that those regional churches still call themselves Lutheran. W. [Walther]

The separated Hermannsburg congregation has elected Pastor Meinel, who belongs to the Immanuel Synod, as their pastor, since E. Harms only wants to be mission director. However, Pastor Meinel accepted the call only under the condition that the Hermannsburg congregation leaves its synod, because Meinel does not want to and cannot keep church fellowship with the hierarchically minded Hessian pastors, with whom Blessed Harms had joined the church. A second condition was that the Lüneburg church order, which had been in force in Hermannsburg until then, be changed, since many things in it did not fit for a free church. The consequence was that the (Hessian-minded) pastor Konrad Drewes gave up his pastorate in Hermannsburg and established a counter-congregation there consisting of about 50 to 60 souls.

Christ alone our righteousness.

The German Emperor Maximilian II, mild-mannered and quietly inclined to the Lutheran doctrine, which is why under his reign the greater part of the Austrian nobility, along with many among the people, publicly professed the Gospel, came to die in 1576. His court preacher Lambert Grüter, Bishop of Neustadt, asked for permission to visit his sick master. The emperor granted permission, but made it clear that he was not to talk to him about anything other than Christ's merit, death and resurrection. "This is my righteousness," said the noble prince, "with it I will clothe and keep myself at my end." The bishop was careful not to interfere in any other way, and finally asked "whether he would like to depart on such a faith. Max answered: "Non aliter tueiam", i.e. "Yes, that is how I will keep it and not otherwise" and soon after, at the age of 49, he passed away gently in Regensburg.

Bishop Adolph of Merseburg, born Prince of Anhalt, was not fond of Luther's person and teachings. He once forbade Mag. Fröschel to preach

because he presented Lutheran opinions. When Fröschel modestly asked which of Luther's views the bishop did not want to endure, he attacked him and said: "You always repeat: Christ alone must make us righteous, holy and blessed, Christ alone must have done everything. But shortly before the end of his life in 1526, he struck a completely different chord. A preacher monk was at his table, scolding the evangelical doctrine of the justification of sinners before God by faith alone and emphasizing human merit. Then Bishop Adolph chastised him in front of all the guests and said: "Oh, if we think we have done many good works, it is vain broken work. And why do you call the doctrine of justification by the grace of God a new doctrine? Have you forgotten what is written in the Psalter? Before you no living man is righteous' - do you hear it? no living man, no living man! It is and remains only grace and mercy, through which we are saved. On such faith he died the following Friday, March 23, as Prince George of Anhalt himself tells of him in his German writings.

Can a person rid himself of his willful sins by his own efforts?

It was around noon on a hot July day in 1850 when a number of stone setters were working on repairing the street paving in Kanonierstraße in Berlin. The passage was closed to carts, leaving a narrow space along the houses for pedestrians.

Two workers are standing there, having just taken a short break to fortify themselves with a sip from the well-filled liquor bottle. As they drink to each other, a venerable old man, high in his seventies, with silver-gray hair, but still spry enough, comes striding along. It is the preacher Johannes Goßner. One of the two stone setters along the way knows him. He lifts his cap in front of him. Goßner returns the greeting. The man hands him his bottle with the words: "Cheers, Father Goßner! Goßner fixes his calm, penetrating eye on him and says, "I could drink if I wanted to; but you must, even if you don't want to." With that, he leaves. The workman discolored, and with the cry, "What! I must?" he threw the bottle against the pile of stones, so that it shattered into a thousand pieces.

After a fortnight, a working man enters Goßner's study with a disturbed face and restless movements. He can hardly get a word

in edgewise. Finally he bursts out: "Untie me, Father Goßner, for God's sake, untie me! Otherwise I'll be lost, me and my wife and my children."

The man, from whose chest this cry of anguish comes out, is none other than that stone-setter from the cannon road. He has tried whether he really cannot drink or abstain according to his own choice; but in vain! Yes, after his conscience has awakened, sin, as the apostle Paul describes it, has taken cause in the law, and it has become worse with him than before. His faithful wife weeps and hardens herself, the children begin to shy away from him and hide when he comes home in the evening, and the last vestige of peace and tranquility has gone out of his heart. In the end, he can bear it no longer; then he gets up and laments his sorrow to the man who has thrown the spark into his conscience and at the same time the fire into his flesh.

What Father Goßner told him and did to him is not difficult to understand. "Dear son," he said, "I cannot untie you. You are in the power of a strong lord, but I know a hero who is stronger than all sin and devils; I know him well. He snatches the prey from the strong man and makes his own. Do you ask who he is? His name is Jesus Christ, the LORD of hosts; and he is no other god; he must keep the field." After that he called on the poor man, bound by sin, for help and salvation, but he turned to Christ and was helped.
(Polish Church Bulletin.)

God will not be mocked.

A young merchant, Nehm, had just arrived from Bavaria and attended the reading service at merchant Grempler's in Breslau. Immediately he was summoned before the police, where several women had just received their concession; then he was threatened: if he were to meet with Grempler again, he would be fined. Grempler himself was also fined again and the commissioner told him: "If we ever catch your Jesus with his twelve rascals, they should know about it! And if he can do anything, may my fat belly burst!" - slapping his fat belly. After a few days, he quickly ran down the stairs of the town hall, fell down over the lumber so that his belly really burst and he was carried away dead. (From the writing of Pastor Diederich against Dr. Wangemann. The same merchant Grempler did not join the united church, but remained a faithful Lutheran until the end of his life.

What old Michael Dilherr has to say against the newfangled theologians who no longer want to recognize the Holy Scriptures as God's Word.

(Holy Epistolary Report, Light 2c. p. 88.

1663.)

The same says to 2 Petr. 1, 20. 21.: "Thirdly, we take from this a warning against despising the divine word. For though it be spoken, preached, or written by men, yet it ceaseth not to be the word of God. Just as when an emperor or king proclaims a mandate through a herald, it is the emperor's or king's command, even though a herald proclaims it. And the subjects must obey it as if they had heard it from his own mouth. It is therefore a terrible blasphemy when godless people say: Who would have told the prophets and apostles all this? They may write what they will; who knows whether it is all true? They have been men as well as we, and so on. Answer: They were certainly men and not angels, but not bad, common men, but holy men, whom God privileged and freed from all others, and so enlightened that they could not have erred in matters of faith. For they spoke, moved by the Holy Spirit, who guided their mouths and hands, so that they spoke or wrote nothing other than what **God Himself had inspired them with.** Therefore Christ Luc. 10, 16 says: "He who hears you hears me," and so on. And St. Paul says in 1 Thess. 2:13: "When you receive from us the word of divine preaching, receive it not as the word of men, but, as it truly is, as the word of God.

D.

Why do the papists call us heretics?

Luther writes: There is no other reason why we heretics are reproached by them, than that we so clearly and powerfully practice the article of the Lord Jesus Christ, and boast that he alone is everything, and is valid, what we have and from which we are called Christians, and want to know no other Lord, righteousness or holiness.

Papist blasphemy.

Of Francis, the founder of the Franciscan Order, it is said in the papacy: "He hears those whom God Himself does not hear."

Inaugurations.

(From the Concordia Synod.)

On Sunday Septuagesimä Mr. 8. H. Bauer was introduced by me in the congregation at Weites, Warrick Co., Ind. on behalf of Mr. Praeses Brandt of the Concordia Synod.

G. Mohr.

Address: Rov. Il Lauer, Worlds, Warriek Co, luck.

On Sunday Reminiscere, by order of Mr. Praeses Crämer, Mr. L. I. W. Lehr was introduced to his congregation at the Floyd by the undersigned. C. Runge.

Address: Lev. ck. W. Leör, ckarues, LI^moutk Co., Iowa.

Church consecration.

On March 14, St. John's Lutheran Church in Howard, Minrr Co, D. T., (22X36) was dedicated to the service of the Triune God. The festival preachers were O. Clöter, Jr. and A. H. Kuntz. German service in the morning and afternoon, English service in the evening. Ch. W. Otto.

Announcement.

Teacher Johannes Faißl er from Deckenpfronn, Württemberg, who received his education at the teachers' seminary tn Ess- lingen and is currently provisionally employed by the congregation of Mr. L. Früchtentcht tn Elgin, has applied for admission tn our synod.

Chicago, Ill, March 25, 1886.

H. Wunder, President of the Jllinots District.

Announcement.

The holders of the interest-free shares issued by the Trinity Lutheran congregation in Cincinnati, O., are hereby notified that said congregation is again prepared to redeem a series of its issued shares, namely the fifth (5th) series has been struck by the lot and thus its payment has become due.

All those persons who are in possession of one or more shares of the fifth series are requested to send them through their pastor to our secretary, ülr. L-lartiu 8th Luettuer, 108 Lleasaut 8tr. After receipt of the shares, Mr. Büttner will issue a Clisck or Lloue^~Oräer in the name of the pastor concerned, from whom our individual creditors will then wish to collect the money lent to us.

Ctncinnati, March 18, 1886. Alex. Brömer.

For your attention!

An index for all volumes of the "Lutheraner" has been requested by many. The Concordia-Verlag has the manuscript for such a register in hand and is ready to print it if enough subscribers can be found. If 500 copies were purchased, the price would be about 30 cents. Therefore, all those who wish to receive such a register are requested to subscribe immediately by postcard to Concordia-Verlag.

Conferenz displays.

The Missouri District Conference will meet Thursday before the. ckudllate in Washington, Mo. - Early registration with the local pastor requested.

M. Günther.

Southern Michigan Pastoral Conference on May 11 and 12 tn Petersburg. I. Kruger.

The Fort Wayne Pastoral and Teaching Conference meets at Fort Wayne, Ind. in the congregation of Father Sauer. Work: 1) Voeutio eutkoUea (general calling); 2) Rom. 10:4.

Anyone in St. Paul's parish who does not yet have standing quarters should immediately contact ?. Sauer.

F. W. Dröge.

The mixed pastoral conference of Milwaukee and vicinity will meet on Monday after "Misericordias Domini," May 10, 2 o'clock in the afternoon, tn the St. Marcus parish of Father Reinsch. The meetings will close on Wednesday- noon. Works that are present are: Conclusion of theses on conscience and the question: When does a preacher encroach on another's ministry? Speaker: P. I. Penalties.

Anyone wishing a place to stay must contact U. G. Reinsch at least 10 days in advance. I. Schütte.

The Sheboygan and Calumet County Teachers - Conference will meet April 20 and 21 tn Sheboygan, Wts. C. D. Markworth.

Incoming Illinois District Coffee:

For the synod treasury: Vonk. Gräfs congregation in Blue Point -7.00. U. Feddersen's congregation in New Berlin 5.50. 2 collections from U. Flacksbart's congregation in Dorsey 7.50. U. Mueller's congregation in Echester 8.80. P. Eämmerer's congregation in Chandlerville "to pay off debts" 6.00. Coll. on Penance Day from U. Hild's congregation in Bethlehem 6.30. (Summa -41.10.)

For Negro mission: by Fr. Gräf in Blue Point "from the mission box" .60. By Fr. Weisbrodt in Mount Olive: from the piggy banks of Pauline Keiser .75. Amanda Keiser .65. Joh. Peters 1.50. Joh. Weisbrodt .10. By Fr. Wheels in Arlington Heights from D. Lührs 5.00. By Fr. Wunder in Chicago from N. N. 1.50. From little Karl Homann in Addison .56. By Fr. Engelbrecht in Chicago from Martha Fadschild.25.. (S. -10.91.)

For Jewish mission: Through Fr. Wunder in Chicago from N. N. 1.50. Through Fr. Succop there from Fr. Dabelstein 5.00. (S. -6.50.)

For emigrant mission: By 1>. Engelbrecht in Chicago by Miss Hanna Kopitke 1.00, Mrs. Holms 1.00. (p. -2.00.)

For poor students in Springfield: Through Fr. R öder in Arlington Heights by D. Lührs 5.00. Fr. Gräfs Gem. in Blue Point for Gotthilf Ziegler 10.00. ik. Brauer's Gem. in Crete for G. Koch 10.00. By ?. Drögemüller's in Arenzville for A. Trapp: half of wedding eoll. at C. Lövekamp 4.25 and by F. L. 5.00. By P. Brauer's in Eagle Lake, half of wedding eoll. bet Chr. Sckeive, for C. Hubert 5.00. By k. Schröder's in South Litchfield, wedding eoll. at Aug. Birken- kamp, for G. Patratz 4.83, for Fr. Westphal 4.83. By k. Nabe in Warsaw by etl. members of sr. Gem. forR. Grüber 14.00. By Fr. Noack in Riverdale, s. on G. Diehl's baptism of a child, 5.00. By Fr. Wunder in Chicago from the Young Friars' Veretrn for W. Licht 6.00. By ?. Engelbrecht there from the Jungfrauen-Verein for D. Koscke 10.00. (p. -83.91.)

For the laundry fund in Springfield: By ?. Hölter in Chicago from the Women's Club, 5.00. By ?. Brewer in Crete, donated at Fr. Luecke's wedding, 4.75. (p. -9.75.)

For poor students in Fort Wayne: Through?. Streckfuß in Chicago, ges. through Ch. Zum Malln at Alb. Pittelkow's wedding, 9.00. By Fr. Hölter tn Chicago from the Women's Association for Starck 10.00. Durck Fr. Drögemüller in Arenzville, half of wedding seoll. bet C. Lövekamp, for Ebr. Drögemüller 4.25. By 1?. Wagner in Chicago for Fr. Eickstädt of the Young Women's Society 3.00, Women's Society 12.00. (p. -38.25.)

For poor students in Addison: ?. Brauer's Gem. tn Crete for G. Nuoffer 10.00. From Chicago: Through Fr. Engelbrecht of the Women's Association for TH. H. Großmann 15.00; durck P. Bartling of Alb. Simon for W. Simon 4.00; durck P. Wagner of the Virgins' Association for R. Erdmann 15.00, E. Riscow 15.00, forH. Konow 15.00; by Leeb forKnutHansen of the Women's Club 10.00. Bro. Wurst 1.00, Bro. Zitzmann.50. by Kassirer Eißfeldt in Milwaukee for W. Hirsch 18.00. by Bro. Brauer in Eagle Lake, half of the Wedding Seoll. bet Chr. Scheiwe, for C. Haase 5.00. by Bro. Sievtng in Fairfield, Ind, for C. E. Krüger of the comm. 7.20 and at Mother Hirsch's birthday party ges. 3.80. (P. -119.50.)

For the building fund in Milwaukee: By Joach. Zarmstorf, coll. in?. Engelbrechts Gem. in Chicago, 3.50. Durck I?. Rüder in Arlington Heights by D. Lührs 20.00. (S. \$23.50.)

For poor students in Milwaukee: Wedding tickets from W. Goltermann in York Centre for H. Sieving 5.75. From Chicago: Through P. Succop from the Women's Association for Abel 15.00; through P. Wunder from the Young Women's Association for A. Leutheuser 6.00; through P. Wagner for H. Preckel from the Women's Association 8.00 and from N. N. .50. Veretrn for A. Leutheuser 6.00; durck P. Wagner for H. Preckel from the Frauen-Verein 6.50, from the Armenbüchse 8.00 and from N. N. .50; for A. Grambauer from the Armenbüchse 12.00, from F. Korn 1.00, E. Korn 1.00, C. Pusckek 1.00. By P. Müller in Echester, Collecte at the Hockzeit of G. W. and E. B., for Emil Deffner 5.00. (p. -61.75.)

For salary in Milwaukee: Fr. Mariens' Gem. in Danville 12.50. From Chicago: Through Engelbrecht, thank offering from Mrs. Z., 10.00 and durck ?. Lochner, wedding cond. at Aug. Stöckig's, 6.62. (p. -12/29.)

For the new building in Addison : Durck Lebrer Greve in Addtson by Ad. Buchholz 1.75. By Kassirer Eißfeldt in Milwaukee 2.40. By Kassirer Röscher in Fort Wayne 32.75. By Kassirer Sckmalzrtdt in Detroit 65 00. By ?. Flachsbar in Dorsey 3.50. By Kassirer Renfer in Wellesley, Ont. 5.00. (S. -110.40.)

For sick pastors and teachers: Coll. of ? Schröders Gem. in South Litchfield 10.75.
 For the widow's fund: Fr. Graf tn Blue Point 2.40, whose Gem. 8.00. By ? Weisbrodt tn Mount Olive, ges. in mission hour, 7.00. Durck ? Strikter in Proviso 20.00. k. Flaxbeard in Dorsey 5.00. By ? Miracle in Chicago by Wittwe C. Otto 5.00. (p. H47.40.)
 For the orphanage near St. Louis: By P. Merbitz tn Beardstown from Mrs. N. N. 1.00.
 For student orphans from Addison: From Chicago: By k. Bartling from Geo. Benker .35; by ? Succop from the Young Women's Association 30.00 and by F. Dabelstein 5.00; by ? Leeb from the women's club 10.00, Fr. Herold.50, Tb. Budach .50, Fr. Timm 1.00, Rosine Zöller .50, Fr. Deubel.50, H. Hansen 1-00, Fr. Rohwer l.OO, Louise Stark.25, Fr. Becker.25. (S.H50.85.)
 For the church in Utica, New York: ? Wunders Gem. in Chicago 36.75. Communion Coö. of ? Schmidt's gem. in Crystal Lake 3.80. (p. K40.55.)
 For the Free Church in Saxony: By P. Ottmann in Collinsviue from Konrad Müller 1.00. By P. Bartling in Chicago from Joh. Bahnhof 1.00. (S. \$2.00.)
 For the Gem. in Cedar Raptds, Iowa: ? Brauer's Gem. in Crete 16.50. From Chicago: By l". Hölter by etl. members of sr. Gem. 5.00; by l'. Wagner, by N. N. put in the bell bag, 1.00 and by C. Timian .50; by k. Engelbrecht from l. R. 1.00, H. K. .50, A. E. 25, W. T. .25, teacher Kopittke .50; by ? Wunder by H. Bormann 1.00, F. Steinfurth 1.00. By ? Müller in Lake View by Joh. Lobitz 1.00, Louis Baierlein 1.00, teacher Clüver .50, l?. Müller 1.00. By l. Lunow from ? Lewerenz' Gem. in Effingham 8.80. ? Müller's Gem. in Ehester 10.00. (S. H49.80.)
 Addison, Ill, March 19, 1886, H. Bartling, Kasstrer.

Entered the caste of the Michigan - District:

For the synod treasury: From the God's box in Cale- donia K3.56. From the congregation in East Saginaw 6.25. Gem. in Kūmanagh 5.30. Gem. in Lake Ridge 3.50. Gem. in Had- ley 3.08. St. Petri-Gem. in Waldenburg 4.70. Jmm.-Gem. in Waldenburg 14.65. Gem. in Ruth 2.00. By P. Speck- hard of sr- Gem. 5.50, of N. N. 2.00. Jmm. Gem. in Detroit 10.00. Gem. in Fowler 4.20. (Summa K64.66.)
 To the new building in Addrson: Gem. tn Adrian 7.50.
 For inner mission: Gem. tn Lansing 3.36. Gem. in Adrian 6.00. Gem. in Sebewaing 10.66. Wittwe Ch. Weid- ner 5.00. Gem. in Ruth 2.00. Gem. in Montague 5.00. Gem. in Reed City 2.60. By ? Schroeder by W. Stein 1.00. (S. H35.62.)
 For the widows' fund: P. Krüger 4.00. ? Claus 2.00. ? Bernthal 2.10. By P. Hahn from Wittwe Weidner 5.00. Gem. in Ruth 1.00. Teacher Winterstein 2 00. By l?. Krüger by F. Schumacher 1.00. (p. \$17.10.)
 For the deaf and dumb: By ? Schliepsiek, from l. Karrers Hochzeit ges., 1.13. For the Tannenbaum coll. in Lake Ridge 1.90. By ? Fackler from N. N. 2.00. A. Frank 1.50. By Kasstrer H. H. Meyer 20.75. By l". Bernthal by Wrttwe Trumg .50. by P. Hahn by Wittwe Ch. Bach 5.00. comm. in Ruth 1.00. comm. in Montague 2.65. (S. K36.43.)
 For poor students from Michigan: By ? Frank, on k.. F. Bauer's wedding, 10.00. By ? Bohn, at W. Bender's wedding, 13.80. By Mr. Janke, at the infant baptism of W. Demsky, 2.25. (p. \$26.05.)
 For poor students in Springfield: By?. Speckbard from N. N. 1.00. Gem. in Tawas City for W. Scholcher 12.15. (S. \$13.15.)
 For poor seminarians in Addison: Zion's Detroit congreg. for W. Maurer 15.00. Frankenmuth congreg. for G. Roller 15.14. (S. K30.14.)
 For Negro mission: Mrs.?. Schltepstek 1.00. By k. Bernthal from Mrs. Schwab 1.00. By ? Hahn from Wittwe Ch. Bach 10.00. From Lisbeth's and Theodor's piggy bank 2.25. Gem. tn Ruth 2.00. By ? Krüger from l. G. Mülle 2.00. (S. S 18.25.)
 For Jewish mission: By ? Hahn von Wittwe Ch. Bach 5.00. Through P. Heinecke, Kindtaufcoö. bei K. Hubner sr., 2.00. W. Hopp jr. 1.25. From Minna's piggy bank 2.02. Gem. in Ruth 1.00. (S. H11.27.)
 For Heathen Mission: By ? Heinecke, Thank Offering by K. Hubner Jr, 5.00.
 For emigr.mtsson: Gem. in Ruth 1.00. By?. cock of Wittwe Ch. Bach for New York 5.00. (S. K6.00.)
 For the orphanage in Addison: By?. Fackler of A. Frank 1.50.
 For the orphanage near St. Louis: Through Fr. Hahn by Wittwe Ch. Bach 5.00.
 For the hospital in St. Louis: By ? Fackler from Mrs. Ballenberger .50.
 For the congreg. inStrong City: From the God Box in Caledonia 1.00.
 For the comm. in Detroit, Mtnn.: ? l. Kruger 3.00.
 For ? Studts Gem. in Cedar Rapids: ? Rooster 1.00. Gem. in First Saginaw 6.25. Zion's Gem. in Detroit 8.11. (p. \$15.36.)
 For the German Free Church: From Martha's piggy bank 2.57.
 For dicWaschkasse in Sprngfield: By ? Cock of Wittwe Ch. Bach 5.00. (Total.H305.10.)
 Detroit, March 15, 1886, Chr. Schmalzriedt, Kasstrer.

Entered the Minnesota and DakotaDistrict caste:

For the synodal treasury: From?. C. Nickels congregation in Rochestrs K7.00. ? Schaafs Gem. at Claremont 4.41. ? Horst's parish in Courtland 10.00. ? Friedrich's parish tn Wa- conia 10.00. ? l. l. Bernthal's Gem. at Lewiston 13.00. k. Maurer's comm. at Jacksonville 2.95. ? Fackler's Gem. at Maple Grove 10.00. ? Krumsteg's comm. at Waseca 8.00. k. Rupprecht's comm. at Hart 6.70. p. Lange's comm. at Hay Creek 7.92. ? Destinon's comm. at Glencoe 5.40, at Platv-2.35.

k. Kollmorgen's congreg. at Atwater 10.00, from a preaching place bet Basslyn 4.50. Fr. Hitzemann 1.00, whose congregations 5.00. Praeses Sievers' congreg. in Minneapolis 11.80. Fr. A. Mueller's congreg. bet Alma City 6.00. (Summa -126.03.)

For new construction in Addison: P. I. I. Bernthal's Gem. at Lewiston 5.00. By W. Selbs of P. Vetter's Gem. at Fair- field 40.50. ? Clöter's Gem. at Town Woodbury 1.00. (p. -46.50.)

For the Progymnasium in Milwaukee: Fr. Horst's congregation in Courtland 20.00 and 20.00. Fr. Friedrich's congregation in Waconia 3.00. Fr. Mäurer's congregation in Belvidere 3.10. By Fr. Koll- tomorrow by some members of his congregation. Congregation at Atwater 10.50. Fr. Hitzemann's congregation at Long Prairie 2.50. (S. -60.10.)

To the Milwaukee household, Clöters Gem. at Valley Creek 12.25.

For the widow's fund: P. Scaaf's parish at Claremont 6.13. P. Horst 2.00. P. I. I. Bernthal's parish at Lewiston 7.00. ? Mäurer's Trinity comm. 1.90; by same from Father Vollend 1.00, Mrs. Haack 2.00. From Mr. F. C. Schulte at Maple Grove 2.50. P. I. S. Hrrtrich 5.00. k. Kollmorgen 5.00; durck same by Mrs. Herr at Atwater 1.00. P. Rolf 4.00. P. Köblers Gem. 3.50. (p. -41.03.)

For the orphanage at Addison: P. Fackler's congregation at Maple Grove 3.00. P. Nickel's Women's Association tn Rockester 4.25. E. Ä. Kock, Cassirer of the Minnesota Synod at New Ulm, 4.50. U. Clöter's Gem. at Woodbury 6.46. (p. -18.21.)

For orphanage near Wittenberg, Wis.: Praeses Sievers' congreg. tn Minneapolis 13.15. P. Mäurer's school children 1.50. P. Köhler's congreg. 3.00. Kassirer E. G. Kock in New Ulm 6.00. (S. -23.65.)

For the orphanage in St. Louis: Kollmorgen's church at Atwater 2.04. ? Nickels Women's Club in Rochester 4.00. Kassirer E. G. Koch in New Um 5.40. (p. -11.44.)

For St. Louis Hospital: Fr. Clöters Gem. to Valley Creek 3 09.

For Wasckkassen Springfield: By ? Kollmorgen, ges. on H. Blömhors Hockzeit bei Atwater, 2.75.

For the Wasckkasse in Addison: Durck P. Kollmorgen, on H. Blömhors Hockzeit ges., 2 75.

For the deaf and dumb: Durck P. Kollmorgen, ges. on Joh. Teig's wedding bet Atwater, 7.30.

For attersckwacke and sick pastors and teachers: k. Langes Gem. to Hay Creek 5.70.

For the congregation in Detroit, Minn: By Fr. Kollmorgen of several members of his congregation. Congregation at Atwater 6.75.

For poor students from Minnesota and Dakota: k. Lange's Gem. to Hay Creek 4.75. P. Clöter's Gem. to Valley Creek 5.25. P. Rolf's Gem. tn St. Paul, spec. for Eberhardt in Milwaukee, 10.72; from etl. women tn the Gem. 4.50. (p. -25.22.)

For Fr. Brunn tn Deutsckland: Fr. Friedrichs Gem. in Waconia 5.00.

For emigrant mtssion in Baltimore: Fr. Maurer 1.00, whose gem. in Belvidere Oct. 3 (p. - Oct. 4).

For emigr anten miss ion tn New York: P. Hitzemanns Gem. at Long Prairie 2.50.

For Negro mission: Fr. Friedrich's parish at Waconia 10.00. k. Kollmorgen's Gem. at Atwater 5.64. Durck P. Landeck of H. Elling, Sr. at Hamburg 5.00. P. Clöter's Gem. at Valley Creek 3.56. P. Lange's Gem. at Hay Creek 4.41. (p. -28.61.)

For Jewish mission: Kassirer E. G. Koch in New Ulm 3.00.

For heathen mission: Fr. Rumsck 1.50.

For internal mission of Minnesota & Dakota District: U. Böschke's parish at Elk River 2.28, bet Stafford 2.00, from ibm itself 1.00. P. Horst's parish tn Courtland 20.00. P. I. I. Bernthal's parish at Lewiston 9.00. durck Fr. Ross of Mr. Th. Streißgutb at Arlington 20.00. U. Clöter's congreg. at Woodbury 2.72. durck Praeses Sievers of Mr. Krecklau at Minneapolis 1.00. Fr. Friedrich's congreg. at Waconia 10.00. k. Kollmorgen's branch at Manannab 2 22. Fr. C. Metz's Dret- emigkeits-Gem. bet Groton, Dak., 12 90, whose Joh.-Gem. at Dodge, Dak., 9.50; travel money reimbursed by both above parishes 12.00; by Fr. Metz himself 2.00. U. Ross' parish at Arlington 9.25. Durck Fr. Rolf of Wittwe Kubl- mann tn St. Paul 1.00. Fr. Clöter's parish at Valley Creek 5.50. (S. -122.37.)

St. Paul, March 18, 1886. T. H. Menk, Cassirer.

Entered the caste of the Western District:

For the synodal treasury: From U. Jobanning's congregation in Jamestown -9.00. By M. C. Barthel of the congregation in Geneseo, Ill, 9.35. By Mr. Geissler of P. Krämer's congregation in Humboldt 4.15. By P. Griebel's congregation tn California 4.25. By P. Lübckemann's congregation in Haven 5.00. By P. Bartels' congregation in St. Louis 7.70. By Mr. Schenkel of U. Brandt's congregation tn Lowell 21.85. (p. -61.30.)

To the seminary building in St. Louis: By P. Jobanning in Goochs Mills by Mr. G. Knorp 3.00, by Mr. H. H. Kaiser 4 00. (S.-7.00.)

For the Progymnasium in Concordia: By P. C. C. E. Brandt from N. N. in P. Meyer's parish 2.50. For debt repayment: By P. Roschke in Freistatt from H. Heßmann 2.00.

For inner mission in the West: from Gem. in Pilot Knob 2.10. Fr. Free Gem. in Port Hudson 3.00. By k. Jchn tn Kansas Ctty from sr. Gem. 5.00, by sr. Nob. Baum- gardt .50. by Fr. Mary's in St. Louis from Mr. Fr. Kuhl- mann 1.00. durck Fr. O. Hanser in St. Louis by K. M. 2.00. Fr. Pennekamp's parish in Topeka 8.70. (S. -22.30.)

For Negro mission: Fr. Nosckke's congregation in Freistatt 2.25. By Fr. O. Hanser in St. Louis by K. M. 2.00, by Mrs. Wilh. Schramm 1.00. (p. -5.25.)

For emigrant mission tn New York: Willes Gem. at Concordia 5.15.

For the widow's fund: By Fr. Germann in Fort Smith from Mr. Karl Abrens 1.00. By Fr. Frese in Lyon, coll. on Ä. Plackmanns Hockzeit, 5.25, from the bride and groom themselves 2.00. Fr. Griebel in California 5.00. By Fr. O. Hanser in St. Louis by Mr. W. Ostermeyer 20.00, by Mr. K. M. 3.00, by Ed. Jungbans 2.00, by Mr. I. N. 2 00, from Mrs. Wilh. Schramm 5.00. By Mr. Meter from Mr. I. Ehr- hardt in California 1.00. (p. -46.25.)

For the orphanage near St. Louis: Durck P. Nohl- fing in Alma by Mr. H. Diekhoff 5.00. Durck 1? Nosckke in Freistatt, coll. on Mr. H. Biermann's squat time, 11.15. By Mr. Meier from Mr. I. Ehrhardt in California 2.00. By k. Pennekamp in Topeka, Kindtaufcoll., 2.50. P. Links Confirmanden, "Ueberschuß vom Blumengelde", 1.75. (p. -22.40.)

For poor students: By P. O. Hanser in St. Louts by Mr. W. Ostermeyer 5.00.

For the laundry fund in Springfield: Through Fr. Rohlfing in Alma from the sewing club in sr. Gem. 7.00.

For the Gem. in Hubbard, Iowa: ? Zschoches Gem. tn Frohna 12.75.

St. Louis, March 21, 1886. H. H. Meyer, Cassirer.

For poor students received: Durck Hrn. P. Leyhe, Weihnacktscollecte of his parish -6.00 for Herboth, from himself 2.00 sür Damitz und 1 00 für die Wasckkasse; von Hrn. Köhler aus Dwight 1.00 für Frederktng und 1.00 für Gresens.; durck Hrn. P. Lochner dahier, M ssionscoll. sr. Gem. 5.39 and by N. N. .61; by Hrn. P. H. Meyer by Cb. Lorenz 5.00 and by M. Steffens 1.00 for Obermove; by Mr. P. Kretzmann, Coll. sr. Gem. 22.00 for I. Kretzmann; by Mr. ? Heumann from sr. Gem. 10.05 and from the Women's Association 4.75 for Feddersen; by Mr. P. Falke 2.00 for Trapp; durck Hrn. k. A. Wangerin from some members of sr. Gem. and ibm itself 9.00, also Coll. sr. Gem. 7.00 for Stark; through Mr. P. E. A. Freie from sr. Gem. 7.25 for Hubert; by Chbist. Harms, Miss. N. N., Chr. Gallmann, A. C. Bethe, Miss. N., Ch. Harms, Braunschvetger u. A- C. Bethe 1.00 each for Resttn; durck Hrn. k. L. Zahn from sr. Gem. 11.47 for Kauffeld; through Mr. P. Jox 44.50 from sr. Gem. for Sell; durck Hrn. P. Nething from Mrs. L. Erckboff 1 Quittl u. 2 Pr. Socken, Mrs. E. Nething 2 Betttücher u. 1 Pr. Socken und von Mrs. C. Noack 1 Pr. Socken; durch Hrn. b'. Hornung from the bell bag sr. Gem. 5.00 for I. Hoffman", desgl. 1.00 from a parishioner; by Mr. P. Knief, ges. auf der Conferenz tn Decatur, 6.50 for Donner; by Mr. P. Sander, ges. auf D. Steks Hockzeit, 7.55 a. Coll. at Jubilee ir. Gem. 9.45, both for Maas; by Mr. P. I. P. Fackler 1.00 for poor students and .25 for the Wasckkasse; by Mr. P. Knief from sr. Gem. 10.65 for Stevens; by Mr. P. Schwartz from the Frauerverein sr. Gem. 5.00 for Seltz; by Mr. P. Blanken from Glieder u. Kinder sr. Gem. 5.65 for Donner; by Mr. P. C. F. W. Brandt 5.00; durck Mr. 1?. Baumann, s. on Hr. W. Hennigs Hockzeit, 9 80 for Hubert; durck Hr. P. Rehwaldt of sr. Gem. and himself 10.00 and from W. Fahrenbrink 5 00 for Dablke; by Mr. P. Schütte (late) 20.00 for O. Hinz. desgl. from the Jungfrauenverein sr. Gem. 10.00 for dens.; durck Hrn. k. Daib sen., proceeds of an endowment 6.00, ges. on Chr. Kräfts Hockzeit 2.00. by N. N 1.00 and by ibm itself 1.00; by Hrn. Damschröder of the Frauerverein des Zions Districts 33 Pr. Unterhosen. A. Crämer.

To the college hauShalt in Fort Wayne

received with heartfelt thanks: From P. F. W. Franke's parish: from M. Frosch 2 sacks of wheat, 2 p. oats, 2 p. grain; Peter Sckmidt 1 p. wheat, 1 p. grain; Fr. Hormann 1 p. oats, 1 p. grain, 1 p. potatoes; Wittwe Grieser 2 p. grain; Fr. Gockemner for the Schöler M. Zage! 1 p. wheat, 1 p. grain; Herm. Rodewald for M. Zage! 1 S. wheat. Further for the Hausbalt: from H. Sckamelob 2 p. grain, 2 p. oats, 1 p. potatoes; W. Schröder 1 p. wheat, 1 p. oats; H. Hormann 1 p. wheat, 1 p. oats, 1 p. grain; Franz Frückte- nickt 1 p. wheat, 1 p. grain; Herm. Trier 1 p. grain, 1 p. oats; Herm. Rodewald 1 p. wheat for M. Zage!; Herm. Settelmeier 1 p. wheat, 3 p. grain; E. Schröder 1 p. grain, 1 bushel yellow beets; Karl Blecke 1 p. wheat, 2 p. oats, 2 p. grain; Franz Hollmann 1 p. weizen, 1 p. oats, 2 gall. Apple butter; H. u. L. Oetting 2 p. wheat, 2 p. oats, 2 p. grain ; Jak. Gebe! 1 p. oats; Herm. Gerke 2 p. oats; Bro. Stelhorn 1 p. potatoes, 1 p. grain ; Chr. Rodewald 2 p. grain; H. Gerke 1 p. wheat; Ebr. Pöbler 2 p. wheat, 1 p. grain; Ebr. Meyer 4 p. wheat. From ?. I. L. Daib's parish in Adams Co, Ind: From Ernst Eickboff 2 p. wheat, 2 p. grain, 1 p. potatoes, 1 peck onions, 1 peck bobnen; Cbr. Kraft one quart beef; Mrs. ?. Daib 3 gall. Sckmalz. From the worthy women's club of the same comm. for poor sck pupils 9 bed sheets, 12 colored shirts, 8 white or bust shirts, 13 hand pieces, 7 pairs of stockings. From Fr. Tr. Tbieme's parish in Columbia Citp, Ind: From Aug. Fischer 1 p. wheat, 2 p. grain, 1 p. potatoes; C. Pock 1 p. wheat, 2 gall. Apple butter; Ludw. Siever 1 p. wheat; Heinr. Hauptmeier 1 p. wheat; Wilh. Lücke 1 p. wheat ; E. Auer 1 p. wheat, 1 p. oats, 3 gall. Sckmalz. From P. G. Tb. Gotsck's parish: from W. Meyer 4 gall. Molaffes. From k. Zsckockes parish: From H. Sckarpenbcrg 1S. grain, 1Bush. Wheat. From P. R. F. Kunsckick's parish at Leslie, Van Wert Co, O.: 1 box Fleisck, 6 p. wheat, 2 p. flour, 1 p. cabbage. From P. E. A. Sievtng's parish in De Kalb Co, Ind: 2 chests butter, 175 lbs, further in a second consignment a chest containing preserved fruits, sckmalz and butter. From P. H. Sieger's Jacobi parish in Ohio through Peter Leininger: from U. Fankbauser 2 bush. Wheat, 1 ham; Bro. Leininger 2 Bush. Wheat; Wilb. Leininger 1 bush. Wheat; Gust. Leininger 1 Bush. Wheat, 1 busb. Grain, 1 ham; Jak. Leininger 1 bush. Wheat; Bro. Fankbauser 2 bush. Wheat; Joh. Weber 1Bush. Wheat; Michael Leininger 1 Bush. Wheat; Peter Leininger 2 Bush. Wheat, 1 shoulder, 1 piece of bacon; Sal. Leininger 2 Bush. Wetzen, 2 gall. Sckmalz; H. Leininger busk. Wheat; Jak. Leininger sr. I).< Busb. Wheat ; Friedr. Sckultz 1 bush. Wetzen, 1 st. Specks Cl. Kücklt 2 gall. Sckmalz, 1 gall. Apple butter; W. Rühli 1 st. bacon; Dan. Weber 1 bush. Wheat; Peter Weber 1 bush. Wheat; Daniel Leininger 1 bush. Beans, 2 gall. Sckmalz, 2 pc. bacon; Joh. Leininger 1 bush. Wheat, 1 pc. bacon, 1 roll butter; Joh. Leininger sr. 1 bush.

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Wheat, 2 Gall. Apple butter, 1 ham; Fr. Krauß 1 bush. Wheat, 2 gall. Lard; Bro. Leinmger Jr. 2 gall. Lard, 2 pc. bacon; G. Leminger Jr. -1.00; Jak. Neitbart 1 bush. Wheat; Chr. Krauß 6 lbs. roasted coffee; Jakob Krauß 2 Bush. Wheat, 1 pc. bacon; Sam. Schriller 2 bush. Oats; Jak. Schivier 1 bush. Wheat; G. Leminger 2 bush. Wheat, 1 gal. Apple butter, 1 piece of bacon; Amos Leminger 1 gall. Lard, 1 bush. Grain, 2 bush. Oats. From P. H. Siegers Joh. parish through Friedrich Schuhmacher: from Chr. Dittmer 2 Bush. Wheat; Bro. Otto 2 Bush. Wheat; Bro. Schulz sr. 2 Bush. Wheat; Bro. Nagel sr. 2 Bush. Wheat; W. Nagel sr. 1 Bush. Wheat, 1 p. grain; H. Bruns 1 Bush. Wheat; W. Schulz 1 Bush. Wheat; Br. Krubse 1 bush. Wetzen; W. Tilse 1 bush. Wheat; D. Wolf 1 Bush. Wheat; I. Gubl 1 Bush. Wheat; Chr. Nagel sr. 1 Bush. We zen; P. Meinicke 1 Bush. Wheat; W. Nagel jr. 1 Bush. Weizm; C. Nagel jr. 1 Bush. Wetzen; F. Schuhmacher 1 Buib. Wetzen; Karl Nagel 1)H Bush. Wheat; H. Guhl 1^ Bush. Wheat; W. Gericke jr Bush. We zm; F. Amus Bush. Wheat; F. Nagel 2 Bush. Oats; D. Wesche 2 bush. Oats; C- Gümder 2 Bush. Oats; F. Debnke 2 Bush. Oats; F. Brurs 2 Bush. Oats; I. Kruße 2 b. sb. Oats; Bro. Schulz 1 p. grain; H. Arps 1 p. grain; I. Dittmer 1 st. sp ck; F. W. Nagel 3 st. sp ck; Jak. Wolf 1 shoulder; C. Schnittger 2 gall. Fat; A. Krüger 1 gall. Molases. Further, from I. Mayer - .50, Joh. Hinz .25, W. Brand .75, C. Brand .80, C. Rohrs .50, I. Wenv .25, F. Keßler.25, G. Behrmann .25, together -4.05. Subsequent by k. H. Sieger from sr. Joh.-Gemeinde from T. Rüter .50, D. Michaelis .50, A. Wendt .25, E. Eikhof .25, E. Ränau .25, together -1.75. From the "Gemeindeglieder" of the Emanuels-Gemeinde here living in the country: Fr. Kammeier 1 S. Korn, 1 S. Kartoffeln, 1 Gall. Apfelbutter; Karl Kruse 1 p. wheat, 1 p. potatoes, 15 cabbage heads; Fr. Thiele 1 p. wheat, 1 p. Korn; Chr. Schmidt 1 p. oats; Karl Thilker 1 p. grain, 25 st. cabbage, 1 p. turnips, 1 p. potatoes; Fr. Hitzemann 1 p. grain, 1 p. turnips, 1 p. potatoes, p. apples; H. Sckoppmann 1 p. grain; Fr. Fahlsing 1 quart beef (116 lbs.). Also provided by P. Chr. Hochstetter in Wolcottsville, N. U., for the student Chr. Dreves: Collecte at Br. Mariens' wedding -2.50, at Chr. Zabel's wedding 2.13, at the wedding anniversary of F. Hübner 1.38; three Gemeindeglieder Collecten 10.99, together -17.00.

Fort Wayne, March 9, 1886.

A. Villain.

For our progymnasium

received from: Jakob Neunübel in Wauwatosa 1 sack flour, 1 side bacon. H. Vogel Jr. in Watertown -1.00. From k. W. Friedrich's parish in Waconia, Mtnn, 31 p. Flour, 2 p. peas, 2 barrels pork, 1 brl. Lard, 1 pot of lard, 1 basket of butter, 1 S. bobnen, 1 cheese and for freight -13.50. Contributed to mebl baden: C. Braun, A.Schrahn, G. Thun, A. Burandt, F. Gatz, C. Lenz, G. <Leiz, C. Selz, M. Hedke, A. Krause. C. Krause. H. Feup, M. Tester, G. Radde, W. Eggers, G. Pintsche, Bro. Sudheimer, L. Sudheimer, Bro. Gütting, Mrs. E. Stahlke, Bro. Weinheimer, Ph. Sudheimer, A. Stahlke, C. Grimm, A. Zacharias, L. Hill, Ad. Hill; to the meat: I. Volbratb. M. Hedke, G. Burow, H. Lübke, Bro. Röther, Krause, G. Radde, Bro. Westermann, A. Hülk, Gütting, Mrs. E. Stadlke, Bro. Weinheimer; to lard: Bro. Classen, Tb Zierloh, G. Gatz, M. Hedke, G. Burow, H. Lübke, Bro. Räther, Krause, A. Huth, Chr. Jäckel, Mrs. Grishammer. From Mrs. D- Besk 1 p. peas. C. Krause 1 p. do. Chr. Jäckel busbel beans. Mrs. C. Henning 4 rolls of butter and 1 KHe. Mrs. B. Kusserow 3 rolls of butter. I. Radde -1.00. C. Lütke 1.00. Mrs. Lütke 1 00. Ch. Lobitz 1.00. Mrs. Job. Radde 1.00. Mrs. Radsom 4 00. Mrs. A. Tretschel 1.00. Mrs. H. Eken 100. C. Dakse 1 00. Z. Dahse 1.00. ? .50. From Mr. Schneider from Freistadt 1 p. flour. Collected from the commune of Mr. P. C. Ross in Minnesota -18.75.

God verqelt it!
Milwaukee.

H. H. Schröter.

For the church building in Cedar Rapids, Iowa, funds have been received to date from the following pastors and their congregations and are kiermt gratefully acknowledged: A. Detzer -1.50, C. Bangerter 2.00, F. I Biltz 3.65, I. Feiertag 2.60, A. Bie- wend 11.61, F. König jr. 1.00, C. I. Körner 1.00, A. G. Döh- ler 1.00, C. Noack 2.00, F. C. Weidmann 2.00, E. Holm 1.00, I. Kchple 2.10, R. I. Zahn 2.18, E. G. Frank 4.00, W. C. H. Lübker 2.00, E. Aulick 4.00, Ph. Wambsganß Jr. 9.00, F. Arnold 1.00, W. Harms 2 00, C. Kollmorgen 1.00, F. Schumann 2.64, Chr. Steege 15.15, L. Wahl 3.25, E. Kirchner 3.00, F. Nützel 1.50, G. A. Schieferdecker 8.25, A. T'llh 1.00, C. F. W. Brandt 7.85, G. Barth 1.00, C. I. Oehlschläger 3.15, P. Skulte 4.80, F. L. Schröder 7.00, I. A. Schwoy 1.00, W. Schumacher 2 50, O. R. Hüsken 4.25. Von Lebrer Chr. Lücke 1.50. Missionscollecte in Luzerne, Iowa, 32.68. Summa: -157.16.

Luzerne, Iowa, March 23, 1886.

P h. Studt.

With heartfelt thanks, the undersigned certifies receipt of the following gifts of love for pupils of the Progymnasium here :

For Hermann Eggers from the werthen Frauenverein der hiesigen St. Stephansgemeinde -15.00 ; from the werthen Jungfrauenverein der hiesigen St. Martinigemeinde 3.00 and from the Gesangbuchs- kaffe derselben Gemeinde 2.00; for D. und H. Markworth by k. Kothe from his upper Jmmanuelsgemeinde 8.00, from Ferd. Keup 5.00; for F. Pasche by Fr. Kothe from his upper Jmmanuelsgemeinde 8.00; for E. Eberkardt by Fr. E. Rolf from his parish in St. Paul 16.22; for Ebr. Mayer and E. Pound by Fr. Heyner 26.00 and namely from his parish in Canton 8.00, in Albany 12.50 and in Eau Galle 5.50.

Milwaukee, March 20, 1886.

C h. H. Löber.

For poor students received with heartfelt thanks from Mr. C. Neidhardt in Brooklyn, N. P., -1.00. From Mr. Henry Schönewrld in Cleveland, O., - 20.00. From Mr. Mustard in the Trinity Parish here -1.00. Through P. I. P. Fackler in Canton, Mo. from Mr. Ludwig -1.00.

C. F. W. Walther.

Hamann's Foundation - Report 1884-'85.

		Revenue.	
	Miethe		-480.78
	Expenditures.		
Jan. 2.	Taxes-43	.20	
June	-	43.	
20.		20	- 86.40
Feb.	Repairs	2.0	
28.		0	
March	„ *	6.2	
30.		8	
Mat	„	1.0	
11.		0	
June		2.5	
3.		0	
» 3.		19.	
		06	
Aug.		1.5	
26.		0	
Oct.		6.0	
12.		0	38.34
	Porto rc		1.54

May	Dr. Walther	35.	
22.		00	
" v	Dr. Dümmling	35.	
		00	
v j	Prof. Selle	17.	
		50	
Dec.	Dr. Walther	35.	
20.		90	
	Dr. Dümmling	17.	
		95	
	Prof. Selle	17.	
		95	
vv	Prof. Hamann	17.	
		95	
»	V 4 Widows G -17.73	70.	
		92	248.17
j //	G. Bracher	50.	
		00	
vff	Building fund	56.	
		33	106.33
			-480.78 480.78
	Building fund.		
	Previous Kafen stock	- 222.16	
	Received from the Foundation's treasury. -	56.33	

Kafen stock 278.49

Cinctnatt, March 1886. G. Bracher.
Received to date for church building in Lincoln, Nebraska: From Fr. Biedermann's parish -29.85; Fr. I. Meyer's parish tn Ktowa 6.25; Fr. Jahn's parish 17.75; Fr. Brakhage's parish 55.50; Fr. Bode's parish 55.10. - Also donated five-dollar shares: Fr. König in New Dort 1, Chr. Kröger 1, H. Boklmer 1, Anna Lauppe 1, Fr. Bahls tn La Fayette 2. - Three-dollar shares: Karl Ltermann 1, F. Lange 1, H. Brauer 1, H. Beckmann 1, F. Schmiedtng 1, F. Beckmann 1, I. Beckmann 1, A. Sieck 1, C. Krüger 1, all from Nebraska.
May the Lord be a rich rewarder.
Lincoln, Nebr. March 15, 1886. H. Frtncke.

Received for the English-Lutheran Misfion in the West:

By Mr. P. Janzow from Mr. D. Gers -5.00. From Mr. E. Brauckman here 1.00.
St. Louis, March 25, 1886. C. F. Lange, Cassirer.

For the local seminar library

received with heartfelt thanks

1. by Mr. P. C. A. Graves in Meriden:

V. I., a SeelreLckork eomweat. clo imkōranigino P. 1. with 3 pasted handwritten letters of Seck.; - A Vulgate v. J. 1477. fol.; - daeo. d^priavl epistolav 1483; - Üistnri Lux. dons. a. D. dd^traeo 1578; - Demon- stratioa ok tde lckössiasb^ Lirchop li. Diclier. Doaäoa 1726. fol.; - Lnnnil "xpo8. 1. ep. ack 1^88.; katlo- nale cke8uiti6orum; proof that the Heidelb. Tbeologen Lehr Gottes Wort... is not according to God's word. 1594; - V. E. Löscher, Collection of writings on the state of the soul after death 1735; - doaeoräla 1677; - ck. Oerbarä, Dissert. ex 1 ckod. 5,7; - Four sermons by I. Westpdal 1550; - The 25th Psalm ausgel. by M. Cöltus 1649; - ck 6. Danokaur Disput. ... ex ^lstill 23, 37; - ck. Deut8etimami, votum ckaeobi; - ck. L. Oerlrscl, ^ux. dorrt. euueleata; - Psalterium Kar- mouteum by DI. Hutter; - dlettlodci kcoetrinae e "t. a Val. Iroeeciorüo 1577; - G. S. Buult. Sendschreiben; - C. A. Crusius, Weg zur Gewissheit 2c.; - French Bible 1710; - Liblia 8. ex 8. dsstellioai" interpr.; - blorv^ kana blü8- re^o ckerus" dkrz-stusa 1"8tam6llt; - ltro do8p6ls traas- Intect iato tde lanxuaZ" ot tde D8tjuimnux lackiaas; - k. 2ormi Libliottreea aatiquaria exex. 1724; - ^Reekee- der^i selreci. cke pruck. .. eoelesiastoa cleeeute 1715; - ReelleQberZi 8umm. Irrst, eeel.; - 8peuer, cke uatura et x-ratia; 8olrloquiui; - Zteveus, Listorz^ ot' ^m. Llettro- äi8m; - Bengel's Harmony of the 4 Ev-; - Acacte flowers from the Masonic Order; - Lenke, Monument to the Reformation; - I. Huffsens Life 1804; - dorre. l'rck. danones 1741; ltreo- logorum Dresbxterinuor. leoa 1682; - C. W. F. Walch, Entwurf einer vollst. Hist. d. röm. popes; - Di8qui8rtio cke tuckole. . libri npoerz^plri . . Dv. Rieockewi; - ^uAsburx douke88lou, l-erv Llarket 1834; - de Wette, Einl. tn das A. T.; - de Wette, Sittenlehre; - Winer, Comp. presentation of the doctrinal concept 2c. 1837; - K. Hase, Kirchengeschichte; - Hölemann, Bibelstudien; - Gesch. der chr. Kirche während d. ersten 3 Jahr, nach talmudischen Quellen. - In addition, a number of bound journals, older and newer hymnals, books and pamphlets of historical, philosophical, polemical, pedagogical and ascetic content.

2. by Messrs. booksellers Stemon & Br. in Fort Wayne: klaei elavis; - Lsokoocioick oomm. cie Dutlr.; - R. Oualtier, In Isaiam; - li. Duntlrer, in ^eta ^postolor.; - Vluclelae Lisp.; - lArseuli Doeie eowm. tlreol.; - ck. doeeeei eomEut. ru librum ckobi; - 8t "a. Losius, douk. eatd. ücl.; - ckouotrimr Liklia ja Hi8toris; - ckuaA- maaa, kroptröt" Daniel; - Historia aro. kroeoopi; - j kersstius, cke lm "Alnibu8 ck. dtrrist'r; - G. Müller, Augsb. ! Handel; - 8. Drisi ^ntikarbarus; - ckanoker Vita Dutlreri; - darprov, llockeAetieum; H Lartrollaas cko moribus brbl.; - ckustlaiaal nstitutioaos; - Lalckuia, cks.

ealeeo antiquo; -l
 Lrovieulus Ideol.; Lxalllou eat. 60rnp. l,oe. tiivol. Uub- teri; - Ost6N8io. quo6 6arol "8 ül. of Luerit papl8ta; - Lurekdaj-6. Mried 66 Ilmten; - Börner, Leipziger Dissertationen bett. Reformation; - Lilipse" Araeeag; - OaEraru <16 Lielanektonis place" etc.; - "attdaol oratio 66 lcksrtr"re.
 Luxio; 6lrr, koleli oratio" 66 "tjjanasio; - ktun6ri Odd6ervatt oeel. 6te.; - Lvarratio ovanAolioruw 1561. Lli6laneddon. Lxplicatio kroverdiar.; Il. kire "i Uormu; - 1a6 eaut6 joquenui; - "urruKtini Lnek1n6iol.; Vorsekol 1atro Ik6oiokKus; - Lxair on ooruna, qui 6te.; - 6or>k. Latin, German and Greek; - Walch, Uist. katriarelr.; - Antiqua 1it6rar. Ilonumonta ^utoZr. and various other works. M. Günther.

New printed matter.

Hymns of the Evangelical Lutheran Church.

For the use of English Lutheran Missions. St. Louis, Mo.: Concordia Publishing House. 1886.

This new collection of Lutheran hymns in English has just come into our hands for the purpose of advertising it. It is with pleasure that we hereby acquaint our readers with the appearance of the same. The selection of hymns seems to us to be an excellent one. The booklet really contains the core of the Lutheran hymns in English translation, and as far as we can judge, the translation reproduces the German originals just as faithfully as in real English. The number of hymns is 33. They are arranged under six headings. Under the first heading, General Service Songs, the following are selected: To God alone be glory. Oh, stay with your grace, Lord Jesus Christ, turn to us! Dearest Jesu, we are here. Now give thanks to God. Praise and honor be to the highest good. Under the second heading, The Church Year, the following songs are found: How shall I receive thee. Let us all be joyful. From heaven on high I come. The old year has passed. O head full of blood and wounds. Jesus, my confidence. On Christ's ascension alone. Come, Holy Spirit, Herre God, Who art three in unity. We all believe in One God, One stronghold. Keep us, Lord, by your word. Under the third heading of the Means of Grace follow the songs: Oh, abide with us, Lord Jesus Christ. Let me be and remain yours. O Jesu Christe, true light. Dearest Jesu, here we are. Jesu Christ, our Savior. Under the fourth heading from the order of salvation are given the following songs: Jesus accepts sinners. Now rejoice, dear Christians g'mein, I have now found the reason. Under the fifth heading of the Christian life follow the songs: HErr, wie du willst, so schick's mit mir. O Gort, you pious God, What God does is well done. Under the sixth heading of death and eternity, the whole is concluded by the songs: Christus, der ist mein Leben. In Christ's wounds I fall asleep. Now let us bury the body. Jerusalem, thou high-built city.- At the top of each song is the corresponding rhythmic melody in neat notation. The collector and editor of the songs is Prof. A. Crull, whose name is already sufficient guarantee for the excellence of the booklet. The booklet, 52 pages in pocket size and leaving nothing to be desired in its design, is delivered free of postage for the price of 15 Cts. per copy.

W. [Walther]

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Volume 42, St. Louis, Mon. 15 April 1886, No. 8.
On the labor question.

Interview.

A. I have been asked to join the sorority.

B. Me too, but I will not join.

A. Come, let's discuss the matter once.

B. It is all right with me. Christians should form a judgment about all questions of the time according to God's word and especially about questions that concern them so closely, such as the workers' question. Christians who are workers must see clearly that they do nothing against God's will and do not stain their consciences; other Christians who do not belong to the working class cannot remain indifferent when they see the difficult situation in which their confreres find themselves.

A. No one will deny that the workers have cause to complain.

B. Many workers, but not all. After all, there are legal employers who can speak with Job: "Have I despised the right of my servant or my maidservant when they had a cause against me? What would I do if God arose? And what would I answer if he visited? Did not he also make him who made me in my mother's womb, and prepared him in the body just as well?" (Job 31:13-15) - But it is true that many workers have cause to complain.

A. They cannot be blamed for thinking of ways and means to improve their situation.

B. Certainly not, if they only took lawful means to remedy the situation! But that is usually not the case. And that is why I do not like to participate in their movement. Some of the things that the workers are doing now are so obviously wrong that even a heathen who pays attention to the law written in his heart can recognize them.

A. The main means now used by the workers are striking and boycotting. By these means they want to force the employers to be at their will, to give higher wages, to hire only workers who belong to their union and to dismiss other workers they do not like.

B. The right to stop his work certainly can not be denied to a worker. It has cedar freedom to work there or there. But now a large number of workers, often all workers in the same store, usually go on strike, causing great embarrassment to the employer and damaging his business quite significantly.

A. And on top of that, they discourage other workers, often by force, from taking the abandoned jobs.

B. Yes, this is cruel tyranny against these people and damages the business even more. They bring the business to a standstill and the owner is deprived of his property as long as the strike lasts.

A. And now the boycott, that they declare a business, which is not to their will, into the eight and prevent the sale of its goods, and also declare other businesses, which are connected with the same, into the eight.

B. One of the main wrongs of this movement is that the workers usually claim rights only for themselves and grant the employers almost no rights at all, but claim for themselves the most peculiar rights. For the right to stop work does not include the right to prevent others from taking their place, does not include the right to destroy the property of the employer, does not include the right to dictate to the employer whom he shall hire, whom he shall dismiss, with whom he shall and with whom he shall not have business relations.

A. Yes, this is quite outrageous. Just as the worker has the right to accept or hire work, so the employer has the right to hire and fire workers. This right is not to be granted to the employer in the present movement. He should no longer have the choice of his workers, but the workers should decide who may work for him.

B. This means opening the door to the dreadful socialist madness. An employer would no longer be a free master over his own. I find the statement recently made by an employer in C. quite in order. When the Workers' Association demanded that he ban all employees who were not

he said, "The right to hire workers who suit me, white or black, Union or nonUnion, Protestant or Catholic, is one thing I will never spend now. Where we disagreed about a matter of dollars and cents, I gave in. But where we disagree about something that means a principle, I will not yield."

A. Thus, the employer certainly also has the right to determine the wage he can and will give.

B. Yes, certainly, and he should give his workers what is right. Luther says: "Great work and much time should also have greater and more wages. (Erl. A. 22, 206.) But the forcing of higher wages by violent measures on the part of the workers is highly reprehensible. Luther also speaks out about this. In the Large Catechism, in the explanation of the 7th commandment, he shows how this commandment is transgressed in many ways and how badly the transgressors will fare. He continues: "The same should happen to craftsmen and day laborers, from whom one now has to hear and suffer unpleasant willfulness, as if they were squires in someone else's property and everyone must give them as much as they want. Let such people be put to the sword as long as they can; but God will not forget his commandment and will reward them as they have served.... And indeed, if there were a properly ordered regiment in the land, one could soon control and ward off such wantonness; as was the case in ancient times with the Romans, when such people were quickly seized on the hoods, so that others had to strike themselves on them." (21, 75.)

A. It is certainly nice when employers let their workers enjoy some of the profits of their business now and then and give them something here and there in addition to their wages.

B. Yes, but the workers must not force it. This forcing and the forcing of higher wages by force are dangerous socialist aberrations. The employer must always retain the right to dispose freely of his own.

A. And the worker should then also put up with receiving a little less pay here and there if business is not going well.

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B. This would certainly be a fine relationship between employer and worker, if both shared joy and sorrow with each other.

A. Just as employers have to take into account that their workers are usually poorer or not as wealthy as they are, so workers should never forget that employers alone have to bear all the risk. This is usually forgotten now.

B. At the same time, it must always be kept in mind that a person's property, which God has given him, may not be curtailed by force or harmed in the slightest.

A. God asked with the seventh commandment: "Thou shalt not steal" to draw a fence around the earthly property, so that I do not touch that of the neighbor and he does not touch mine against my will.

B. The seventh commandment is being trampled underfoot quite horribly in this workers' movement. Let us hear a word from Luther to explain this commandment. He writes: "After your person and your spouse, temporal goods are next in order; God also wants to keep these, and has commanded that no one take away or shorten his neighbor's goods. For to steal is no other than to take another's goods unjustly; so that recently all kinds of advantage have been combined with the neighbor's disadvantage in all kinds of dealings. This is a very common vice, but so little respected and perceived that it is beyond measure that where all thieves should be hanged, the world should soon become desolate and both hangmen and gallows should be lacking. - Because this commandment is so widespread..., it is necessary to reproach and emphasize to the mob that they should not be given away so freely and safely, but that God's wrath should always be brought before their eyes and impressed upon their minds... Therefore, let every man know that he owes God's disgrace not only not to harm his neighbor, nor to steal his advantage, nor to show any disloyalty or treachery in purchase or any trade, but also to keep his goods faithfully, to procure and promote their use, especially if he takes money, wages, and food for them.... That one should not stretch it so tight, but let it go as far as we have to do with our neighbor; and to summarize it briefly in a summa ... is thereby forbidden, first of all, to do harm and injustice to one's neighbor (as there are many ways to conceive of to break off, prevent, and withhold possessions and goods), nor to grant nor permit such, but to resist, to occur; and again commanded, to promote, improve, and, where he suffers need, to help, impart, advance his goods, both to friends and enemies." (21, 72f.) —

A. These are words worth taking to heart, but they are so little heeded, and whoever would preach these words to those enraptured by the present labor movement would be laughed at.

B. One does not even think of promoting one's neighbor's good, but only of damaging it - for one's own benefit. What harm do striking workers do to a business when they stop work en masse and collectively - probably without prior notice - embarrassing the employers and bringing the business to a standstill! What harm do they do when they prevent other workers from taking their jobs; they harm these workers and the employer. What harm do they do to a business when they boycott it?

and declare in the eight that no one may buy from them and trade with them if he does not want to fear to be boycotted as well! Do not striking workers, so to speak, deprive the employers of their property by bringing it to a standstill as long as they want and preventing the employers from freely disposing of it! Are not the extortion money which they demand from boycotted stores in order to be released from the boycott unjust property! Are not innumerable workers harmed who have to be dismissed because of the stoppage of business? Are not many thousands robbed of the opportunity to buy their daily bread? How many goods have to spoil because they cannot be transported as a result of the strike? What damage is done by the fact that in the states affected by the strikes, all trade is almost at a standstill. And how much property is forcibly destroyed!

A. What is also quite frightening to me is the schadenfreude with which the striking and boycotting workers are filled. They rejoice when the employers suffer harm, they even rejoice when they themselves can harm them. A strikers' newspaper (*boycotter*) can only be picked up with horror. With real lust they ask the people to declare the stores (which are named) to the eight. Full of joy they announce it, if they succeeded to have damaged a business! Of such gloating Luther says: "The heathen themselves know of no greater wickedness to say, nor to paint an angry man, than he who is so hateful and envious that he only takes pleasure and delight in it when it is bad for his neighbor; as some are so wicked that they themselves also gladly suffer harm, that only another may have a greater misfortune." 13,281.

B. Yes, this is truly appalling. Recently, the newspapers reported that striking workers even forbade an innkeeper to send food to the workers who had taken their jobs.

A. The present movement also punishes the ninth and tenth commandments. According to them, we are not to covet any of our neighbor's goods, but rather to be beneficial and helpful to our neighbor in keeping his property, and to urge his relatives to stay and do what they owe.

B. One of the words of the Lord that punishes this present movement is also the word where He says, "Now all things whatsoever ye would that men should do to you, do ye even so to them." Match. 7, 12. Whoever heeds this word cannot take part in

any strike, boycott, rape or harm of others.

A. What then does Luther say of these words of the Lord?

B. Among other things, he writes: "How could it be summarized more briefly and clearly than in these words? If the world and our old Adam do not let us think about it and hold our lives against each other, we let it come in at one ear and out at the other. But if we were always to hold it against our life and work, we would not go so roughly and be caught in the wind, but would always have enough to do and would probably become our masters ourselves and teach what we should do, so that we would not run after holy life and works, nor would we be allowed to have many lawyers and law books for this purpose. For it is briefly stated and soon learned, if only there were the diligence and earnestness to follow it.

and live. So that it may be seen by rough examples, there is no one who likes to let him steal, and if he asks his own heart about it, he must say that he really does not like it. Why then does he not steal, so that he may do the same to another? Behold, there is thy heart, which doth tell thee with discretion what thou wouldst have, and thy conscience, which maketh it known that thou oughtest to do likewise unto others, and can teach thee with discretion how thou oughtest to behave toward thy neighbor. And the best part of the saying is that he does not say, "Other people should do the same," but, "You should do it to other people. For everyone likes to have someone else do it for him, and there are many peelers and boys who can well suffer everyone to be pious and do them good, but they do not want to do it to anyone..... But these are vain evil worms. But there are some who are a little better, who say, "I would gladly do what I ought, if other people would do it to me first. But this saying is thus: Do thou what thou wilt of another. Thou shalt begin and be first, if thou wilt that other men do it unto thee; or if they will not, do it nevertheless. For if thou wouldest not be righteous before, and do good, if thou sawest it of another, good would never come of it. If others do not want to do it, you are nevertheless obligated to do it, according to the law and the order of the right, because you would like to have it done to you. 43, 293 f.

A. These are exceedingly glorious words.

B. The word of the Lord, which he adds to the prohibition of usury, is also very powerful: "that your brother may live beside you," Deut. 25:36.

A. Yes, that is true, all the striking and boycotting workers, all those who unite against others for their own protection, do not want their neighbor to live next to them.

B. Where is the true love of neighbor, of which the apostle speaks: "Through love serve one another", Gal. 5, 13. "Each one does not look at his own, but at the other's", Phil. 2, 4. "Love does no harm to the neighbor", Rom. 13, 10. Where is the love that mourns when the neighbor suffers harm, that rejoices when he is well? Wherever we look in the world, everywhere only self-love, selfishness! In the present workers' movement, too, everyone thinks only of himself. The alleged purpose is to improve the situation of the workers. Basically, everyone thinks only of himself; they ask nothing of how many - innumerable - workers who do not go along with them harm them. Luther, with good reason, often gets into a holy fervor against this self-love. Thus he writes: "Cursed be the life that one lives for himself alone and not for his neighbor; and again, blessed be the life in which one lives and serves not for himself but for his neighbor." 13, 319.

A. This should open the eyes of all Christians and make them realize that they cannot participate in this movement that is displeasing to God.

B. Someone might say that not all members of the workers' associations participate in all the atrocities that are committed. That may be; but because they belong to the associations, they share in the sins of their comrades.

A. Oh, God grant us grace to stand firm and not waver. The world is trying with all its might to draw Christians into this movement.

B. Yes, I have often been shocked when I hear young people, including confirmed boys, talking to each other,

and had to hear how they were already taken in by socialist ideas.

A. How necessary it is that we decisively step out and bear witness and save what can be saved.

B. And this all the more, since sects, without exactly approving the riots, often flatter the workers' associations. Thus the "Christian Messenger" shares some passages, which he calls "excellent," from a speech by Dr. W. Gladden, in which he wanted to exhort the workers to peace. There it says, among other things: "If he" (the worker) "sees that he is being pushed back in industrial and social respects, he is justified in seeking by struggle to defend and assert the rights due to him." "Who will blame them if they unite to protect themselves? War is bad, but humiliation is worse. The struggle is there, and who will deny the workers to unite for mutual protection. A year ago it was said that capital would undoubtedly emerge victorious from this struggle; but now the workers' associations, with their *boycotting* system, have a formidable weapon in their hands. But is boycotting right? Well, it is a weapon of war and is right when war is right. In war, the use of guns is allowed. But things have taken a shape at present that an awful lot of mischief can be done on either side. Therefore, one reasonably asks, is this the best way in which capitalists and workers can spend their time?" "You have actually only found out during the last few months how strong you are. You have the strength to crush your employers. But consider the consequences!" "You do not need revenge, you are strong enough to be magnanimous. But you are in danger of using the weapons of strikes and boycotts too much. You have great violence, but you must be careful not to lose the sympathy of popular opinion, of the middle class." And the "Catholic Messenger of the Faith" writes in reference to the article published four weeks ago in the "Lutheran": "Catholic papers, as is well known, answer this important question quite differently." This is not to be wondered at; for boycotting, as in name, so in substance, originated in stock Roman Ireland.

A. It is certainly gratifying that we already have examples of our dear Christians not being drawn into this movement. Do you know that the parishioner N. N. has been boycotted?

B. No, I haven't heard anything about it yet. God grant him grace to stand firm. He will certainly not forsake him, but will confess him and bless him, like other Christians who have resisted the temptation to join secret societies. As so many have been led to believe, their business would suffer if they did not join the Masons or some other secret society. But none of this has happened. The good Lord has continued to bless them. And so he will do to those who fear and love him and keep away from this workers' movement, which is so completely contrary to his word.

A. He will certainly do that.

G.

A desolate soul, which finds nothing in itself, is the dearest sacrifice to God, especially when it cries out to His mercy; for God hears nothing dearer than cries and thirst for His mercy.

Luther.

(Submitted.)

In honor of Dr. W. Sihler, faithful pastor at St. Paul in Fort Wayne, Ind.

(Continued.)

If we saw last time how the blessed Dr. Sihler was a real and faithful teacher of the Synod, both because of his activity at various of our teaching institutions and as a diligent contributor to our ecclesiastical periodicals, we want to "consider" today and next time that he was at the same time also the co-founder, co-builder, co-governor and co-leader of our ecclesiastical body, in short: a real

Synodal father. To take a closer look at this will be as edifying as it will be moving to the praise of God.

When the aforementioned immigrated, the situation of the Lutheran Church in this country was extremely sad. The unbelief that was destroying everything in Germany, but even more so the religious mongering (Union), had long since taken root here and had done untold damage. Entire ecclesiastical bodies had the name "Lutheran" merely as a figurehead; basically they were bitter enemies, i.e. destroyers of the church whose name they bore. We recall here, first of all, the rationalist-unionist Methodist General Synod, which also in 1845 publicly denounced its apostasy in a letter to Germany, which terrible deed the said body has not yet recanted with a word to this day. - The situation was not much better with the synods that did not belong to this union. Everywhere there was boundless ignorance; the vast majority of pastors had not even read the confessions of their church, let alone lived by them, i.e. conscientiously followed them in doctrine and practice. Everyone did what seemed good to him.

Let us hear how the Blessed One himself describes the condition of the Lutheran Church here at that time. But he lets himself be heard thus: "For in my knowledge of the older Lutheran synods in the East, I had to perceive it as a grave deficiency and evil that not the slightest doctrinal discipline was present, which is first of all best organized by the official visits of the president. At those synods, however, every pastor preached what seemed good to him, and this was all the worse for the poor congregations, the less the existing seminaries were able to offer their students a thorough school based on the confession and practical instruction and training for the assumption of the sacred office of preaching. And just as little were the Examination Commissions, which were mostly elected by the president from just available pastors at the synodal assemblies, able to carry out a thorough confessional examination with any immigrant candidates of theology, with whom there was sometimes also a certain catch. In addition, there was the unfortunate situation that sometimes local applicants appeared who had only studied with an older pastor who himself had little knowledge of the Lutheran doctrinal concept. As far as I know, there was no standing examination board in any of these synods. They also lacked the necessary supervision over the conduct of their pastors, the conditions of the congregations, the mutual behavior of preachers, and the teaching of the Lutheran doctrine.

and municipalities, and items affecting them." (Sihler II, 93 and 94.)

He describes the synodal assemblies of the synods mentioned in the above-mentioned writing (pp. 53-55) thus: "The synodal assembly acted here on good luck, mostly in twilight and fog, and was not sure of its cause. In its resolutions and their executions it was sometimes hierarchical, sometimes democratic, and diligently allowed itself to be governed in this by *expediency*. At best, it was a happy instinct, but not a conscious clarity of the guiding principle, namely God's word and the church confession, when she made the right decision.

"For example, it sometimes happened that a pastor and member of the synod was expelled from the synod for gross misconduct, because in regard to doctrine everyone could preach as he pleased, and there was not the slightest doctrinal discipline. And this was, after all, quite right; but the synod also considered, in a good hierarchical way, that he was thereby also deposed from his office, and thereby encroached upon and overlapped the rights of the congregation. Thus, it was taken for granted that if a Lutheran pastor joined the synod on his own behalf, the same was done on the part of his congregation, without the congregation having previously made a special decision to join the synod and, as a result, to send a deputy to its meetings as a representative of the audience. Similarly, pastoral conferences were sometimes forced to intervene judicially in their disputes with their pastor and among themselves, without a request from the congregation concerned. But at the same time, the Eastern synods did not lack the pliable *expediency* to will the people's sovereignty and not to become inconvenient to the old unchurchly habits of the Lord *Omnes* (the big bunch). Nowhere in their meetings was the introduction of personal confession and the initiation of the church discipline ordered by Christ according to Matth. 18,15-17. insisted on, nowhere was the establishment and implementation of church schools worked on with seriousness and zeal. In sum, these synods were a miserable wavering and vacillation between both extremes, an uncertain groping and groping, a mere experimenting. Throughout, there was a lack of a clear and firm understanding of the nature of the church and the ecclesiastical magisterium, and of the formative and guiding power of the confession of our orthodox Lutheran church, which rests on God's Word and is permeated by it."

At the end of the thirties and the beginning of the forties, of course, some better material had come to our country, namely

Grabau, Krause and the Lutherans who had immigrated from Prussia. Here they did not tolerate any kind of union, and in order to avoid it, they had left Germany. Here, too, discipline was kept in doctrine and life, but here, too, people paid homage to false doctrine; in particular, they taught falsely about the church and the office of preaching; here, they deliberately sought to establish a priestly rule forbidden by the Word of God.

This was the situation in the Lutheran Church here when our deceased came to the country and began to work in it. Truly, this condition was of such a nature that even today it makes every Lutheran heart ache and moves him to deep sorrow when he remembers it. The saddest thing about the situation was that, on the whole, the poor people did not allow themselves to be helped from the error of their ways, but rather, in their

old evil beings. The serious and salutary words of individual men of God, to whom the Lord had opened their eyes, the clear and certain proof from the Scriptures and the confession of the Lutheran Church, which was in harmony with them, that this and that which was going on was to be abolished or changed. Other things that had to be introduced and observed, **especially** that every doctrine had to agree exactly with the symbols, were not only ignored, but the crowd also rebelled against them. This is terrible, especially since one wanted to be Lutheran. Unfortunately, however, all this is true. Here are some examples as proof. In 1845, Dr. Sihler and Pastor A. Ernst, who is still active among us, protested seriously in the Ohio Synod against the use of the ordinance introduced in 1842, which was unchurchlike and Calvinistic in all absolutions, contained the unrighteous donation formula: "Christ speaks" and did not obligate those to be ordained to the Lutheran confessions - which was not only used, but was also seriously recommended to the pastors - and asked for its abolition. But what was the consequence? Spielmann, who is still a member of the Ohio Synod, will tell us. He writes in his history of the Ohio Synod, page 116, thus: "Hereupon the point from the petition of Dr. W. Sihler, which had been moved to the ministry, concerning the change of the formula for the distribution of the Lord's Supper, came up. After long and serious discussion, the matter took the following turn: Resolved (on the suggestion of Pastor Schweizerbarth) that we consider it the duty of every preacher of this Synod to use the liturgy which it has recommended, but that with regard to the words: 'Christ speaks' in *statu quo* (with the old) it should remain."

Our beloved President Wyneken had similar success with his testimony. As long as he worked in Fort Wayne, he belonged to the old "Synod of the West", which consisted of so-called Lutheran preachers in Indiana, Illinois, Tennessee and Kentucky. In this synod Wyneken testified in writing and orally, and in the serious-hearted manner peculiar to him. And what fruits did this labor of love bear? - He was called an "old Lutheran" whose striving was to make the people Catholic again. - With the same seriousness and eagerness he confessed, since he worked in the East, in the General Synod. But what happened here as well? When, especially in May 1845, on the occasion of the 13th biennial meeting of the General Synod in Philadelphia, Pa, he stood up in manly force for the full Lutheran truth, and according to this also seriously chastised the ecclesiastical papers, German and English, appearing in the Synod, his testimony was not only listened to with deaf ears, but it was also literally written (in the "Shepherd's Voice") out into the world: "v. Wyneken of Baltimore spoke out at various times against the doctrine and customs, books and journals of the Lutheran Church, and threatened to testify against the same." He fought on; but all, all was in vain. Again it was said and could be read in the newspapers: he wanted to make his congregation Roman.

While Dr. Sihler and his confreres in Ohio and Wyneken in the East stood up for full pure doctrine and right Lutheran practice, the same was done by Pastors W. Hattstädt, A. Crämer (now a professor in Springfield), F. Lochner, and I. Trautmann in the Michigan Synod. As faithful sons

of the Lutheran Church, they demanded that every preacher in the synod be committed to the whole Concordia and that no mixed but purely Lutheran congregations be served by it, the synod. With this, however, they came off badly. They did not want to know anything about such seriousness, such decisiveness, but wanted to remain undisturbed by the old indifference.

The pastors who emigrated from Saxony and arrived in St. Louis in February 1839, of whom Prof. Dr. Walther and the pastors Fürbringer, Schieferdecker and Geyer are still working among us, had no better luck with their credentials. Soon after their arrival in America, they entered into correspondence with the above-mentioned pastors Grabau and Krause, who had come from Prussia, certainly hoping to be able to work together with these people in the church. But how wrong they were! In 1840 Grabau wrote a so-called "pastoral letter" to his congregations and sent it to the "Saxons" for review. Since these now openly and Christianly spoke out about it, the fight started. Grabau, unwilling to accept correction, hardened and became more and more entangled in its errors. So here, too, a cooperation pleasing to God was impossible.

What was to be done in this situation? The unity in the spirit, for which the dear Savior in his "high priestly" prayer, John 17, so warmly and fervently asks his heavenly Father and which he so earnestly inculcates in all who want to be saved, Eph. 4, was not possible with the Lutheran church bodies; the honor of God and the salvation of souls, that is, God's word, rather demanded that we keep away from them and witness against them. Under the prevailing conditions, therefore, there was nothing left but for the faithful Lutherans, i.e. the people who were serious about God's Word and the confession, to come together and form their own church body, a new synod. By the grace of God, they did so.

But with what effort and labor, with what self-denial and holy seriousness this work was accomplished! Just think: at that time the traffic routes were not like today. There were very few railroads. The journeys had to be made either on long detours on the lakes, or the canals and rivers, or even by wagon and on horseback. But how much time did such journeys take and how many inconveniences of various kinds were connected with them. Furthermore, how expensive these journeys were as a rule; in addition, the pastors received such a low salary because of the poverty of the congregations. Nevertheless, the dear people made trip after

trip, sometimes to very distant places. All this, however, was done so that, under God's gracious help, they could establish a church community that would truly stand in honor of the Lord, but which would also rest on an unshakable foundation. To the end they held three preliminary meetings: the first in Cleveland, O., in 1845; the second in St. Louis and the third in Fort Wayne. The last two were held in 1846. All three meetings occupied the time of a synodical assembly. The main subject of discussion was: to establish a synodal constitution in keeping with the Word of God and the Lutheran Confession, as well as with church conditions. This laborious

With the help of the Holy Spirit, the faithful men succeeded in their work. Dr. Sihler attended all these meetings and served with the gifts he had been given. He is therefore a co-founder of our synod in the strictest sense. .

As he had helped to hold the preliminary meetings, so he was not absent from the first actual synodal meeting, which was held in Chicago in the congregation of Pastor Selle, now President Wunder, in 1847 and began on April 26. The day before, as the Sunday Jubilate, the whole synod had assembled for two services, in the latter of which our Blessed preached, and for the night meal. At the end of the sessions, Prof. C. F. W. Walther was elected. At the end of the meetings Prof. C. F. W. Walther was elected president and Dr. Sihler vice-president. The next issue will try to show us what service he rendered to the Synod from then on as a Synod member and Synod official.

The gentle reader will kindly excuse the fact that we have gone a little far this time. This has happened for two reasons. Firstly, we wanted to provide proof of how much the pure doctrine and the right ecclesiastical Praxis were dear to the heart of our now resting in God, and with what seriousness and zeal he therefore also worked for the formation and foundation of our orthodox Synod. - After that, in order to kindly remind all those who came later, who had no trouble and work with the establishment of the Synod, to which people also the writer of this belongs, what thanks and love next to God we owe also to our fathers and brothers, the founders of the Synod. Almost without any effort, without any heartache, we have moved into the beautiful, good, well-formed and solid ecclesiastical home built by them with God's help - in a word, into the ecclesiastical home that is pleasing to God. Our task now is not to let the house they have so painstakingly and finely built fall into disrepair, but to try to preserve it by steadfast adherence to pure doctrine and by loud confession of the same, as well as by right willingness in all kinds of works of love, since the Lord Jesus says: "For to whomsoever much is given, much will be sought; and to whomsoever much is commanded, much will be required." Luc. 12, 48.

(To be continued.)

Francisco San Roman.

A Lutheran Martyr.

Francisco came from pious and respected parents in Burgos, Spain, and was raised in the deepest superstition. He was a merchant, and faithful and conscientious in his profession. In 1540 he was sent by some Spanish merchants from Antwerp to Bremen to collect a sum of money. When he arrived in Bremen, he went to a church and heard the Lutheran preacher Jacob Spreng (Probst), a former Augustinian priory of Antwerp. This sermon, which proclaimed the pure Word of God, struck Roman's heart like a lightning bolt. He forgot to attend to his affairs in Bremen and felt irresistibly impelled to address the preacher. The latter received him very kindly and led him into his

house, where Francisco knew how to tell him almost the whole sermon, word for word, as he had heard it in church. He then implored the priest to explain to him the articles of the Christian faith. For three days Francisco stayed at the preacher's house. He wrote to his friends in Antwerp about the change that had taken place in him and told them that he would soon return to bring them the Gospel as well. Then he wanted to go to Spain and see if, with God's help, he could lead his parents to Christ. He also wrote to Emperor Charles V, telling him how oppressed Christianity was, reminding him of his imperial office, and urging him to introduce the Reformation in Spain and all his countries. The people of Antwerp soon noticed his attitude, and in order to catch him by trickery, they hinted to him that he could be of much use in Antwerp if he appeared in person. So Francisco set out in good hope and without suspicion. The Spaniards, however, ordered some monks to examine him immediately after his arrival. No sooner had Francisco entered Antwerp than the monks fell upon him, tore him from his horse and dragged him to the house of a merchant, where they bound his hands and feet. They examined his traveling bag and found, among other things, writings of Luther, also some mocking paintings on the pope. Then the monks shouted, "Here we see that you are a true Lutheran!" But he answered, "I profess the doctrine of the Son of God, whom you hate and persecute, who died for our sins and was raised for our righteousness. But I abhor your dreams, your deceptions, your deceit and your false teaching. I believe in God the Father, who created all things; I believe in God the Son, our Lord Jesus Christ, who redeemed the human race with his blood and saved it from the bondage of the devil, sin and eternal death, and brought it to right freedom through his gospel. I believe in God, the Holy Spirit, who sanctifies believers by divine power. I believe that by grace, for the sake of the Son of God, my sins are forgiven. I believe that through this Mediator alone, without all the cooperation of my good works, without papal absolution and without indulgences, I shall attain and possess eternal life!" The monks asked him, "Do you believe that the Roman Pontiff is a governor of Christ and head of the Christian Church, who has all the treasures of the Church in his power, who can bind and loose at will, make new articles of faith and abolish old ones?" Francisco answered: "I do not believe any of these things, but I think that he is the real Antichrist, because he is an enemy of Jesus Christ and arrogates to himself divine honor and, driven by his father, the devil, mixes and confuses everything, whitewashing and covering his deceit, so that he, as a wolf, scatters the flock of Christ and tears and devours his flock. Then the monks cried out once over the other, "Blasphemer! Blasphemer!" and threatened him with the stake. Then the Christian confessor said, "If it is God's holy will, I do not refuse to die for the sake of my confession; for Christ was not ashamed of me either, but shed his own blood for me on the cross. And what will you do then but burn this body? But I have feared the

who has the power over soul and body! Then the monks became very angry, lit a fire, and threw all his books into it before Francisco's eyes. When Francisco saw that these boys did not spare even his New Testament, he punished them seriously and fearlessly for this blasphemous outrage. The enemies did not listen, however, but took him to a tower six miles from Antwerp, where he was imprisoned in an underground cell for eight months. After this time, however, he was released, because the Spaniards, his compatriots, believed that he was now shrewd enough. Francisco, however, went to Regensburg, where Emperor Charles was staying, fearlessly stood before the Emperor and exhorted him to abolish false teaching in his lands and introduce true worship. Charles listened to him calmly at first. But when Francisco came repeatedly and urged him with decided earnestness to cease the persecution of the Protestants and to promote the Reformation, the Spaniards seized him and wanted to throw him into the Danube. But the emperor prevented this and commanded that justice be done to him. Thereupon the confessor was put in prison, then forged onto a wagon with other malefactors and thus dragged to the imperial court. On the way, one of his acquaintances met him in this state and asked him in astonishment why he was being dragged along so miserably in the midst of criminals. Francisco spread his arms as wide as he could, showed his friend the iron chains to which he was bound, and then said, "With these iron bands, with this ignominious imprisonment which I suffer in honor of my Savior, I shall attain a much greater glory and triumph before the face of God than you have ever seen in the court of the emperor. Oh, my dear brother, although you see that I am bound to this chariot with hands and feet, yes, with my whole body, you should know that my spirit is free and unbound. My heart, my courage and my mind are upheld and seek only the eternal things, the Fatherland above in heaven. There I will rejoice with God and all the dear saints for eternity. - After these words, however, the merciless carter ran away so quickly that the weeping and mourning friend could not answer him. With the Emperor's retinue Francisco was taken from Germany to Italy, and from there to Africa. After the failure of the enterprise against Algiers, he was put ashore in Spain, and at Valladolid he was handed over to the hands of the Inquisitors, who tortured him with questions and tortures. They sent monks to him daily in the dungeon to disturb his peace. Often they also led him out of the dungeon and presented him to the people for a spectacle. But under such maltreatment Ro-man's faith only grew stronger and stronger. Finally he was sentenced to death by fire. On the way to the sentence, they wanted to force him to worship a wooden cross that stood in the street. But he worshipped Christ, the Living One, and not a dead image. The people raised a furious cry about this and called him a desecrator of God. The monks, however, said in their anger that the cross had been so powerful that it would not have allowed itself to be worshipped by such a cursed heretic. At the judgment seat, the servants of Rome tried to persuade the servant of Christ to recant once again.

But Roman, with an undaunted expression, asked her to

would like to put an end to the matter and carry out the sentence that had been passed. Immediately he was tied to a large pile of wood and the fire was lit.

As the flames rose, the martyr bowed his head a little. The monks took this as a sign of recantation, extinguished the fire and told him to recant aloud. But Francisco answered: "Why are you so wicked and begrudge me my happiness, which I am hastening towards? Do you want to deprive me of eternal glory?" Immediately the fire was rekindled, and Francisco San Roman now entered to his Lord's delight. But the inquisitors shouted that he was damned. They forbade anyone to pray for him; indeed, they considered him a heretic who would doubt his damnation. But some of the emperor's archers, who had been present at the execution, collected the ashes of the martyr. For this they had to go to prison by order of the emperor.

To the ecclesiastical chronicle.

I. America.

Our Lutheran Pilgrim House in New York. The proposal made in the "Lutheran" of March 15 to pay for the emigrant house purchased in New Dort, possibly at one time, has undoubtedly met with the hearty approval of many dear Christians in our Synod. A letter we received in the last few days is a clear proof of this. The writer expresses how pleased he would be if we could settle the matter of paying for the emigrants' house immediately. The dear brother, who signs himself "your fellow pilgrim willing to serve", has also correctly understood the "sample calculation" given in the "Lutheran", namely, that with the "20 cents on each communicating member" no legal tax is to be levied, but only to encourage general participation. He, for his part, therefore promises to give the thousandfold. However, he rightly reminds everyone that collections for the emigrant house should be made as soon as possible in all communities if the desired success is to be achieved.

F. P. [Beeper]

Ohio Synod. From time to time we receive articles about the Ohio Synod, especially concerning its creeping. However, we do not consider it necessary and edifying to describe this behavior of the Ohio Synod in more detail to our readers.

Two Methodists pour out their anger at Lutherans in the latest number of the "Apologist." One Methodist is in Chicago

and reports that the other day at a meeting of 80 preachers from the various churches it was decided to ask the raving revivalist preacher Jones to minister in Chicago for a few more weeks, but that when the committee to deliver the invitation to "Brother" Jones was to be appointed, it was found that no Lutheran pastor was there. He writes, "Only the Lutherans were absent. Among more than 80 Lutheran preachers there was none who could have represented the Lutheran Church. . . . The chairman marveled and the English-speaking brethren marveled." - Well, we can't help the Methodists there, and they probably won't get out of being amazed as far as the members of the Synodal Conference are concerned. The other Methodist writes from Columbus in the state of Wisconsin and is angry that the Lutherans have not joined in.

Methodists, but to adhere to the biblical Lutheran doctrine, especially that of the power of the sacraments. This doctrine, so clearly attested in the Holy Scriptures, he then reviles and calls, among other things, the doctrine of the power of baptism "inconsistent and absurd", "pagan and superstitious ideas".

II. abroad.

Brunswick. How sad the situation must be in the Lutheran church of Brunswick, which calls itself a Lutheran church, has recently been shown again quite clearly. In the city of Braunschweig, the rationalist preacher Diekmann in Wesselburen in Schleswig-Holstein has been elected and installed as the main pastor, while the same person had not been confirmed by the unruly consistory because of his unbelief. The "Pilgrim from Saxony" of March 21 therefore makes the following good remark: "So for an Uniate Church, he is too bad who is allowed to be the main pastor in an Evangelical-Lutheran regional church. The Uniate Church rejects a false teacher whom a Lutheran Church calmly tolerates. This fact must be deeply humiliating and embarrassing for the people of Schleswig-Holstein and with them all Lutherans of a regional church. Won't the judgment on an Uniate church that rejects false teachers be much more bearable than on a Lutheran one that bears them!"

The Lutherans in Russia. Thus the "Pilgrim from Saxony" of March 21 writes: In the Schleswig-Holsteinsche Sonntagsblatte a letter from the Russian Baltic provinces is printed, in which it says: "What shall help us poor Germans here in the country, if Jesus Himself does not come to our aid with His invisible angel armies? O pastor, you have no idea of the distress in which the Germans and also the Lutheran Latvians and Estonians find themselves here. One hardly dares to speak a loud word in one's own house, for fear of having Russian spies among one's own servants. It seems to me as if we are under the rule of the beast in Revelation, who wants to force us to accept his mark, partly by trickery, partly by the crudest violence. The letter goes on to say that the German Emperor has ordered an intercession for the afflicted Germans, and that in Berlin, Dresden, and Leipzig a general intercession for the afflicted Lutherans is made every Sunday. We do not know whether this news is based on truth. Such an intercession would be beautiful and beneficial. But in our homes and hearts we want to include the Russian Lutherans in our prayers. They need intercession and ask for it themselves.

A Lutheran Princess,

who had a wonderful knowledge of the biblical Lutheran doctrine and held the pure doctrine in high esteem and especially recognized quite vividly how important and comforting the pure doctrine of the person of Christ is, was the Electress Anna of Brandenburg, who, when her husband, the Elector Sigismund, converted to the Reformed Church in 1613, remained faithful to the Lutheran truth. In her will we find, among other things, the following wonderful words: "Our text for the sermon shall be from 1 John 1:7: The blood of JEsu Christ, his Son, makes us clean from all sins*; and the preacher should, in addition to the 'Calvinist' doctrine (to which we want to live and die from the bottom of our hearts, because it is contrary to Christ's doctrine and God's holy word), remember something of its abominations, and that we do not, as the Calvinist doctrine brings with it, consider Christ's suffering, blood and death to be one of our sins.

The Reformed do not regard the death of Christ as mere human suffering and blood, but rather as God's own blood. - The Reformed teach with Zwingli that not the God-man Christ, but only man died and that in the sayings: You have killed the Prince of Life', 'The blood of Jesus Christ, the Son of God, makes us pure' - the divine nature is named, but only the human nature is meant. This is a very bleak doctrine; for if it were true that only humanity suffered for us, we would not be redeemed. On the other hand, the biblical Lutheran teaching gives us a certain comfort that we are truly redeemed. The Electress Anna did not want to be deprived of this comfort and therefore held fast to the biblical Lutheran doctrine.

Dr. Luther writes about this quite wonderfully in his writing "Von den Conciliis und Kirchen": "We Christians must know that where God is not in the balance and gives the weight, we sink to the bottom with our bowl. This is what I mean: where it should not be said that God died for us, but only a man, we are lost. But if God's death, and God died, lies in the bowl, then he sinks under, and we go up, as a light, empty bowl; but he can also go up again, or jump out of his bowl; but he could not sit in the bowl, he would have to become a man for us, so that it could be said: God died, God's torture, God's blood, God's death. For God in His nature cannot die; but now God and man are united in One Person, so it is rightly called: God's death, when man dies, who is one thing or one person with God," Erl. A. 25, 312.

G.

Lutheran Deathbeds.

Dr. Vitus Winshemius, professor of law at Wittenberg, was a staunch Lutheran and signed the Concordia Formula in 1581. His mother, who lived in Franconia, had long been unwilling to leave the papist faith in which she had been brought up. When he visited her later, he found that she had accepted the Lutheran doctrine. When he asked her how she had come to this, she answered that

she had been with many patients at their last end and had noticed that those who had died in the papist faith had come to a difficult end, while the Lutherans had fallen asleep gently and blessedly in the faith in their one Savior and Redeemer, Christ Jesus: "Now that we have been justified by faith, we have peace with God through our Lord Jesus Christ"; this moved her to join the Lutheran doctrine, and she thanked God that he had granted her such grace.

Inaugurations.

On Sunday Oculi, by order of the Hon. Presid. Westl. District, Mr. P. H. Gümmer in the Frtedens parish at Perryville, Perry Co, Mo. was introduced by the undersigned. C. H. Demrtrto.

Address: Uev. 8. ouemmer, LonAtovvn, 6o." Zlo.

On the Sunday of Lätare, Mr.? K. Mende was introduced to the congregation at Uniontown, Perry Co., Mo., by order of the Reverend President Biltz by the undersigned, assisted by Messrs. 88. W. Zschoche and F. Meyr. H. Albrech t.

Address: Rov. L. Läonäe, Ilntonrtvn, 8err^ 6o." lAo.

On behalf of the Honorable President Jos. Schmidt, Mr. 8. G. Link was solemnly introduced to his congregation at Fräser by the undersigned on Sunday Lätare, assisted by Mr. 8. H. W. Schröder. G. Mühl Houses.

Address : Rev. 6th link, grasses, Llueorad 6o., dliell.

By order of the Honorable President, on Sunday Lätare, Mr. P. C. A. Gräber was inducted by the undersigned into his office as Chaplain of the Wartburg Home and Lutheran Hospital in East New Uork. E. Bohm.

The Wisconsin District

The Lutheran Synod of Missouri, Ohio", a. States will meet, s. G. w., within the congregations of Pastors B. Sievers and G. Löber in Milwaukee, Wis.; but not, as intended, from June 23 to 29, but from May 26 to June 1 inclusive. Special circumstances required the honorable District President to make use of the authority given to him (see last year's Synodal Report, p. 71).

Registrations (NL.: at the latest fourteen days before the beginning of the meetings I) are accepted by Herrk. B. Sievers, in whose church the meetings are also held.

I. Penalties, Secr.

To the dear congregations and pastors of the , Wisconsin Districts

The undersigned takes the liberty of reporting that our treasury for the Inner Mission is empty, and that quite a sum of money is still needed before the Mission Festival Collects fill the treasury again.

Since we grant our "traveling preachers" only the most meager subsistence, we must at least ensure that they receive theirs regularly.

It is urgently requested that contributions for Inner Mission be sent in as soon as possible. I. Penalties.

Requests for teachers.

The honored pastors whose congregations intend to appoint an Addi soner high school graduate as a teacher are kindly requested to also inform me of this intention by postcard by mid-May.

If all students in the senior class pass their exams, 43 schools can be served this year.

Addison, April 10, 1886. E. A. W. Krauss.

For your kind attention!

All notices for the "Lutheraner": receipts, announcements of ordinations, initiations, church consecrations, conferences 2c. are to be sent (not to the Concordia publishing house, but) to the editorial office.

Man adresstre:

"Lutheran"

Ooneorclia 8eminar^,

8t. Louis, Llo.

For your consideration.

On the 4th day of May, in the afternoon of 2 o'clock, the conference proposed last September in the matter of the Milwaukee Progymnasium, will assemble in the township of the undersigned.

Those brethren from the Illinois, Minnesota and Wts Consin Districts who intend to attend this conference are requested to notify the undersigned in due time. H. Sprengeler.

Conference - Displays.

The Southern - Eastern Special Conference of Michigan will meet, s. G. w., May 4 and 5, at Fort Grattot, St. Clair Co., Michigan. G. Muehlhäuser.

The Northern Distrctcs Conference of Iowa will meet, s. G. w., May 18-20, in the congregation of Mr. P. E. Zürrers. The friars concerned are asked to register with the kastor looi by Sunday Misericordias Domint.

E. Wtegnr.

The mixed Wtnnebago Conference will meet, w. G., on Tuesday after Quasimodogeniti at the home of Mr. P. Dowtdat in Oshkosh, Wis. Subject of the negotiations: The doctrine of the Ascension of Christ into Hell. Registration with the local pastor is requested.

Chr. Sauer.

The Minnesota Second District Pastoral Conference will gather May 3-5 in Rochester, Minn.

C. Nickels.

The Cinctnnati Preachers' and Teachers' Conference will meet on Tuesday after Easter at Fr. Seuel's church at Indianapolis.

W. Katser.

The mixed pastoral conference of Watertown and vicinity will meet, s. G. w., on Tuesday and Wednesday after Misericordias Domini in the confirmation room of the school house of the parish of Mr. ?. C. Strasen. Service and communion Tuesday evening.

The brothers are kindly requested to register in time. I. I. Meyer.

The Southern Districts Conference of Nebraska will meet, w. G., from May 4 to 6, at the church of Mr. ?. Citizens at Hampton, Nebr.

Registrations are desired fourteen days in advance from the Kl8torl06i. H. Dannenfeldt.

The "Concordia Conference of Southwest Indians" will meet, s. G. w., April 28-30 at ?. Goesswein in Vineennes, Ind.

Registration with the local pastor requested. I. G. Häfner.

The Baltimore Districts - Conference will hold its next meeting, s. G. w., May 4 to 6, at the residence of Mr. ?. G. John in Baltimore, Md. A. T. Pech told.

Eiugekomme" in the Suffe of the AlliuoiS District:

For the synod treasury: By ?. Schröder in South Litchfield, Communion - Collecte, -2.25 and by W. D. 1.00. By ?. Feddersen in New Berlin by Kaspar Luken 1.50. By ?. Ottmann's parish in Collinsville 10.25. ?. Wartens' Gem. in Danville 13.15. (p. -28.15.)

For the new building in Addison: By Joh. T. Bolz of Bethlehem Parish in St. Louis 6.00. Durck ?. Knief in Golden by W. Dtlting 2.50, C. Schönnemann 2.00, Aug. Heinke 3.00, A. Eppen 1.00, H. I. Flesner 1.00. (S. -15.50.)

For English mission: Through ?. Tooth in Nokomis from a parishioner 5.00.

For Jewish mission: Through ?. Steege in Dundee by I. Guge 1.00.

For Negro mission: Through ?. Landgraf in Decatur from Miss Lena Fretus 3.00, Wilhelmine Stern 1.00. Collecte from ?. Feddersens Gem. in New Berlin 5.00. By ?. Brewer in Eagle Lake by D. Meyer 2.00. By student Regina Buchholz in Addison .15. (pp. -11.15.)

For the Lutheran Pilgrim House in New Uork: From Addison: by E. H. W. Leeseberg 2.00, H. Buchholz 2.00, F. W. Buchholz 1.00, Fr. Meyer Sr. 2.00. By ?. Miracles in Chicago by Anna Evers 1.00, N. N. 1.00. Coll. by ?. Cämmerers Gem. in Chandlerville 6.00. ?. Schroeder in South Litchfield .75. by ?. Feddersen in New Berlin by F. Kammholz 10.00. By ?. Zahn in Nokomis by a parishioner 5.00. (p. -30.75.)

For the wash box in Springfield: By ?. Steege in Dundee from the women's veretn.5.78.

For poor students in Springfield: By ?. Landgrave in Decatur by Karl Irworowski .50. ?. Bergen's Gem. in Prairie Town 7.00. By ?. Hölter in Chicago by Mrs. S. for Maas 2.00. Durck ?. Schröder in South Litchfield by F. Fischer in Litchfield for Bro. Westphal 1.00. (S. -10.50.)

For poor students in Fort Wayne: By ?. Retnke in Chicago for W. Sckönfeld from the Frauen-Verein 14.00, from the Jünglings-Verein 20.00, Karl Sktbbe 1.00; for Herm. Bohl from the Jungfr.-Veretn 34.80. By ?. Knief in Golden, Coll. betR. Buß's wedding, for Ch. Drögemüller 2.10. (p. -71.90.)

For the wash fund in Addison: By ?. Steege in Dundee from the Women's Club 5.78.

For poor students in Addtson: By ?. Bartling in Chicago by A-B. for Aug. Baumann 15.00. ?. Brewer's Gem. in Eagle Lake for G. Nuoffer 6.55. (p. -21.55^a)

For poor students in Milwaukee: By ?. Miracles in Chicago from the Women's Association for A. Leutheuser 5.00. ?. Kntefs Gem. in Golden for Franz Busztn 4.40. ?. Brewer's Gem. in Eagle Lake for C. Nuoffer 6.55. (p. -15.95.)

For the Milwaukee building fund: ?. Cämmerers Gem. in Chandlerville 5.00.

For ?. F. Brunn in Steeden: F. Dörtnig in Strasburg 1.00.

For the widow's fund: Through ?. Bergen in Prairie Town, Hockzeitscoll. by Heinr. Dustmann, 7.30. By ?. Brewer in Eagle Lake by Chr. Zarn 1.00, Mrs. Waßmann Jr. 2.00. (S. -10.30.)

For ote deaf-mutes: By teacher Lenz in Bethlehem by Mrs. Fr. Wolf 1.00.

For the hospital in St. Louis: By ?. Brunn in Strasburg by F. Lücke 1.00.

For studying Watsen from Addison: From Chicago: Through ?. Miracle of Mrs. N. N. 2.00; by ?. Hölter in Chicago, coll. on the wedding of teacher Rademacher with B. Nützel, 10.42 (for such orphans who are preparing for school office), and from some members of the community for student orphans. Orphans 14.50; by ?. Bartling from Job. Bohnhoff 2.00, Ad. Sieckmann .50, Heinr. Trapp 2.00, Fr. Bornhöft 3.00. (p. -34.42.)

For the congregation in Cedar Raptds, Iowa: By ?. Hölter in Chicago from etl. members sr. Congregation 2.25. By ?. Strikter in Proviso by Mrs. Ehrenpfort 2.00. (p. -4.25.)

For the comm. in Wellsville, Mo.: By ?. Feddersen in New Berlin by F. Kammholz 10.00.

Addison, Ill, April 3, 1886. h. bartling, cassirer.

Income to the Middle District coffers:

For new construction in Addison: From ?. Daib's comm. in Friedheim, 7th pl., -56.50. ?. Walker's congregation in Cleveland 1.00. ?. Schlesselmann's congreg. at Bremen 3.00. ?. Thiemes Petri Gem. at Columbia City, last count, 2.00. W. Riekmeyer in La Porte by ?. Niethammer 5.00. ?. Schumms Gem. at Kendallvillr 7.00. (Summa -74.50.)

To the new building in St. Louis: By ?. List in Adams County from N. N. 5.00. ?. Eirichs Gem. in Jonesvtille 10.00. From ?. Datbs Gem. in Friedhetm nachtr. 10.00. (S. -25.00.)

For the synod treasury: ? Frankes Gem. at Fort Wayne 9.50. ? Querl's congreg. in Toledo 9.59. Siegers in Archbold Jacobt congreg. 3.00, Joh. congreg. 5.15. U. Schäfer's congreg. in Waymansville 4.25. ? Stitzmann's congreg. in North Amherst 4.75. ? Eirich's parish in Jonesville 5.93. ? Schumms Gem. in Kendallville 3.00. From P. Stevings Gem. in Fairfield Centre 15.25. (p. -60.42.)

For emigrant mission in New York: By Fr. Sieger in Archbold of sr. Jacobt-Gem. 2.42, Joh.-Gem. 2.76. ? Eirichs Gem. in Jonesville 2.60. H. Dettmer in ? Walkers Gem. in Cleveland 1.00. From ? Hasiolds Landgem. bet Huntington 2.47. P. Werfelmanns Gem. in Neu-Dettelsau 6.53. (S. -17.78.)

For emigrant mission in Baltimore: By victor in Archbold of sr. Jacobi Gem. 1.21, Joh.-Gem. 1.38. ? Werfelmanns Gem. in Neu-Dettelsau 6.53. (S. -9.12.)

For inner mission: By I. Beck of Fr. Husmann's congregation at Arcadia 6.00. Fr. Dröges Joh. congregation at Fryburgh 9.47. By Fr. Hafsold, bequest of Bl. Georg Bernhard in Huntington, 50.00. Coll. of Fr. Kretzmann's congregation at Farmers Retreat 13.00, Wittwe H. B. das. 1.00. (S. -79.47.)

For Negro mission: K Querls Gem. in Toledo 4.32. By ? Steger in Archbold from sr. Jacvbi Gem. 2.50, Joh. Gem. 4.00. 1? Jüngel's Gem. at White Creek 3.25. Mrs. Dolch in Liverpool .50. ? Niethammer's Gem. at La Porte 6.71. Jobanna Krohn of Fr. Zorn's Gem. at Cleveland 2.00. By ? Zorn of Klara Maria Heuscken 10.00. By ? Hafsold, legacy of the bl. Georg Bernhard in Huntington, 15.00. F. A. from P. Niemann's congregation in Cleveland 1.00. By ? Kretzmann from Wittwe H. B. in Farmers Retreat 1.00. 1? Schmidts Gem. in Elyria 11.70. (p. -61.98.)

For Jews mission: ? Eirichs Gem. in Jonesville 4.80. k. Jüngel's Gem. to White Creek 3.25. Through Fr. Hafsold, bequest of Bl. George Bernhard in Huntington, 5.00. (S. -13.05.)

For the English mission: Collected by teacher Fedder in Valparaiso at the birthday celebration of Winneguth 1.15, by Böye 1.40, by Lietz 2.35. By ? Hafsold, bequest of the bl. Georg Bernhard in Huntington, 5.00. By ? Kretzmann in Farmers Retreat from Wittwe H. B. and Frau W. K. 1.00 each. (S. -11.90.)

For poor students in St. Louts: Unnamed at Fort Wayne for E. Th. Claus 5.00. Louis Gerke in ? Frankes Gem. at Fort Wayne 5.00. From members of P. Sauer's Gem. at Fort Wayne for E. P. Block 34.50. (S. -44.50.)

For poor students in Springfield: Louis Gerke in ? Frankes Gem. bet Fort Wayne 5.00. For Karl Giese: P. Walker's Gem. in Cleveland 8.00, women's club of his. Gem. 5.00. For Robert Gaiser: women's club in ? Walkers Gem. in Cleveland 5.00, by Fr. Weseloh of Tiarks in Monticello, Iowa, 5.00. For E. Klawitter: by members of Fr. Sauer's Gem. in Fort Wayne 24.00, wedding coll. bet H. Hoffmann das. 10.70. Ges. by Zollmann in Bear Creek on Joh. Haferkamp's wedding for Jul. Kretzmann 3.00. (S. -65.70.)

For poor students in Fort Wayne: Ges. auf C. Rose's wedding in ? Stocks Gem. at Fort Wayne for Herm. Mueller 9.00, for F. Stock 9.00. ? Etricks Gem. in Jonesville for E. Pardeck 4.33. By ? Schmidt at Elyria for H. Haserodt by L. März and T. Wassermann 6.00, F. Peters Jr. .50; for A. Rimbach by F. Peters Sr. 1.00. (S. -29.83.)

For poor seminarians in Addison: Christian teaching coll. of ? Heinzes Gem. in Elkhart for H. Cutkosky 6.00. Women's club in ? Niemann's Gem. in Cleveland for F. Klee 10.00. (S. -16.00.)

To the budget in Fort Wayne: ? Niethammers Gem. in La Porte 20.87. By ? Sauer coll. at Christ. King's wedding in Fort Wayne 11.12. (p. -31.99.)

For washcabin in Springfield: By P. Querl of U. in Toledo .50.

For the orphanage at Addison: Christenlehrcoll. by ? Heinzes Gem. in Elkhart 6.00. Teacher Hafner's school children in Göglein 1.75. (p. -7.75.)

For the orphanage near St. Louis: ? Eirich's Gem. in Jonesville 2.90. By ? Sieving coll. on D. Mertz's infant baptism in Fairfield Centre 3.60. (p. -6.50.)

For the orphanage near Boston: Teacher Schröder's schoolchildren in Cincinnati, 5.00. Teacher Ackermann's schoolchildren there, 8.00, M. Messerschmidt and I. Pieper from his school, 50.00 each. School each .50. by ? Zollmann, ges. at Joh. Haferkamp's wedding in Bear Creek, 4.00. (S. -18.00.)

For the orphanage near Wittenberg, Wis: By ? Kaiser, ges. auf L. Morlocks Kindtaufe in Liverpool, 1.08.

For the deaf and dumb: Teacher Hafner's school children in Göglein .50. Christian teaching coll. in P. Schlesselmann's congregation in Bremen 9.71. G. H. D. from ? Niemanns Gem. in Cleveland 1.00, C. H. H. das. 1.00. communion coll. in P. Zollmanns Gem. in Bear Creek 5.75. by ? Kretzmann of F. S. 1.00. (S. -18.96.)

For our Pilgrim House: By teacher Fedder, sent at Cl. Clausen's birthday party in Valparaiso, 1.75. ? Thanks-worths Gem. in Cleveland 15.00. (S. -16.75.)

For studtrende Watsenken haben aus dem Addssoner Waisenhaus: Fr. Brandt sr. aus Fr. Groß' Gem. in Fort Wayne 5.00. Jungfrauenvereins ders. Gem. 25.00. (S. -30.00.)

For the Districts-Unterstützungskasse (Widow's Fund) - From Cleveland Teachers - Conference 12.75. By k. Henkel in Aurora by Mrs. N. N-, thank offering for happy delivery, 5.00; desgl. thank offering by Mrs. N. N. for recovery from serious illness, 5.00. 1? Stegers in Archbold Jacobt- Gem. 6.15. Teacher Gößwein in La Fayette 5.00. 1? Eirichs Gem. in Jonesville 4.70. P. Gotschs Gem. at Hoagland 3.50. ?.. Schlesselmann's Gem. at Bremen 13.00. P. Kolke's Gem. at Independence 15.00. P. Werfelmann's Gem. at Neu-Dettelsau 6.54. By P. Schulze at Vallovia, Jackson Co. sent to W. Tormöhlen's wedding, 6.72. P. Lothmann's Gem. at Akron 7.00. ? Lists Gem. in Adams County 8.50. (p. -98.86.)

Correction.

In my last receipt read: For E. P. Block: By k. Sauer in Fort Wayne from Grandmother Brück 10.00, instead of "By ? Groß in Fort Wayne from Wittwe Wehrs 10.00."

Fort Wayne, March 31, 1886. d. W. Röscher, Kassirer.

Entered the Coffee of the Nebraska District:

- For the synodal treasury: By ? Joh. Meyer from sr. Bethlehem parish -2.50.

For synod debts: By ? A. W. Bergt, Sr. of sr. Cong. to Elk Creek 12.00, in Tecumseh 2.00, in Long Branch 8.00. (S. -22.00.)

For the Wittwenkasse: By ? A. Hofiul from Mrs. Meta Panning 2.50. From P. M. Adam 5.00. (S. -7.50.)

For poor students in Springfield: By P. P. Schulte, Coll. on H. Trimborn's wedding 1.00.

For widows and orphans: By U. R. H. Biedermann, Coll. on Fr. Schmidt's wedding, 3.12. By P. I. Hoffmann from G. Boon 5.00, C. Dittberner 3.00, P. Knoff .35, C. Hoffmann 60, P. Hoffmann 50, E. Dittberner .80, A. Christiansen .25, C. Pobuske 1.50, K. Saxer .50, C. Sckeer .50, E. Pobuske 1.50, T. Gall .25, C. Demel .25, G. Schilling 1.00, K. Knapp .50, E. Groß .50, C. Kurpgenrit .50, C. Ra-kovsky.30. (S. -20.92.)

For Emigr. -Mission in New York: By P. M. Adam, Coll. on E. Bad's wedding, 12.00, from N. N. 1.00. By k. E. I. Frese from Mrs. A. S. 1.00. (S. -14.00.)

For inner Mission: By ? H. Frincke, bell-bag coll. sr. Gem., 2.00. By ? W. G. Bullinger, quarterly salary sr. Gem. at Burnett, 6.50, at Clear Mater 19.50, at Cash Creek 9.00. By ? R. H. Biedermann from sr. Gem. 4.79. By ? G. Weller of sr. Zions-Gem. 15.00. By

Joh. Meyer von sr. Bethlehem comm. 2.52. Coll. on W. Hellberg's wedding 3.50. By P. A. W. Bergt Sr. of sr. Gem. to Elk Creek 8.00. By ? S. Meeske, Klingenbeutel- Coll. sr. Gem., 5.00. By P. R. H. Biedermann of sr. Gem. 6.26, by Unnamed 5.00. ? F. Düver 1.00, Geo. Auf-demkampen 1.00. By Hilgendorf, thank offering by Fr. Grotelüschen, 5.00. ? Aug. F. Ude 2.00, by Jakob Bauer and Otto Guse 1.00 each, I. Uphoff sen. 1.00, H. H. Todt 40, Joh. Diemer.25. (p. -99.72)

For Negro Mission: Through ? Bro. King, Communion Coll. sr. Gem-, 8.31. By ? A. W. Bergt Sr. from sr. Cong. in Long Branch 10.00. By ? R. H. Biedermann of Unnamed 5.00. (p. -23.31.)

To the new building in Addison: By ? I. P. Müller by Gottlieb Wegener 5.00, W. Wegener 3.00. (S. -8.00.)

For the Lutheran Pilgrim House in New York: By k.. I. G. Weller by sr. Zions-Gem. 10.00. By P. R. H. Biedermann of Unnamed 5.00. (S. -15.00.)

For the Gem. in Council Bluffs: By Fr. M. Adam of sr. Jmm.-Gem. 6.00.

For the community in Cedar Rapids: By ? M. Adam of sr. Jmm.-Gem. 6.00.
 For poor students: By ? Joh. Meyer, thank offering by Mrs. Lehrer Leitzke, 1.00.
 For student Dommer in Springfield: by P. I. A. Mayer, Coll. sr. Christ comm., 5.00, Coll. on IOth anniversary of B. W. Jones' wedding, 7.50. (p. - 12.50.)
 For student Oldag tn Milwaukee: By P. E. I. Frese, Coll. at wedding of Julius Festner, 12.50, from Mrs. A. S. 5.00. (S. -17.50.)
 For poor students in St. Louis: By P. I. Kipple, Coll. on G. Frerking's wedding, 2.25. - Total -258.70.
 Correction-
 In the "Lutheraner" No. 24, 1885, read: To the new building in Addison by W. Uecke 5.00, H. Stockamp 2.00.
 Omaha. F. C. Festner, Cassirer.

Entered the Saffe of the Eastern District:

For the synodal treasury: By the congregation ? Kings tn New Hork -25.00. By? Sörgel of L. Nteländer 15.00. Gem. ? Beyers tn Brooklvn 13.80. congreg. in College Point, N. U., 9.75. congreg. in Cumberland, Md., 4.97. congreg. in Cambria and Wilson, Communion Coll., 5.54. (S. -74.06.)
 For progymnasium tn New York: Joh.-Gem. tn Meriden, Conn, 18.33.
 For inner discord: Mrs. Mehlhorn in Schenectady 1.00. By the children's sheet ges. 10.00. (p. -11.00.)
 For Emigr. Mission: Through the Children's Journal ges. 10.00.
 For Emigr. Mission in New York: Through Kaff. Röscher in the Middle District 6.50. Durck P. Rademacher of N. N. 1.00. Dreifalt.-Gem. in Buffalo 20.13. By Kaff. Schmalz- riedt in Mtchigan-District 6.50. (p. -34.13.)
 For the Pflgerhaus in New York: By ? Sieker from ? Fetb 25.00, from St. Matthew's congreg. 3.00. Gem. ? Kings in New York 27.00. St. Paul's congreg. tn Martinsville, N. U., 4.40. congreg. in Paterson, N. I., 4.84. P. Sanders congreg. tn Cohocton 4.36. By Köntg in New York 22.00. Mission coll. of congreg. P. BtewendS 5.00, sr. Sunday School 2.72, W. Krebs 2.00. congreg. tn Wellsvtlle, N. U., 3.00. Gem. in Little Valley, N. A., 6.25. Confirmattons-Coll. of Gem. in Otto, N. N-, 5.25. By Kassirer Schmalzrtedt in Mtchbi- gan-District 12.00. By ? Sieker by Misses A. u. E. Lankenau 2.00; Mrs. Rode by P. Brunn in dying 3.75. F. A. S. in Baltimore 1.00. (S. -133.57.)
 For emigrant mission in Baltimore: By ? Rademacher from N. N. .50. By Kaff. Schmalzriedt in Mtchigan- Dtstrict.50. (p. -1.00.)
 For Jewish mission: By ? Sieker from Matth.- Gem. .50, by H. Kühnert 1.00. By Kassirer Röscher in the Middle District 5.00. By Kinderblatt ges. 10.00. By Kaff. Schmalzrtedt in Michigan District 16.27. By ? Graves of Frl. C. Schmrtrltng .50. (p. -33.27.)
 ForNegermission: Mrs. Mehlhorn tn Schenectady 1.00. By Ktnderblatt ges. 5.00. (S. -6.00.)
 For Misston tn New York City: By ? King by Fr. Shepherd 1.00.
 To the seminar building in Addison: Gem. ? Lübkers tn Washington 15.00. By 1>. Book by Ch. Schaper 5.00. (pp. -20.00.)
 For dte Gem. in Uttca, N. A.: By Kassirer Röscher in the Middle District 4.00. By P. Schulze of C. Koch, P. Schulze, C. Derwig each 1.00. Emma Koch, O. Nitzschmann, H. Stark, A. Dettbarn, M. Mehlhorn, H. Kling, C. Dettbarn, E. Mehlhorn, H. Klausmünzer each .50, Mrs. Klingbeil .25, W.

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Lunow .25. of etl. members of the congreg. P. Sennes in Buffalo 15.30. congreg. in Washington, D. C., 15.50. em. congreg. tn Baltimore 48.00. (S. - 90.80.)

For the comm. in Nochester, N. D.: By P. Steker from I. Saler in College Point .50. By P. Schulze from C. Koch, P. Schulze, C. Derwig each 1.00, C. Wagner, O. Nitzsch-mann, H. Stark, A. Dettbarn, W. Lunow, H. Kling, E. Dett- barn, E. Mehlhorn, H. Klausmünzer each .50. (S. -8.00.)

For the congreg. in Cedar Rapids, Iowa: from the missionary box of the congreg. in Schenectady 2.00. congreg. Fr. Beyers in Brooklyn 26.40. Etl. members of the congreg. 1?. Sennes in Buffalo 15.30. St. Paul's congreg. in Baltimore 13.10. (p. -56.80.)

For the widow's fund: Thank offering from Mrs. ?. Sander 5.00.

For sick pastors: congreg. in Wellsville, N. A., 3.00.

For poor students in Fort Wayne: Andreas-Gem. tn Buffalo for Fried. Raudt 16.00.

For poor students in Springfield: From the women's association of the Gem. Stürkens for F. Meuschke 16.00, for I. Koßmann 16.00. By ?. Rademacher by N. N. 4.75, C. Kruse .25, for H. Dahlke. By ?. Book by W. Wesche 1.00, ges. to I. Voßler's and L. Jarn's wedding 6.29, for H. Restin. (S. -44.29.)

For poor students in Addison: From the Women's Association of the Parish Fr. Stürkens for Louis Koßmann 16.00.

For the Deaf and Dumb Institution: comm. in Wellsville, N. U., 3.00.

For the orphanage near West Roxbury: Gem. Sanders in Cohocton 5.00. Mrs. Kriegsmann in Schenectady.50. Through the Children's Gazette ges. 50.00. Through ?. Graves of C. Raven 1.00. (p. -56.50.)

For the orphanage tn Union Hill, N. I.: By the children's sheet ges. 25.00.

For the orphanage near Pittsburgh: Through the Children's Leaf p. 15.00.

For the orphanage in Des Peres: Through the children's leaf ges. 25.00.

For the orphanage in Addison: Through the children's sheet ges. 25.00.

For the Hospital in East New Uork: Gem. in Wellsville 3.00.

For Gentile Mission: From Mrs. Schaberg in Baltimore 1.00. Through Fr. Sörgel from a church friend 5.00. (S. -6.00.)

Baltimore, March 31, 1886, C. Spilman, Cassirer.

Revenue to the Western District's coffers:

For the synod treasury: From ?. Mähr's congregation in Ellsworth 3.07. ?. Weseloh's parish in Klimmswick 5.00. ?. Rupprecht's parish in Cole Camp 2.56. ?. Senne's parish in Alma 5.00. (Summa -15.63.)

To the seminary building tn St. Louis: By Dir. Burgdorf from?. Hansers Gem. in St. Louis 25.00.

To the new building in Addison: By Director Burgdorf in St. Louis 14.00.

For the progymnasium in Concordia: By ?. Günther in Mora by etl. members 2.50.

For inner mission in the West: From the Young Women's Association in the Zion Community in St. Louis 20.00. ? Achenbach's congreg. tn S. St. Louis 7.00. (S. -27.00.)

For Negro mission: ?. Mähns Gem. in Ellsworth 2.53. Through Fr. Achenbach from Mrs. H. Miller 1.00. (p. -3.53.)

For the widow's fund: By teacher Günther in St. Louis from Mr. Streutker 3.00. ? Lüker in Aroma 2.00, by sr. Gem. 4.15. St. Louis Teachers' Conference 6.25. By ?. Achenbach by W. Trempe 1.00, coll. on R. Möllenhoff's silb. Hochzeit 10.00. (p. -26.40.)

For the orphanage near St. Louis: P. Nethings Gem. at Lake Creek 5.00. k.Lükers Gem. in Aroma 4.00. (S.-9.00.)

For poor students in Fort Wayne: By Dir. Burgdorf in St. Louis 3.50.

For the congreg. in Sedalta: Fr. Günther's congreg. tn Mora 11.00.

St. Louis, April 6, 1886, H. H. Meyer, Cassirer.

Revenue to the Wisconsin District's coffers:

For Concordia College in Milwaukee (construction and debt repayment) : From F. W. -5.00. F. Köhn in Sheboygan 5.00. ?. Wesemann's congregation in Grafton 16.20. F. Pro- vatzke 1.50. (S. -27.70.)

For the generalB aukasse: F.KöhntnSheboygan5.00.

For the Emigrant Mission in New York: ?. Wambsganß' congregation in Adell 13.00. A. Brüsewitz in Milwaukee 1.00. For the Pilgrim House: F. Köhn tn Sheboygan 2.00. ?.. Wambs- ganß' Gem. in Hancock 8.50. (S. -24.50.)

For mission to Jews: F. Köhn in Sheboygan 2.00.

For poor students in Addison: From Sheboygan: for W. Hirsch by Wittwe Tönnies 5.00. W. Kroos 2.00. Wedding coll. at G. Mancher 4.00. Gem. of ?. Wolbrecht 7.00; for W. Simon from the Singchor der Kreuz-Gem. in Milwaukee 5.06. For Th. Hinze by teacher A. Wilde from the Stephans-Gem. in Milwaukee 10.00.

For poor students in Springfield: Hochzettscoll. bet Konr. Grohs 6.31. Wittwe Tönnies in Sheboygan 5.00. Women's Club in Calumet for A. Trapp 10.00. Thank offering by E. Fischer in Hancock for A. Gresen 5.00.

For the Deaf and Dumb Institution: F. Köhn in Sheboygan 2.00.

For the orphanage in Wittenberg: Wedding coll. at Jul. Kressin in Watertown 5.61. Gem. of ?. Wambsganß tn Batavia 5.60. Wedding scoll. at Konr. Mayer 4.15, at Karl Großkreutz in Cascade 2.00. P. Neuschels Gem. 2.43. (p. -19.79.)

For Negro mission: P. Stutes Gem. in Ahnapee 3.00. Wittwe Kehl 3.00. F. Köhn 2.00, for church purchase in N. O. 2.00. Herm. Eggert 2.00. By ?. Osterhus of O. G. 2.50. W. Nierode tn Grafton 2.00. ?. Hudtloff's school children 2.40. (p. -18.90.)

For the congreg. in-Cedar Rapids: from the confession and communion coffee of ?. Osterhus 2.00.

For poor students tn Milwaukee: Dreietngkettsgem. in Milwaukee 52.33.

For the widow's fund: From the kk.: G. A. H. Löber 4.00, C. Strafen 4.00. From the teachers: A. Kringel 4.00, A. Wilde 4.00, F. Nix 4.00, Als. Tröller 4.00, G. M. F. Scholz .50. ?. Schumann's Gem. in Waterford 3.75. W. Utech in Grafton 1.00. Fr. Wachholz in Germania 3.00. (S. -32.25.)

For the synod treasury: Trinity Congreg. in Milwaukee 45.30. F. Köhn in Sheboygan 5.09. P. Ledebur's Trinity Congreg. 7.90. (p. -58.50.)

For new construction in Addison: Jmm. comm. in Milwaukee 72.75. ?. Baumann's comm. 8.00. H. Neumeister in Milwaukee 1.00. comm. desk. Wambsganß in Adell 17.50. (S. -99.25.)

For inner mission of the Wisconsin District: By?. Osterhus of O. G. 2.50. C. Lindenschmidt in Milwaukee 1.00. ?. C. Reuschels Gem. 2.28. (p.-5.78.)

For Concordia College in Milwaukee (new building): From the Dreieinigkettsgem. in Milwaukee: by G. Matuschka 1.00, H. Mohaupt 2.00, Mrs. Woller 1.00, Anna Woller 1.00, Mrs. M. Damköhler 20.00, Mrs. K.sow 1.00, Nosalte Woller 1.00, F. Mittelmann 1.00, Andr. Hönig 10.00, H. Block 1.00, Dr. F. Lindenschmidt 1.00, L. Märklein 10.00, Aug. Richter jr. 5.00, W. Momsen 5.00. (S. 60.00.)

Milwaukee, March 31, 1886, c. Eißfeldt, Kassirer.

For the Preachers' and Teachers' Widows' and Orphans' Coffee

(of the Iowa District)

have been received: By ??, Bünger, Horn, Lohr, Riedel, Heinke each -4.00; Haar, Reinhardt, Brauer each 2.00; Händschke 3.00. By ?. Brust by N. N. 3.00, G. Vogel 1.00. By Kassirer H. Tiarks by N. N. in Sherrills Mount 1.00. By W. B. Hanken 5.00. By ?. Herrmann, Christmas coll. of sr. Parish, 5.50. By ?. Seßler from sr. Gem. in Sheridan 9.79, in Grant City 3.00. By ?. Heinicke of H. Wolken 5.00. By ?. Baumhöfener of G. Maas 4.00. By ?. Reinhardt, Coll. sr. Gem., 10.75. By ?. Runge, Coll. sr. Gem. in Sioux City, 5.50. By ?. Baumhöfener by H. Hüdepohl, 2.00. By ?. Studt, Coll. sr. Gem. in Luzerne, 6.30. By ?. Diederich, half of the Christmas coll. sr. Gem., 4.50. By ?. Zürrer from Mrs. Richter sen. 1.00. By ?. Gülker, coll. sr. Jmm.-Gem., 2.25. By ?. Ehlers, Christmas coll. sr. Gem., 20.05. By ?. Ph. Dornseif, evening meal coll. sr. Gem., 3.50, by L. Zwemke 1.00. By ?. Riedel, Coll. sr. Gem., 8.50. By ?. Händschke, Coll. sr. Gem., 6.00. By ?. Aron, Coll. sr. Gem., 11.75. ?. Goßweiler 1.00. By ?. Meinecke, collected at L. Fricke's wedding, 3.85. By ?. Baumhöfener by H. Tietje 1.00. (p. -155.24.)

Monticello, March 26, 1886. F. v. Strohe, Cassirer.

For the community in Cedar Rapids, Iowa, received with heartfelt thanks by ? Bartels in West St. Louis, Mo., -4.00. By ? Schoener in Richmond, N. I., from his commun. 1.00, from Matthias 1.00. By ? Böling at Walden- burg, Mich, 8.15. By ? Hertwig in Leaf Valley, Minn., 2.00. By ? Strikter in Proviso, Ills., 5.00. By ? Schroeder from Mr. W. Stein in St. Clair, Mich., 1.00. (Summa -22.15.)

God bless the dear givers.

C. P. Kambeiß.

Received for the community in Sedalia, Mo. with heartfelt thanks: By ? W. Heyne from his parish at Lake Creek, Mo. (2nd number), -8.00 ; by P. I. H. Ph. Gräbner in St. Charles from Mr. H. Pilgrim 1.25; by ? W. Sand- voß by sr. Gem. in Appleton City, Mo., 5.00.

C. F. Gräbner, ?.

For poor students received with heartfelt thanks from Mr. M. S. here -5.00. By ? Weisbrodt in Mount Olive, Ill, collected at the wedding of Mr. Fritz Lücht (specifically for Wurl) 7.00. By ? Achenbach in St. Louis, Mo., from Mrs. Beckert Sr. 5.00. By ? Ottmann in Collinsville, Ill, collected at the wedding of Mr. E. Gerding 5.45.

C. F. W. Walther.

Received for the English Lutheran Mission in the West: From Mr. F. W. Houser in California, Mo., -2.00.

C. F. Lange, Cassirer.

Received for Stud. Hackmann -40.00 by Mr. ? C.

C. Schmidt of its municipality.

G.

From the Women's Association in Port Richmond for poor students, 1 dozen bust shirts and dozens of socks. Likewise, from the Women's Association of Trinity Parish in St. Louis, 14 bust shirts. B. Schaller.

For the local seminar library

received with heartfelt thanks

1. by Mr. ? H. Lemke: Dr. M. Luther's first and oldest lectures on the Psalms from the years 1513-16. Two volumes.

2. by Mr. ?- C. A. Gräber: Das falsche Märtyrerthum oder die Wahrheit in der Sache der St. - by Ludwig Fischer. 1839. M. Günther.

New printed matter.

A new complete chorale book

will soon be published by our "Lutheran Concordia Publishing House". This certain prospect urges the writer of this book, even before the work has appeared, to contact the teachers who are also organists or precentors, as well as the pastors and congregations.

to draw attention to the same in advance. It is true that the unchanged reprint of his chorale book from the "Kern des deutschen Kirchengesangs von Dr. F. Layriz" (Core of German Church Chant by Dr. F. Layriz), which was provided by Mr. L. Volkening, has rendered excellent services to our American Lutheran Church. However, in this collection the selection of the chorales was not complete, and in part, as far as melody and setting were concerned, the original form was often departed from. This was not possible in the past, since we lacked the sources to return to. It was the same as with our "Kirchen-Gesang- Buch". However, just as we restored the original text of the hymns in the later editions after the original text became available to us, we could not stop halfway in the case of the chorales, but had to restore them according to their original form, both in melody and movement, as far as this was possible without confusing the already established congregational singing. This has also been done in the new chorale book announced above with the utmost care and great circumspection and caution. The chief editor is Mr. H. Hölter, senior teacher in St. Louis, Mo., assisted by Mr. H. Ilse, teacher in Brooklyn, N. U., as well as by Mr. Kunz, teacher here, and Mr. Lochner, pastor in Springfield, Ills. The writer of this, who has been graciously permitted to inspect the manuscript, hereby confidently dares to express the firm hope that the new chorale book will soon attain the standing of our standard chorale book for all future times. As soon as it is published, the "Lutheraner" will, God willing, report faithfully on the peculiarities of the work.

W. [Walther]

Bible stories for middle grades and coed schools. Told in the words of sacred scripture. St. Louis, Mo. Concordia Lutheran Publishers. 1886. price: 50 cts.

When our synod came into being almost 30 years ago, it immediately recognized the establishment of good Christian and orthodox parochial schools as one of its most important tasks. It was vividly convinced that the instruction of the youth in God's Word, and therefore the Christian school as well, was the foundation of the church, without which it would turn into a fanciful sect, which intends to make its children Christians only when they are grown up, for example in a so-called revival meeting. Therefore, from the very beginning, our synod has made every effort to establish schools. But how miserable the teachers had to help themselves! They lacked, above all, really good, pure textbooks; for anemic as our small synod was, it did not have the means to have such textbooks prepared and published itself, given the many other needs to be met. The teachers therefore had to make do with the poorest teaching aids. Yes, some zealous teachers were, unfortunately, also tempted by the necessity to use books by false, even unbelieving authors. This great necessity and temptation has, by God's grace, gradually diminished more and more. One pure textbook after another has appeared within our synod, and of such a kind that they can compete with the best outside our synod, also in didactics. Therefore, our teachers do not need synodal patriotism (which they certainly should have) in order not to feel compelled to introduce foreign books. In any case, it is now a bad thing for any teacher, whether he is a pastor or a school teacher by profession, if he, for petty reasons, leaves aside the textbooks examined and approved by his orthodox ecclesiastical community and chooses others which, in his opinion, have this or that insignificant advantage. It is therefore with great pleasure that we announce the appearance of the "Biblical History for Middle Classes and Mixed Schools", which has been eagerly awaited for so long. In our opinion, it has turned out so splendidly in every respect that we cannot thank God enough for it. It contains 60 stories from the Old Testament and 69 from the New, with a large number of almost exclusively original, most beautiful illustrations. The nice booklet, whose appearance will already appeal to our dear school children, contains 260 pages in octavo. The book is therefore urgently recommended to all congregations, pastors and school teachers, first of all within our synod. God, from whom alone all good and perfect gifts come down, the Father of Light, crown this booklet, which was issued for His glory, for the advancement of His kingdom and for the benefit and welfare of our precious children, with His richest blessing, for the sake of the highly praised World Savior and great friend of the children, Jesus Christ. W. [Walther]

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The „Lutheran“ is published twice a month for the annual "subserip- tivnpret" of one dollar for the autwartig signers who have paid the same "orautjuberahlen. Where the same is brought "on carriers in"" skin, the subscribers have to pay 25 cent carrier wages extra.

To Germany, the „Lutheran“ is sent by mail, postage paid, for \$1.25 "er".

Lntsreck sä ttl" ?ost Oüios sä 8t. L-ouls, ülo., "s svoolä-eLss MLttsr.

Volume 42, St Louis, Mon, May 1, 1886, No. 9.

(Submitted.)

From the History of the Loving Activity of the Ancient Church.

From the very beginning, the Christian church has considered it its holy and sacred task to take care of the poor and suffering brethren in every way. Paul writes Gal. 2, 9.10.: "Jacobus and Cephas and John ... gave me and Barnaba their right hand, and became one with us, that we should preach among the Gentiles, and they among the circumcision; only that we should remember the poor, which also I have been diligent to do." In this, the Church is like the Good Samaritan, who could not leave the poor man, whom he saw in his misery, without help. In this, she follows her Lord and Master, who "went about doing good", Apost. 10, 38. 10, 38. We read of him Match. 4, 23. 24.: "And JEsus went about all the Galilean country, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sicknesses and diseases among the people. And his fame went out into all Syria. And they brought to him all kinds of sick people, afflicted with many kinds of pestilences and torments, the possessed, the moonstruck, and the gout-ridden, and he made them all well." See also Match. 8,16.17. Cap. 9,35. Cap. 15,30. Although the church cannot help the poor in the way that the Lord Jesus helped, it can still alleviate the suffering through its love.

Guericke writes about the charity of the first Christian church: "From the beginning it was a characteristic of the Christian community spirit that it manifested itself in caring Christian gentleness in the physical as well as in the spiritual. From time immemorial, the whole congregation cared for the needs of the poor, the sick, prisoners, widows and orphans, strangers, etc., with venerable bishops setting an encouraging example, and women in particular distinguishing themselves by personal service. And not only the own congregation, but also the poor of foreign congregations were taken care of, sometimes by rich special collections collected among clergy (the church servants) as well as congregation; a charity, which was above

The Roman congregation was treated with respect and love. Yes, in public misfortune also the pagans became partakers of these proofs of Christian love. Ecclesiastical charity took on certain forms under the external freedom of the church in the fourth century. Since then, church institutions of some kind have appeared everywhere for the poor, the sick, the infirm, orphans, strangers, for shelter and care of strangers.

The beautiful story of the archdeacon of the church in Rome, Laurentius, who died as a martyr in the persecution of Christians under the emperor Valerian (257-258), is well known. The Roman governor had heard about the church treasures of the Christians and had become lustful for the same. He demanded that Laurentius bring them to him. Laurentius showed himself willing and was released to fetch the treasures. Soon the heroic young Christian was seen returning in a retinue of poor, miserable, lame, crippled people, who were maintained by the church property. "These are our treasures," he said. As punishment for this, he was roasted alive on a grate. The number of poor, sick, widows, etc., for whom the Roman community cared at that time, in the middle of the third century, was over 1500.

Bishop Cyprian of Carthage received over 4000 thalers in a single collection for imprisoned numidian Christians. He was very concerned about the care of the poor in his community. When he was absent, he exhorted the elders and deacons to provide for the poor and confessors to the best of their ability and in every way, and to leave them in need of nothing, since the money had been distributed among many ecclesiastics so that it could be delivered sooner and more correctly to those concerned.

Bishop Dionysius of Alexandria, around the year 250, describes the behavior of Christians during a terrible plague in Alexandria thus: "Many of our own seemed to forget themselves entirely, visited their sick safely and fearlessly, served them unceasingly, did what they could for them for the sake of Christ, and died with them. Some, who restored their sick to health by their care, became They themselves were the victims of death. Those who received the sick bodies of the saints with open arms and in their bosom, closed their eyes, carried them to the grave on their shoulders, washed and clothed them, they themselves received these labors of love from others in a few days; for the survivors followed in the footsteps of the deceased. With the pagans it was the other way around. Those who began to fall ill were thrown out of the house, they fled from those whom they otherwise loved best, left them half-dead on the gaffes, threw away the dead unburied, and avoided all familiarity with death, from which, nevertheless, with all caution, only a few could escape."

A Roman woman, Fabiola, donated a large hospital in which she herself cared for the sick and dying.

Basil the Great founded "a city in miniature" of such institutions in Caesarea, where he was bishop.

Chrysostom reports that the church of Antioch in his time, although it had only moderate income, fed more than 3000 widows and virgins daily, not counting strangers, lepers, prisoners and church servants.

Emperor Julian, the apostate, had to give the Christians the testimony, even if with displeasure: "These godless Galileans not only feed their poor, but also ours."

J. A. H.

(Submitted.)

From Our Mission to the Jews.

Since I had the good fortune, especially on February 8, to be able to testify about Jesus before a crowd of Jews and to drive them into a corner by their own Talmud, a movement has arisen among them. Some have fallen for me and respect me, but some are filled with resentment and bitterness against me, avoid me and speak all kinds of evil against me. But those who were well-disposed toward me defended me and did not allow any evil to arise against me. - A few days ago there was a wedding; and because many

of those Jews with whom I had talked were also invited, so the talk also came to me. Some zealots have said that I myself do not believe what I say, that I speak because I take salary, or that I was baptized because I want to marry a *goy*, a Christian, and the like. My Pinsk compatriots, however, did not let all this come up against me and defended me to the best of their ability. Those who were hostile to me said: "*Meshummad*, the renegade (they did not pronounce my name), had to deal with us unlearned people at that time, so he was victorious. But if a competent rabbi had been present at that time, he would have gone away in disgrace. My compatriots said: Well, that can be tested. Mr. Landsmann will not refuse an invitation to a disputation. Others said: He will beware; he is clever enough and will not come! My friends answered: Mr. L. has often assured us: The more learned a Jew is, and the better he knows the Talmud, the easier it is to convince him that Jesus is the Messiah. We are sure that Mr. L. will gladly come. By the way, should he really refuse to come, woe betide him, we would announce it in all the newspapers, and he would have to be ashamed, etc. - That helped! Now they discussed who would be the right man to discuss this with me. - I knew nothing of all this. I only noticed that in some families they no longer liked to see me, but gave me short shrift. That hurt me very much.

The day before yesterday (March 18) three friends came to me in the morning, told me what had happened, invited me to a meeting and asked me if I would accept the invitation. I, delighted about the beautiful and rare opportunity to testify about Christ, thanked them for their mediation and said: "It is my duty as a Christian, but especially as a missionary, to give a speech and answer. I showed them Ezk. 3:17-21, where God demands this of me, and woe to me if I do not do it. They went on to say: "Do you know who the man is with whom you will have to deal? I answered: I am coming, and in the name of my God I will cast the net! Do you think we Christians are afraid of your Jewish sophistry? Our faith stands on the word of God. I promised to be at the appointed place at 2 o'clock in the afternoon. - When I got there, the house was full of Jews. They had really got a man who was a good Hebrew, and an even better Talmudist and Kabbalist. Also, as it seems, he was not unversed in the New Testament. It was a pleasure to talk with him. - The rabbi took out a Hebrew New Testament and asked me to read and translate Hebr. 1, 3. I did: "Who, because he is the brightness of his glory, and the image of his being," etc. - Who is that? the rabbi asked me triumphantly, that should be the Messiah? How can you prove that to us? - I: This is the Messiah, and this is exactly how the Messiah of the Bible should and must be; otherwise he could not redeem us apostate people! He must, if he is to redeem us from sin, death and hell, be the reflection of the glory of God and the image of his very being! Before I could explain further, the rabbi said: We do not want to believe you, where is that written in our book? - I replied: In your *Kabbalah*!!! A silence fell, because I did not hurry with the answer. Everyone looked at the rabbi. I asked for a *Machsor*, prayer book,

I had the rabbi himself read what all the people pray three times every New Year. I had the rabbi himself read what all the people pray every New Year, kneeling three times while they blow the trumpets thirty times. It reads as follows: "O Jehovah, merciful and gracious, we have sinned before thee, and done evil in thy sight! Have mercy on us, and forgive us our sins *bisechuth Yeshua sar hapanim*," that is, for *Yeshua's sake*, *who* is the Prince of thy countenance; for the word *Yeshua* means Savior, Helper, Redeemer, or Beatificator. What is this? I asked them, and who is this *Yeshua* or JEsus who is the Prince of the face of God? Behold, I said, the Messiah of the Bible should and must be like this, and only for the sake of such a Messiah can God forgive sin. But for the sake of such a Messiah, as you unfortunately expect him now, who should only be a man, God cannot forgive your sins, because he himself is a sinner. - I read them Is. 63, 9. There it says: "In all their affliction He was urged, and the *Malach panaw*", i.e. the angel of his countenance, "helped them" 2c. - Who is this angel, who is the prince of the face of God, and what is his name? Your *Kaddalah* says clearly enough, his name is *Yeshua*, in German: JEsus! Yes, my friends, I continued, JEsus is the reflection of the glory of God and the image of his being. The apostle has not exaggerated at all when he calls the Messiah thus. The apostle agrees not only with the Bible, but also with your *Kaddalah*. - Can you perhaps deny this to me? Well, I want to see how you will start ras. -

— A long pause occurred and the *machsor* passed from hand to hand and each read: *bisechuth Je shua sar hapanim*, i.e., as said, "For JEsu's sake, who is the Prince of the face of God." They were struck by their own prayer book. One of them began to curse and said, "*Jimach schemo wesichro*," i.e., "may my name and memory be blotted out." I stood up and said, "If you are going to be rough, I am leaving. I came here at your invitation, not to curse each other, but to talk honestly with each other. After all, our salvation depends on it. For if I am wrong, I am lost; but if you are wrong, you are lost. There is only one truth, not two, and that is the Bible; it, and it alone, should and must decide everything, because it alone is God's Word. - The Rabbi: Mr. L., you are right; I also leave when insults are spoken. We should not attack each other personally, but refute each other, and perhaps we can still win you over. - Me: All right, I am heartily ready to answer all questions. But everything should be honest and orderly. - The rabbi took up another subject, and said: Mr. L., we Jews know who Jesus was, and by what power he did the great miracles; he did the miracles with the *Shemhamphorash* *). - All were very pleased with this interjection and their faces were

transfigured. - Me: How can you prove to me that there was such a name? The rabbi: It is written in our Talmud! Me: That

Shemhamphorah is said to have been a special name of God that stood in the Holy of Holies and could be used to perform miracles. The high priest is said to have pronounced it clearly on the Day of Atonement, while Israel was kneeling three times and confessing its sins, thus forcing God to forgive it.

is a falsehood, a fairy tale! I also believed that 30 years ago, but I was a fool to believe it. Look, I said, if there had been such a miraculous name of God by which miracles could be done, why is it not written in the Bible? What the Bible does not say, I do not accept, but must declare to be lies. - The Talmud could not deny the great miracles of Jesus. But in order to blind our eyes and to arouse hatred against Jesus, he invented all this. Unfortunately, he succeeded in leading the whole people away from Jesus until today. - But in order to convince you that what the Talmud says is a lie, I will ask you a few questions.

1) Where did that name stand? All answered: In the *Kodjekodshim*, *that is*, in the Holy of Holies! I: Very good! Now I ask you: How could Jesus, who is not descended from Levi or Aaron, enter into the Holy of Holies and steal that wonderful name, to go out for God by his miracles, and go out from there still alive? I. ask you: If the high priest himself should have dared to enter the Most Holy Place on any other day than the Day of Atonement, what would have been his end? All answered: He would have been, like a Nadab and Abihu, 3 Mos. 10, 12. infallibly of death! I: Certainly, you are right! The high priest could enter the Holy of Holies only once a year at a certain time. For this he had to bathe himself beforehand, put on the special clothes and enter with incense and sacrificial blood. Otherwise, as you said, like a Nadab and Abihu, he would have fallen down dead without fail. - How is it that Jesus, who is not descended from Aaron, entered the holy of holies and did not die? God should have killed him immediately because he desecrated the holy of holies. But if God did not do it, then Jesus must truly be greater than Aaron and the temple with all the sacrifices. That is why he did all the miracles by his own power.

2) If there really had been such a name, with which one could do miracles, why did the chief priests and scribes not do something similar, as it happened under king Hezekiah (Is. 37, 36.), namely that the whole Roman army was wiped out in an instant and Jerusalem, temple and people were liberated? And truly, that would have been a small thing compared to the great miracles that Jesus is said to have done through that name! For, as your Talmud itself tells, Jesus raised up a man who had been dead 25 years by a word. But if the Jews did not free themselves by that name, they could not, because such a name did not exist; the whole story is a fairy tale. But if Jesus did such great miracles, he did them absolutely by his own power! And truly he could do it, because he was God himself, or, as it is called Is. 63,9, the *Maleach panaw*, the angel.
of the face of God, or, as the apostle says, the reflection of the glory of God, and the image of his being.

The Jews jumped up hastily and their faces were horrible. I was frightened and wanted to leave; it had become scary for me. But the rabbi held me and calmed me down. - My few friends, as well as two Jewish teachers unknown to me, surrounded me and protected me from maltreatment. The

Rabbi - I have to give the testimony - murmured at them and they all sat down, snorting with anger. - —

I did not speak a word. - The rabbi said in a serious tone: We must be ashamed of ourselves before Mr. L.. We are a hot-tempered and impatient people, just like the Greeks and French, and that has always been our misfortune! Jealousy is good, and we should jealousy for God, but with understanding. But the way you are zealous now, it is not nice. Some zealots stood up and answered: Rabbi, it is burning! It hurts us very much! For if there was no *Shemhamphorash*, we Jews are buried and the *Meshummad* (apostate) is right. But we do not want to become Christians in any case, even if our heads should be cut off. My compatriots and the beiren Jewish teachers said: Mr. L. does not force us to become Christians. But it is certain that there was no such name. The Talmud made us believe something here. This was a particularly hard blow for the others. A silence fell. Thereupon the Rabbi said: Mr. L., you said before that Jesus had done the miracles by his own strength. That is not true! Our prophets, like Moses, Elijah and Elisha, also did miracles, did they do them by their own power? No, God helped them, so also with Jesus. Me: Very good! So Christ is a prophet after all. Why then do you not believe his words? Why do you hate him and spit when you hear his name? - By the way, Jesus was not only the great prophet, of whom it is said in Deuteronomy 18:15-19, "Him you shall hear," etc., but he was Jehovah himself. I took my Bible and read Is. 45, 17. There it says: "But Israel will be redeemed by Jehovah with an eternal redemption" 2c. Now I ask you: If you must be redeemed by Jehovah as Jehovah, why do you pray three times a day, O that the Da-vid's may come and redeem us? But if - and in this you are right - a son of David must redeem you, then the same, the Messiah, must necessarily be Jehovah, as it is written in this text: "through Jehovah". Truly, the Messiah of the Bible, in whom our patriarchs and prophets hoped, must, if he is to redeem us lost sinners, himself be without sin; he must be, as it is said in Isa. 9:6, *El Gibbor*, the strong God, or as it is said in Jer. 23:6, *Jehovah Zidkenu*. But if he was, he could do all miracles by his own power. He was greater than all prophets, he was God-Man! The apostle rightly said that Christ was the radiance of God's glory and the image of his being; yes, he was the *Maleach panaw* the angel of his face, or, as your *Machsor* says, "*Yeshua sar hapanim*", that is, Jesus, who is the prince of the face of God.

I quoted to them sayings from Micah 5:1, Jer. 23:5, 6, Zech. 13:7, etc. - What more do you want, I asked. Who is in the wrong: the Christians or the Jews? Who is twisting the word of God: the Jews or the Christians? We Christians simply stick to the word of God and believe it simply, whether we can understand it with reason or not. We do not practice sophistry, we trust God with everything and know that he will not deceive us. But you stand above the Bible, just like the pope, and want to master God. You have made a hundred commentaries on the Bible, one of which does not agree with the other. You have not accepted God's word.

completely twisted, etc. I read Isa. 5, 20. 21. and showed them how God was already complaining about Israel when they did not have the Talmud, how much more now. They were silent and gave no answer. - The Rabbi, skipping to another topic, said: Mr. L., JEsu's sacrifice does not count according to the Mosaic Law! According to the law, one had to slaughter a sacrifice on Mount Moriah, and all sacrifices have been slaughtered. But JEsu was slain, and not on Mount Moriah, but outside the city of Jerusalem. When God wanted to try our father Abraham, he ordered him to slaughter Isaac on Mount Moriah, but not to murder him. - Before I answered this pointed but also ignorant question, everyone shouted as if from one throat: Rabbi, bravo! Bravo, Rabbi! At last we have caught him. They clapped their hands in triumph! My poor friends also looked at me pityingly and very suspiciously. - I let them triumph a little. When they had finally calmed down, I said: "I have to give you another blow now, I cannot help you, you yourselves are forcing me to do it! But do not get angry; I must defend myself. Do you think that this childish and foolish question is something new? No! Before I give a proof from the Bible, I refer you to your own Talmud. Your Talmud says that the Messiah, *Ben Joseph* the son of Joseph, must be murdered as a Korban, sacrifice, for Israel, and not slaughtered, and that too not on Mount Moriah, but outside Jerusalem! Who is the *Mishiach* who is supposed to be a son of Joseph? Did God promise us two Messiahs in the Bible? No, the Bible speaks of only one Messiah. The Talmud got it right on this point. JEsu was also thought or reckoned to be a son of Joseph. It is written in the New Testament. I referred to the passage Luc. 3, 23:

wajachschebuhu: they took him for it or counted him for it, namely for a son of Joseph, because Joseph was JEsu's foster father. I further quote a piece of Talmud about Zech. 12, 10: "and they will look upon me whom they have stabbed or pierced": that is, says the Talmud, the Messiah, who is the son of Joseph, who will be murdered as Korban for the sin of Israel. So says your own Talmud, what more do you want? Yes, your own *Machsor* says, he is called *Yeshua*, JEsu, and is the *Sar hapanim* i.e. the prince of the face of God. And truly JEsu was David's son according to human nature, and as a foster son was also thought to be a son of Joseph. I took my Bible and showed them how the *Yeshua hamoshiach* had to suffer and die: Isa. 50. Isa. 53. Ps. 22. Ps. 69. etc. - But as for the "out of the camp", I showed them the *Asasel*,

3 Mos 16, who, as the Talmud tells, was bound and thrown down from a high mountain far from Jerusalem, so that he lay dead. So also the red heifer, Numbers 19, had to be slaughtered outside the camp and burned completely, not on Mount Moriah. - I explained to them what it meant, but especially what the red heifer represented, which made the clean unclean and the unclean clean. I showed the fulfillment in Christ. Whoever rejects Christ is unclean in God's sight, but whoever accepts his blood for the forgiveness of sins is clean in God's sight and will be saved. Even the serpent in the wilderness he I said and explained what it meant. Through all these models the Messiah was depicted, and all prophets and believers in the old covenant had believed this and had become blessed through it.

At last I told them: The Talmud, who is the arch-enemy of Christ and has blinded the whole nation, has betrayed himself by his much gossip. He admits that Jesus, who was thought to be the son of Joseph, must be murdered and not slaughtered on Moriah, as you think. Christ had to be killed for our sins that we might be justified and saved before God. - And now, my friends, surrender yourselves to this JEsu on grace, confess your sins before him, come to him as Joseph's brothers did to Joseph, and say to him, "O forgive your brothers their iniquity and their sins, because they have done evil to you! O, forgive now the iniquity of us, the servants of the God of your Father (Gen. 50:17), and Christ will accept you, as once Joseph did his murderous brothers, and forgive you from the heart, and you will find rest and peace through the forgiveness of your sins in his blood. For it is he and he alone of whom Moses in the Law and the prophets spoke, as the Talmud says: "All the prophets have not spoken otherwise than of the days of the Messiah."

This conversation lasted three hours. 5 o'clock in the evening I took leave and went home, tired but happy and joyful. - May the faithful *Yeshua sar hapanim* bless his word on the hearts. Amen.

D. Landsmann, missionary to the Jews.

95 Avenue D. New York.

(Submitted.)

In honor of Dr. W. Sihler, faithful pastor of St. Paul's in Fort Wahne, Ind.

(Continued.)

The last time we heard that at various preliminary meetings in 1846 our fathers and brothers drafted a synodal constitution with much effort and work, and with the greatest care and caution. Among other things, this constitution also stipulated that the president should visit all pastors and congregations of the synod within three years, if possible. This was not supposed to be a friendly visit, but a watching and helping, so that the doctrine and life of the synod would be exactly according to the words of Christ.

Among the men through whom the Lord has blessed us in this way is Dr. Sihler, who as Vice-President of the Synod helped to start this wonderful work within our borders. From the available reports we see that he was active in the states of Indian, Ohio and Michigan as long as the Synod was not yet divided into districts, i.e. until 1854.

He carried out this office of visitor with great diligence, a lot of time and no small effort. He had to make a large, indeed the largest part of his journeys on horseback or by wagon. In this way, he had to make the 260-mile journey to Pomeroy, Ohio, twice in 1853. In spite of the danger and hardship, our blessed father stood at the post as a faithful servant of God.

Thus, in the last two years of his vice-presidency alone, from 1852-1854, he made 29 official visits. Considering the heavy burdens that lay on the dear man, that he was not only pastor of a large, very scattered congregation (at that time not a single congregation was branched off), but also professor at the seminary, one cannot be surprised enough about such activity. We cannot report anything about his visitation work from our own view and experience. But this does not mean that there is a gap here. The Blessed has left written information about this part of his work. Let us hear him himself. He writes: "The more I later visited the congregations in Ohio and Indiana according to the instructions of our Synodal Instruction, the more I realized what an important and beneficial ministry it was to visit the congregations from time to time. It was necessary to hear the sermons of the mostly young ministers, or to have them read to me, as well as the catecheses; Furthermore, they were to be asked about their pastoral use of confession, home visits, waiting for the services on the part of the congregations, the behavior of the congregations toward them, about the moral conditions of the congregations, home services, attendance at schools, possible fights with neighboring sects, the breeding of children in the homes, the involvement of the congregations in reading the "Lutheran" and in other purposes of the church within our synod, and so on. etc. It was also necessary to bring up some of these points in the congregational meeting and, depending on the circumstances, to instruct and admonish, and if necessary, to punish. It was also necessary to inquire whether the congregation was satisfied with the conduct of their pastor, but not to accept any complaints from individual members before they had first dealt with their pastor. Likewise, it behooved me to have a brotherly and confidential consultation with the pastor in his study room, to see whether he was conducting his glorious, but also difficult and responsible office according to God's word and will, and to prepare himself conscientiously for his sermons and catecheses with prayer and careful meditation on the scriptural word or doctrine at hand, that he resolutely avoids temptation and adheres to the previously written and as carefully as possible meditated word, whether he sighs diligently to God the Holy Spirit during and before the direction of private pastoral care and calls upon him cordially to grant him grace and wisdom to give each of his household members his due, be it teaching or admonition, punishment or consolation; whether he also calls upon God with earnestness beforehand for himself and the congregation to grant him the right word in the right place by grace, so that he does not get into parochial charges in matters that are subject to Christian freedom, nor in matters where the doctrine and the confession or its practical realization apply, does he in any way deviate and follow out of fear of man or complacency towards man, whether he is therefore on average as flexible in love as he is firm in truth.

"Finally, if I did not preach myself, I used to hold up the image of a living Christian congregation to the congregation I visited in the assembly of the same at the farewell, especially according to Apost. 2,42. and 4, 32-35. I would hold up the image of a living Christian congregation and encourage them to emulate it. And, praise be to God, my such visit to the churches and their pastors was not in vain." (Dr. S.'s curriculum vitae II. pp. 114-116.)

All visitators should take this faithfulness as an example! Such thorough work, done in faith and love, must bring blessings, rich blessings.

As is known, in 1854, at the time of its meeting in St. Louis, the Synod of Missouri, Ohio and others was divided into four districts. With this establishment the office of vice-president of our deceased expired, but not his visitation and other work in the synod. Still in St. Louis he was elected president of the middle district, including the states of Indiana and Ohio. He remained in this office until 1860. His visitations as well as the matters which were dealt with under his presidency and according to his order during the synodal meetings of the middle district are a loud testimony of what a faithful and careful president, i.e. guardian and overseer he was, how much the spiritual welfare of the congregations in his district was close to his heart. During his presidency, i.e. from 1854-1860, he held 51 visitations in his own person. - All the matters he brought before the synod for further discussion had a deep impact on Christian life. In 1855 the synod was particularly concerned with church discipline. This was thoroughly discussed from God's Word. Because at that time the middle district consisted in good part of young pastors, a thorough treatment of this subject was certainly not only timely, but also exceedingly beneficial. - In the following year he asked the pastors of his district to report on the condition of their congregations with regard to home worship, confessional attendance and the prevailing attitude of the youth. All three items then came before the synod for further hearing. Likewise, a paper on the effect of the sacraments was taken through, and this for no other purpose than to induce heartfelt gratitude for the grace of God so abundantly bestowed upon us and to stimulate the diligent use of the means of grace. - In the third synodal assembly, which he presided over, the further life of the congregation was sharply considered. It was examined how the congregations attended the main service, the Christian teaching and weekly services (where such were held). And so that by God's grace it would become better and better in this part, in the attendance of the service, one also dealt with the effect of the divine word at the same time. - In the fourth and last synod, which he led, the doctrine of Christian freedom was considered, which is as necessary and useful for a healthy Christian life as the earlier ones.

As already mentioned, in 1860 our dear Sihler was freed from the burden of the district presidency. This was done at his request, since he could not continue to carry this burden well due to many other works. But still he could not retire in the synod even after this. Repeatedly he was again elected vice-president of the general synod. As such, he not only held examinations here and there on behalf of the General Praeses, but also visited all our educational institutions. Twice he also represented the General Synod at colloquia with other synods. The first time in the company of Dr. Walther and Praeses Schwan with the Synod of Buffalo; the other time

Dr. Walther and Pastor Hochstetter in Milwaukee with the Synod of Iowa. In short: from the founding of the synod until then, hardly anything of importance has happened within its borders in which Dr. Sihler has not been more or less active. - Thus he was not only one of the main supporters of the Synod sending two delegates, Prof. Walther and President Wyneken, then pastor in St. Louis, to Germany in 1851 to visit Pastor Löhe, but during their absence, from July 1851 to February 1852, he also stayed in St. Louis, serving the congregation there and the Synod.

Our deceased not only served and benefited the synod through his work in and for it, but also through his example. First of all, he was not absent from any synodal meeting; nothing kept him from attending the synod. Then he took the most active part in everything that was discussed. In the last years his behavior was sometimes truly touching. Since he could hear so poorly, but still wanted to understand everything, he often went from one place to the other, i.e. always to where people were talking. Because of his diligent attention, he once met with a nasty accident at the synod in La Porte Ind. in 1882. He was about to leave his seat to hear the treasurer's report, but on his way out he caught one foot on the bench and fell into the aisle of the church. Fortunately he had not broken a limb, but one leg was so bruised that he not only had to be carried out of the church to his hostel, to Father Niethammer, but he also suffered for months from the consequences of the accident. - He took part in conferences and church services, which he attended, in the same way as he did in synods. In conferences he always sat opposite the speaker; in church he always sat on the pulpit steps behind the preacher, eagerly listening to every word. Truly, this behavior, this participation deserves to be noted and kept!

Just as he was a diligent visitor to the synod and made conscientious use of it, he was also an equally diligent and faithful conference member. As far as we know, he was never absent from the main conferences. He was always there, wherever the conference was held. In the meetings, he not only paid serious attention to what others brought up and said, but he himself, especially in the time when he still had his full strength, also benefited the conference in no small measure through his contributions, whether they were written works that formed the basis of the negotiations or his oral presentation, his speeches. How active he was even in the small, i.e. monthly, conferences is also testified by the work: "Echt evangelische Auslegung der Sonn- und Festtagsevangelien des Kirchenjahrs, übersetzt und ausgezogen aus der Evangelienharmonie der lutherischen Theologen M. Chemnitz, Polyk. Leyser and Johann Gerhard. Published by the monthly conference of preachers at Fort Wayne, Ind." This work, published in 7 volumes, is of course, as far as we know, especially Professor Crämer's work, others have also helped with it, but our Sihler also has his due share in the realization of this so richly blessed translation.

Summa Summarum: it is true that even as a synod and conference member, Dr. Sihler is not a fully competent member.

But as true as this is, as certain is also this: he sought to serve all his brethren near and far, our whole church community, earnestly and willingly with all his gifts and powers, such his work also brought rich blessings and his conduct was such that also in this respect the words of the apostle Phil. 3,17: "Follow me, brethren, and look on them that walk so as ye have us for an example" are fully applicable to him. Therefore, as long as there is a faithful Missouri Synod and a true history of it, the name Sihler will not only have a good sound, but will also always be remembered with love and esteem, with heartfelt thanks to God.

(To be continued.)

Self-help and self-revenge.

In Luther's time there lived in Berlin a man named Hans Kohlhase, at first an honorable and respectable citizen and horse trader there, but later he became a sad example of self-help and self-revenge plunging into ruin. After he had suffered, as it seems, really sky-scraping injustice and finally also experienced denial of justice in the courts, his heart became so embittered and indignant about it that he incited a group of malcontents of the country to form a gang under his leadership, with which he roamed the country and especially attacked traveling rich merchants and plundered them, sometimes even making whole villages pay for the outrage committed against him, as he thought.

In 1534, this Kohlhase wrote to Luther and told him how shamefully he had been treated, and probably also confessed to him in part what he had done so far to take revenge, since no justice could be found with the authorities. At the same time he asked Luther for advice. He knew that Luther was an enemy of all injustice, no matter whether it was committed by high or low people, and that he had a heart for all the oppressed, no matter whether it concerned the physical or the spiritual.

What did Luther reply to him? Among other things, he wrote him the following on December 8, 1534:

"I have truly been sorry for your accident, and still am, God knows that; and it would have been better at first not to take the revenge, because it cannot be taken without burdening the conscience, because it is a self-inflicted revenge, which is forbidden by God, Deut. 32, 35. and Rom. 12, 19: "Vengeance is mine, saith the Lord; I will repay," 2c., and cannot be otherwise; for he who enters into it must put himself in the stocks, *) doing much against God and man, which a Christian conscience cannot approve. And it is true that even your loss and loss of honor should be justly grieved, and (that you) owe to save and preserve the same; but not with sin and injustice. What is right, judge also rightly',

*) "To give oneself into the entrenchment means to risk it or to do it at the risk.

says Moses; *) Injustice is not made right by other injustice. Now self-judging and self-judging is certainly unjust, and God's wrath does not leave it unpunished. What you may do rightly, you do well; if you cannot do rightly, there is no other counsel but to suffer wrong; he therefore that makes you suffer wrong has good cause for you. He does not mean any harm or evil to you, he can also honestly repay you in another, and therefore you are not to be relied upon.... Therefore, if you desire my counsel (as you write), I advise you to accept peace where it can come to you, and rather suffer damage to your property and honor than to go further into such undertakings, where you must take upon yourselves all their sins and evil, which would serve you for war; they are not pious, nor do they mean anything faithfully, but seek their own benefit. At last they will betray you themselves; so you have fished well. If you do not paint the devil over the door and do not ask him to be your godfather, he will still come, for such companions are the devil's servants, and they usually come to an end according to their works. But you must consider how hard your conscience will bear if you knowingly destroy many people when you have no right to do so. If you are content to honor God, and let God inflict your harm on you, and for his sake forgive it, you will see that he will bless you again and reward your work abundantly, so that your patience, which you have borne, will be dear to you. May Christ our Lord, teacher and example of all patience and helper in trouble, help you to this end. Amen." (Walch XXI, 373 f. Erlanger Ausg., Vol. 55, 71 f.)

Kohlhase is said to have personally visited Luther on this admonition and promised him to give up his self-help; but since it turned out that no impunity could be obtained for what he had already committed, he continued his revenge until he was imprisoned and executed together with several of his comrades in Berlin. A frightening warning example for all times to the words of the Holy Spirit: "Do not avenge yourselves, my beloved; for it is written: Vengeance is mine; I will repay, saith the LORD." Rom. 12:19. W. [Walther]

Z "r ecclesiastical chronicle. I. America.

Doctrine of Sunday. "The "Herold und Zeitschrift" of April 24 displays two writings by Nauschenbusch about Sunday, and adds: "We therefore recommend the above writings to all who hold Sunday dear as a day of remembrance of the great deeds of our Savior and thus as a divine institution. But now the "Herold" calls itself a "Lutheran weekly". Has the editor not read what the Augsburg Confession says about Sunday according to God's Word (Col. 2)? Or does he think it is wrong when it says in the last article of this our basic confession: "Those who think that the order of Sunday is established as necessary for the Sabbath are very wrong."

*) Deut. 16, 20. according to the Vulgate: "Huc est justum est, justis persequeris."

For the Holy Scriptures have abolished the Sabbath and teach that all ceremonies of the old law may be abolished after the opening of the Gospel, and yet, because it was necessary to decree a certain day, that the people might know when they should meet together, the Christian Church decreed Sunday for this purpose, and was the more pleased and willing to make this change, that the people might have an example of Christian liberty, that it might be known that neither the keeping of the Sabbath nor of any other day was necessary." (Concordia Book. St. Louis edition, page 48. column 2.)

W. [Walther]

The president of the Wartburg Synod, P. C. Jäkel. The apostle Paul says Eph. 4, 25: "Put away falsehood and speak the truth!" Differently, however

P. C. Jäkel, the current president of the Wartburg Synod. In the last issue of the "Lutherischer Hausfreund" he informs his readers: "a Missourian has crept into the congregation at Jordan, Ill, and although he offered his services for free, the people do not want him. "No - they think - there is too great a difference between this and a General Synod man ; we want the latter. Even in Sterling the people have had enough of Missouri. "2c. - "Lies have short legs." Jäkel knows only too well that the board of the above congregation called me in their name to serve them with Word and Sacrament, because they had been shamefully deceived by the Wartburg Synod, for they had called Father Steffens - presently in Galena, Ill - in May of last year, but did not even receive an answer to two calls (since he had a better position in prospect from a financial point of view). And when he himself came here several weeks ago at the instigation of Pastor Stoll, in order to possibly lead the congregation back to the General Synod, he could well notice that the people are tired of being led around on the fool's rope any longer. That there is "too great a difference between a Missourian and a General Synod man," the people, thank God! both in Sterling and in Jordan, have found out to their comfort. They themselves say that they felt happy to be able to hear God's pure word now, while Father Stoll used the pulpit only to bring his personal affairs to the man. Admittedly, there is a great difference between us and the General Synod, not only in doctrine, but also in practice; for we do not, for example, grant an honest, Christian burial to suicides, as did Father Stoll, who even now, although he resigned his office 9 months ago, still baptizes, buries and performs weddings. He has already preached his farewell sermon in this congregation (Jordan) at least four or five times; but on the following Sunday he continued in his ministry as if nothing had happened. - May now Fr. Jäkel in community with I>. Stoll continue to lie: the Missourians are half Catholics, that does not matter, they only harm themselves; and if the former dares to assert so boldly: "also in Sterling the people have enough of Missouri", then I

answer him confidently: the two former parishioners from Sterling, who blow the same horn with him, were mangy sheep with us, who had to be expelled. So much for the reply! I will not answer any more lies.

Sterling, III.

I. Merkel.

Women's rights activists and the pope. Women's rights activists, who do not want to know anything about what God's Word says about the subordination of women, and who are probably mostly non-Catholics, have sent the following letter to the Pope: "To His Holiness Pope Leo XIII, Venerable Sir: The Women's Rights Party of the State of New York, an organization dedicated to the promotion of virtue,

The Catholic Church, which has dedicated itself to the cause of justice and civilization, and which consists in part of persons who are not members of the Church at whose head you stand, wishes to express its warmest thanks to you for your just and benevolent decision in the case of the Primrose League of England, by which you sanction the participation of women in politics. In spite of the noble examples of some Catholics, the view has hitherto prevailed in America that the Catholic Church is hostile to the freedom of women. This great decision will do its part to dispel that misconception and promote the uplift of women and thus of humanity in all parts of the world. No action carried out by your predecessors for many generations will bear such great and glorious fruits. With the friendliest wishes and most grateful hearts we remain in true esteem" 2c.

Rebaptism in American sects, even those not belonging to the party of the actual rebaptizers (Baptists, Mennonites 2c.), is not uncommon. Recently a woman in Riegelsville, Pa. who had been baptized in the Episcopal Church in her childhood was rebaptized when she converted to the Baptist sect and was baptized again when she returned to the Episcopal Church.

What a completely unchurched political journal once again says about the theater. Among our "sick" and "weak" there are still some who think that they cannot see that the theater is a morally corrupt, dirty institution. They think that this dirt, which is supposed to be found in the theater, has actually only been purely attributed to the theater by "overly strict" pastors who lack the "world," i.e., knowledge of all such things. That this is made up out of thin air is shown once again by a statement of the daily press, of which one cannot claim that the "overstrained" pastors have it under their control. The "*Cincinnati Commercial Gazette*," a purely political paper, wrote the other day as follows: "For years already decency has been much in disrepute with the American stage, that is, plays of good thought, good tendency, and quiet dramatic action have been starved, while nonsense, bawdy farces, and plays dealing with the life of higher society, not lacking a little spice, have enjoyed unbridled success. The cry of indignation against the degeneracy of the stage is beginning to become general. In fashionable circles one speaks of its immorality, and influential people are not afraid to confess publicly that it would be difficult to decide to which theater one could still take one's wife or daughter without danger." - And then orthodox and right-believing Lutheran Christians should still be able to consider the theater without danger? C. D.

Methodists and Justification. As is well known, our Lutheran Church teaches, on the basis of Scripture and according to Dr. Luther's process, that man is justified without the work of the law, solely through faith in the substitutionary suffering and atoning death of Christ suffered for us. This is also believed by many Methodists, but by far not all. This is clearly shown by the following statement of the editors of the *Western Christian Advocate*: "The Protestant churches no longer lay the disproportionate stress on the doctrine of faith in his (i.e. Christ's) death, which Luther, in his reaction from the Roman Catholic emphasis on works, fell for. Instead, a more correct compilation places faith and works, as complementary and entirely equal parts of one system, side by side." - If the writers of one of the outstanding sten Methodist papers can speak thus, it may well be said that in the Methodist Church the doctrine of justification by faith alone is trampled under foot. C. D.

II. abroad.

Religious oppression in Russia. Dr. Munkel reports in his "Neues Zeitblatt" of March 18: "A man who had converted to the Russian church asked his landlord to sell him a piece of land in order to build a church of his faith on it. The landlord was too good a Protestant to accept the offer. The rejected man complained to the government, and the Council of Ministers, despite opposition from one side, decided to enact a law that would force the landlords to give up their land in such cases, just as expropriation is the law in the construction of railroads. The construction of Lutheran churches is measured differently. A Lutheran church in the parish of Isaac in Esthland was already completed to the roof, yet its completion was forbidden." - Furthermore, the "Pilgrim from Saxony" of April 3 writes: "The plagiarism with which the Russians proceed against the Lutherans is beginning to become ridiculous. The Synod of the Greek Church has determined that the wearing of wreaths at funerals is contrary to their cultus, and has extended a ban on this to the other denominations as well. The German teachers' seminary in Dorpat is to be closed. At higher German schools the subjects for Latin and Greek are to be filled with Russians." O how grateful we Lutherans in America should be for the freedom we enjoy here! Here the state does nothing to the church but protect it against brutal violence. One Lutheran church after another rises in our towns and settlements, and no one is there to disturb us. O let us "buy, since the market is at the door," as Luther says; for let us faithfully use the opportunity to serve the Lord in undisturbed peace! "For God will have open eyes for the filling of his gifts of grace." W. [Walther]

Lutheran in China. The Allgemeine ev.-luth. Kirchenzeitung of April 5 writes: "The Augsburg Confession was translated into the Chinese language last year. The previous teacher, Wong a Tschin, who was appointed assistant preacher of the Founding Hospital in Hong Kong, China, was committed to this confession at his ordination. Now, with the approval of his board, he has taken charge of an independent 300-soul Chinese congregation (Augsburg Confession) in Hong Kong." It is to be hoped that

this Chinese preacher will follow our Augsburg Confession more closely than many a so-called Lutheran preacher, who does much to credit himself with his resolute Lutheranism.

W. [Walther]

(Submitted.)

The Evangelical Lutheran Institute for the Deaf and Dumb at Norris, Michigan.

Through God's gracious care, we have had for a number of years a Deaf and Dumb Institute in Norris, Wayne Co, Michigan. This institute, in which deaf-mute children are instructed in God's Word and other necessary knowledge, has been supported by charitable contributions from our dear congregations from the beginning until now and, God willing, will be maintained in the future. It is true that a whole number of charitable institutions have gradually arisen among us, all of which want to be taken care of. In the first row, however, are the teaching

to provide for the charitable institutions of our synod. But also our charitable institutions should be and remain the dear caretakers of our congregations. It is characteristic of the true church of Jesus that it also cares for the poor and needy. Wherever the true church of Jesus Christ comes and sets up its tent, it cannot be otherwise, it cannot refrain from taking care of the physically poor and needy. It is true that her first concern is always that the pure doctrine may come to her in pregnancy; but then it is first of all close to her heart that she should also care for the poor. The church of the first centuries should serve us as an example. The Roman Church has retained some of the external forms of the ancient Church, but it no longer has the faith of the ancient Church; it has kept the shell, but has lost the core. It is zealous in establishing charitable institutions, founding orphanages, asylums, etc. wherever it can. This should stimulate us to zeal. Or should we calmly watch how the followers of the pope gather Protestant children into their orphanages and educate them there for the pope? Shall we calmly watch how they seduce Protestant poor people to Pabstism in their asylums, or shall we even help them when they go around begging for such asylums? We would not be able to answer for that before God.

As far as our Institute for the Deaf and Dumb is concerned, during the past year 5 students have left by confirmation in Bethlehem Church in Norris; 2 students were kept at home by their parents because of persistent sickness; one student was kept at home by his parents because, as has been reported, he was able to receive instruction at home and be confirmed. There are 10 new students, so that the current number of students is 41 (28 boys and 13 girls). - Praise God! We can say that he has graciously protected and cared for our institution during the past year. *)

If at all possible, no child should be taken away from the institution too early in order to have it quickly prepared and then confirmed. First of all, it is harmful to the institution, which we should care for and nurture. And then it is not good for such children either. If one takes children away from the institution who have hardly learned the basics in the institution, and then perhaps teaches them a little and then has them confirmed, this will not be of any lasting benefit to the children. Director Uhlig writes about this: "These (children) have only little nourishment and benefit from public preaching, and since there is seldom anyone else who has the desire, time and skill to continue to instruct them in God's Word after confirmation and to fortify and ground them in it, it is more than ever necessary for them that this last religious instruction be given with special care and diligence (in the institution it lasts 8 months), because it is to be effective for their later entire lives. It cannot always be assumed that deaf-mutes continue to teach themselves the knowledge of the Word after confirmation. Rather, they prefer to study other subjects later, especially English, and the catechism is not taught. If they have had only a meager, inadequate religious education before, the danger is very near that they will lose what little they have in the midst of the world. The matter is different, of course, when illness or something else makes it desirable for them to leave and be confirmed. Then it is gratifying if someone can be found in the place to fill in what is still missing; but if there are no such compelling reasons, then children should not be

*) The annual financial statements also bear witness to this.

away from the institution, nor help children be taken away."

Among the present students, there are some who have received beautiful natural gifts from God, but some are also to be pitied greatly, since they are not only deaf and dumb, but also have other weaknesses and deficiencies about them. However, they all learn with eagerness and joy. One of these poorest, who is already a little older than the others, rejoices royally that she has already been allowed to learn a little prayer: Help, God, always! And when it is asked: What God? it points upward.

There are already 11 registrations. Since 8 children are to be confirmed, another 8 can be accepted. Since some of the registrations that have already been received were made a long time ago, those who have already registered children and would like them to be accepted until next September are requested to renew their registrations.

And so we entrust our institution to the protection of the merciful, good shepherd, the Lord Jesus Christ, and the love of our dear fellow Christians. Perhaps it will be arranged more and more in such a way that especially on the Sunday on which the Gospel of the deaf and dumb is preached, a mite will be set aside for our institution.

Detroit, Mich. in April 1886. J. A. Hügli.

A Mother's Prayer.

In the papacy, the Psalter, in which God is invoked and praised, has been turned into a Marian Psalter. When David says: "Praise the Lord, all nations; praise him, all peoples! - in the Marian Psalter it says: "Praise our Lady, all nations, praise her all nations!"

A Roman priest in Bohemia also made the Our Father into the Our Mother. He came forward with it in 1653 and wrote that he had long since prayed it for himself, but that he wanted to publish it so that others would be encouraged to do the same. It reads as follows: "Our Mother who dwells in heaven. O Mary, you and your name are praised by all generations of men. Come to us your virtues and grace. May the desire of your heart be done on earth as it is in heaven. Our daily bread, Jesus, obtain for us today, and on the day of our death, in the Sacrament. And pray for our guilt, as we pray for our debtors. And let us not be led into temptation, but that we may be delivered from all evil and sin through Jesus Christ, your dear Son, our Lord. Amen.

I will make him a helper. Gen. 2, 18.

When Dr. Mörlin once lay ill and saw how faithfully his wife cared for him day and night, he said: "I have very often read these words of God: "I will make him a helper", but I have never understood them as I do now, when I need help in my illness.

Luther writes: "It was said that once Aesopus was to buy the best meat, he bought tongues. Again, when he should buy the worst meat, he also bought tongues." (III, 1885.) Why well? - See: Jas. 3, 5-9.

A well-meaning piece of advice.

You Darwin, bailiff and miner people, Hear my well-meant advice: You know how everywhere today
The world has the beautiful way,
To build monuments magnificently to the high ancestors, lords and ladies.

Now you should seriously manage to build such a monument to the highest ancestor you know, the anthropisk*) or ape, which our enlightened century admires as the most beautiful art image.

And under it you must write clearly:

"Look, mankind, here at your **archetype!**" To remain with the "image of God" is unreason and sinister delusion.
The highest wisdom of these days, That is the beautiful monkey saga!

Fr. Weyermüller. 1873.

Prof. Bergmann, member of the Upper Consistory of Alsace, teaches that man is descended from the anthropisk, a creature half ape and half man. ("Harp and Sword.") pp. 387
f. The many cleaned fashion monkeys seem, by the way, to make the Affendcnkmal superfluous.

Inauguration.

By order of the Honorable Mr. Praeses Crämer, Mr. k. L. W. Dornsetf was introduced by me on Sunday Judica at St. Paul's Parish in Boone County, Iowa.

I. P. Güntcher.

Address: Uov. L. V7. vornseU, Loone, Iorva.

Church consecration.

On Sunday Judica the Lutheran congregation at Strong City and Cottonwood Falls, Kans. consecrated their church, which had been destroyed by a storm last fall in a half-finished state, but which, thanks to the grace of God and the love of my fellow Christians, has been rebuilt, to the service of the Triune God. In the morning Father Hoyer preached in German, in the afternoon the undersigned in English, and in the evening Father H. EHLers again in German. The prayer was also said by H. F. Eggert.

The WiSconsin District

The Lutheran Synod of Missouri, Ohio and other states will meet, s. G. w., within the congregations of Pastors B. Sievers and G. Löber in Milwaukee, Wis.; but not, as intended, from June 23 to 29, but from May 26 to June 1 inclusive. Special circumstances required the Honorable District President to make use of the authority given him (see last year's Synodal Report, p. 71).

Registrations (klS.: at the latest fourteen days before the beginning of the meetings!) are accepted by Mr. P. B. Sievers, in whose church the meetings are also held.

I. Penalties, Secr.

Explanation.

A number of members of a congregation in La Fayette County, Mo., have sent in a protest against an account of certain events which appeared in "The Lutheran" No. 6. If the protesters think they have a right to complain, they are at liberty to bring this suit before their district synod, before which such matters belong.
The editors.

Conferenz displays.

The Kansas Pastoral Conference will meet at the parish of the Rev. G- Polack on the Wednesday before Cantate.
Timely registration requested from kastor loel along with whether you intend to get off at Herkimer or Hanover.

C. R. Kaiser.

The Southern Dstricts Conference of Iowa will meet, s. G. w., May 18-20, at the church of Mr. U. I. P. Guenther, at Boone, Boone Co., Iowa.
The brothers concerned are kindly requested to report at times to the kastor lool. G. Reisinger.
Missouri's Dstricts Conference gathers Thursday ahead, ckubilute in Washington, Mo.

Immediate registration with the local pastor is requested.

A. G. Grimm.

The pastoral conference at Washington, Mo. concerning.

The pastors who intend to attend the Pastoral Conference at Washington, Mo., are requested to apply to the undersigned for a *certificate* for the trip. The Missouri Pacific railroad will, upon such application, sell tickets at half price (or rather for round-trip) to visitors to the conference, from all stations, St. Louis and Kansas City included. You are requested to state accurately the name of the station from which you intend to use the Missouri Pacific railroad.

C. H. F. Rohlfing.

117 Aortd 4tli 8tr, 8t. l-ouis, L4c>.

Entered the Illinois District Sasse:

For the synod treasury: from Fr. Hansen's congregation in Worden -8.75. Fr. Sapper's congregation in Bloomington 12.00. k. Bmfeind's congreg. in Rickton 9.00. From the synod treasury of Fr. Lochner's congreg. in Chicago 2.16. (Summa H31.91.)

For new construction in Addison: By Käußer Eißfeldt in Milwaukee 99.25. By Kasstrer Festner in Omaha 8.00. By k. Müller in Schaumburg 7.50. By I. Johnson of ? k. Kathhans Gem. in Hoyleton 40.00. (p. \$154.75.)

For inner mission in the West: Through Fr. Hansen in Worden from N. N. 2.00, Wittwe Lüker 1.00. (S. -3.00.)

For inner mission: By ? Roeder in Arlington Heights by D. Lührs 5.00.

For English Mission: Durch Engelbrecht in Chicago by Mrs. Woizeschke 5.00.

For mission to Jews: By Fr. Hansen in Worden from N. N. 1.00. By Fr. Große in Hartem from N. N. .50. (p. -1.50.)

For Negro mission: By teacher Theiß in Danville from s. pupils 3.50. By P. Hansen in Worden from N. N. 2.00. From the missionary treasury of P. Merbitz' congregation in Beardstown (for the Negro church in New Orleans) 6.00. By P. Succop in Chicago from H. Studtmann's piggy bank 1.30. By k. Große in Hartem from N. N. .50. (S. -13.30.)

For the Einig r. Mission in New York: Through Fr. Hansen in Worden from N. N. 2.00.

For the Lutheran pilgrimage home in New York: By ? Hansen in Worden from Wittwe Brase and her children 5.00. From the mission fund of ? Merbitz' congregation in Beardstown 6.00. By ? Röder in Arlington Heights by D. Lührs 5.00. From Chicago: By ? Succop from R. Gabl 2.00, W. Schumacher 2.00; by ? Hölder from W. Kallenbach 1.00; by P. Wagner from P. Strunk .75, I. Krietenstein -50; by ? Streckfuß by Mrs. Auguste Klaus 1.00; by ? Reinke by Jak. Schwartz 1.00. By ? Große in Hartem by Th. Harks 2.00. mr. Lührs in Addison 2.00. (p. -28.25.)

To the household in Springfield: By ? Sapper in Bloomington by Joh. Teßke 2.00. P. Döderlein's Gem. in Hsmewood 10.40. (S. -12.40.)

For poor students in Springfield: By ? Büniger in New Bremen for Hannemann: from Orland 1.00, from K. Habenicht sen. 1.00, teacher Hassenpflug 1.00, Mrs. W. Engelbardt 1.00, Mrs. K. Vogel 1.00, Tr. Abbe .50, Marie Rausch .50, D. Menke .50, A. Schalter .50, G. Storz .50, A. Bauer Sr. .50, Joh. Engelhardt .50, W. Engelbardt Jr. .50, W. Stör .50, H. Kneth .50, Elisabeth Stör .50, Chr. Reiher .25, Herm. Maihof .25, W. Maibof .25, Tb. B. 1.00. From Chicago: By ? Hölder of N. N. for Maas 5.00; ? Lochner's Gem. for B. Hintz 34.00; by ? Wunder from Jungfr.-Ver. ein for D. Kosche 7.35. ? Döderlein's parish in Homewood for H. Wacker 11.00. (S. -69.60.)

For poor students in Fort Wayne: By ? Hansen in Worden for A. Merz of sr. Gem. 9 35 K. L. 1.00, N N. 6.65. From the mission fund of ? Merbitz' Gem. in Beardstown for Gerb. Büscher 6 00. (S. -28.00.)

For poor students in Addison: By ? Bartling in Chicago from Mrs. Karoline Heiden 1.00. By the same from W. G. for Heinr. Gehrs 12.00. By Kasstrer Eißfeldt in Milwaukee for W. Simon 5.06, Theo. Hinze 10.00. By ? Engelbrecht in Chicago for E. Riedel of the Women's Association 10.00, Young Women's Association 5.00. By P. Succop there of the Young Men's Association for Großmann 15.00. (p. -58.06.)

To the household in Addison: ? Döderlein's Gem. in Homewood 7.80.

For college maintenance in Milwaukee: By ? Büniger in New Bremen from N. N. 1.00.

For salary and progymnasium in Milwaukee: By ? Müller in Schaumburg 10.00. By ? Wagner in Chicago from Mrs. Kalbow 1-00. By ? Reinke there by Louis Höpe 25.00, Louis Eheim 5.00, Herm. Schoot 1.00, Ch. Fach 2.00, Jul. Liktzow 2.00, Ch. Borgwaldt 2.50, Fr. Krefft 1.50, Robert Blom 1.00, Karl Fach 2.00, Herm. Koch 1.00, Joh. Elsner 1.00, Joh. Dahlke 1 00. (p. -56.00.)

For ? F. Brunn in Steeden: F. Dörtnig in Strasburg 1.00.

For the widow's fund: Robert Müller in Sigel 1.50. By ? Hansen in Worden from sr. Gem. 4.00, Wittwe Lüker 1.00. ? Weyel in Willow Spring" 2.00. By I". Mennicke in Rock Island by D. Kracke 15.00. By Teacher Dörfler from the "Chicago Teachers' Conference" 20.00 By N. N. in A. .72. (p. -44.22.)

Für die Taubstummen-Anstalt in Morris: Teacher Hatt- städts student in Chicago 5.78. Collecte bet teacher Zetles wedding in Woodworth 3.50. (p. -9.28.)

For the hospital in St. Louis: By ? Brunn in Strasburg by F. Lüke 1.00.

For studying orphans from Addison: From Chicago: By k. Bartltng of Mrs. Amalie Roßbach 5.00, Joh. Bornhöfts children 1.50, Karl Gülzow 2.00, H. Brüdigam 2.00, Joh. Kamps 1.007 Rud. Maine 1.00, W. Zorn 1.00, Heinr. Zorn .50, Wittwe Wilhelmine Schultz 1.00, Fr. Schröder .50, W. Giese 1.00, Aug. Stridde 1.00, K. Bruder 1.00, K. Schuknecht 1.00, "Ar. Papenthten.50, Mich. Morawske.25, Chr. Freund .50, Mrs. Karoline Heiden 1.00, Karl Kolpfn 1.00, Mrs. Laura Schuknecht.50, Mrs. Minna Laitsch .50, Mrs. Emma Neuster .50, Ernst Jüngling .50, Louise Jüngling .25, Franz Milhahn 1.00; by?. Leeb from Anton Pophal 1.00, Karl Haak .50, Karoline Rudow .50; by Lochner from the Dreietnigketts- Gem. from Paultne Scholz .25, Ed. Bartels 1.00, from the Jüngl.- Verein 10.00, H. Brinkmann 2.00, Karl Brtnkmann 2.00, Herm. Brinkmann 2.00, Ernst Schulz 1.00, F. Heidorn .50, I. Schuster 1.00, from Louis Martng's piggy bank 1.25, A. Martin .50, H. Hann .50, I. Hann .50, G. Schwarz 1.00, G. Lawall .50, Alex. Kathmann 5.00, C. Lewerenz 1.00, N. N. .50, N. N. .50, H. Brtnkmann .50, Minnie Oesterreich 1.00, Mrs. Karoline Latter 1.00, Ferd. Stenzel .25, L. Koop 1.00, Aug. Bubolz .50, H. Lense .50, W. Schildt 1.00, Karl Jahnke .50, L. Kleibon .40, Karl Kinsrath .50, F. Stubbe .50, C. Müller.50, Tr. Horn.25, C. Kunde 1.00, C. Blöß .25, C. Jörn 5.00, Fritz Schmidt 5.00, H. Burmeister 1.00; by k. Streckfuß from Mrs. Wilke .50, Mrs. Louise Ptttelkow 1.00, Mrs. Emilte Blank 1.00, Karl Scheunemann 1.00, Christ. Zum Malln 2.00; thank-offering for glückl. Delivery of Mrs. Kam- mann 5.00. By Fr. Große in Hartem, Collecte at Albert Schneidet? Jr. wedding, 5.66. (p. -95.81.)

For the Gem. in Utica, N. By I'. Succop in Chicago by R. Gahl 3.00, H. Heuer 1.00, A. Hager 1.00, N. N. 1.00, Teacher Johnson .50. (S. -6.50.)

For the Gem. in Cedar Raptds, Iowa: ?. Hansen's Gem. in Worden 4.55. By ?. Wagner in Chicago by I. R. .25. ?. Dorn's Gem. in Pleasant Rtdge 8.00. (S. -12.80.)

Addison, Ill, April 15, 1886. h. bartling, casfirer.

Revenue to the Iowa District's coffers:

For the synodal treasury: By ?. Bayer of sr. Mar- tins parish in Benton Co. -5.59. By Gust. Kretzschmar from the congregation in Waterloo 4.03. By ?. Heinke of sr. Gem. bet Bauer 4.00. (p. -13.62.)

For new construction in Addison: By F. S. Büngrer in Le Mars from N. N. 1.00. By ?. C. I. Crämer of sr. Gem. in Webster City 11.00. (S. -12.00.)

For inner mission in Iowa: By ? Bayer from sr. Martns-Gem. in Benton Co. 5.00. By ?. Gläß from sr. Gem. at Waverly 18.97. By Strobel in Denison from the Women's Association of sr. Gem. 5.00, Mrs. H. Lochmüller .50, Heinr. Hink.25. By ?. E. Zürrers Joh.-Gem. 6.30. By ?. Baumhöfener bet Homestead, ges. at the wedding of Mr. I. Brockshus 5.00. By P. C. A. Bretscher from Wittwe A. Vetter in Olive Tshp., Clinton Co. 5.00. By Deckmann in Atlantic from s. Confirmanden 2.00. By ?. C. F. W. Brandt in Clarinda 3.47. By ?. Zürrer by H. Richter jr. 1.00. (p. -52.49.)

For Negro mission: By G. Kretzschmar from Mr. Schulze 1.00. ByTh. Mattfeld from Mrs. Jahncke in Pomeroy .25. byBaumhöfener . ges. at wedding of Mr. I. Neuenkirche, 5.28, by H. Ttetje 1.00. By Brust by Geo. Vogel 1.00. By Zürrer by Ernst Richter 1.10. By ?. Studt by F. Völz for the community in New Orleans 1.00. (p. -10.63.)

For Jewish mission: Th. Mattfeld 1.00. By 1>. Zürrer by H. Richter sen. 1.00. (S. -2.00.)

For Heathen Mission: Through Fr. Grafelmann, found in the collection bag of his parish at Victor, 1.00.

For poor students from Iowa: Through ?. Riedel from Joh.-Gem. in Colfax Tshp. 6.00. By Fr. v. Strohe from Christ. Sckcer 10.00. By ?. Mattfeld from sr. Gem. in Lincoln Tshp. 3.00. By Zürrer, Abendmablscollecten sr. Joh. Gem., 8.00. By ?. Lohr in Sherrills Mount by Mrs. Kath. Hantelmann 5.00, Mrs. Johanne Wollng 2.50, at W. Miehs wedding ges. 4.00. By ?. Zürrer, evening mealcollecten sr. Joh. Gem., 7.30. (p. 45.80.)

For student Horn in St. Louis: By I'. Aron, coll. sr. Gem. bet Atktns, 13.25.

For Stud. A. Amstein in Springfield: By Griffin in Davenport from his Choral Society 6.00, Communion Collect 5.00. (S. -11.00.)

For Stud. Otto Kitzmann: By?. Grafelmann from Wittwe Schuster from sr. Gem. 1.00, from Martins-Gem. at What Cheer 6.00. (S. -7.00.)

For the Emigrant House in New York: Through ?. v. Strohe from the collection bag of sr. Joh.-Gem. 18.00. ?. G. Haar in Hubbard 1.00. Through ?. Zürrer from H. Richter sen. 1.00, H. Richter jr. 1.00. (S. -21.00.)

For the deaf and dumb institution: By ?. Mattfeld from sr. Gem. in Centre Tsbv. 2.13. By ?. Lohr in Sherrills Mount by Mrs. Osthoff 5.00. By Zürrer by H. Richter sen. 1.00. (S. -8.13.)

For the Saxon Free Church: Heinke inBauer 1.00, through the same by Schumacher 1.00. (p. -2.00.)

For old and sick pastors and teachers: By ?. Baumhöfener by H. Ttetje 1.00. ?. G. Haar tn Hubbard 1.00. (p. -2.00.)

For the orphanage in Addison: By P. Meinecke, sent at L. Frtcke's wedding, 3.85. By ?. Maaß, sent at the wedding of Mr. Karl Geilenfeld, 3.55. (p. -7.40.)

For the orphanage near St. Louis: By ?. Herrmann in Arcadia by s. school children 1.75. By ?. Günther tn Boom, desgl. 4.65. By Bretscher, coll. at the wedding of Mr. F. Rabe, 4.25. (p. -10.65.)

For the Gem. in Council Bluffs: By Kasfirer Festner of King's Gem. in Nebraska 5 00. By Kasfirer Fryr ofMahl's Gem. in Mobile, Ala., 8.10. By Kasfirer H. Bartltng 21.47. By F. L. White of 13 persons from St. Paul's Gem. in Fort Dodge 4.35. By ?. C. I. Crämer in Webster City by N. N. 2.00. By Casfirer E. F.

W. Meier 45.40. By ?. Brammer, part of a coll. sr. Gem. in Lowden, 3.17. (p.-89.49.)

For the community in Hubbard: By ?. Bayer from sr. Martins-Gem. in Benton Co. 3.86. By Kassirer H. Bartling 5.00. By ?. Mattfeld of sr. Gem. in Lincoln Tshp. 4.15. by Kassirer H. Bartling 1.00. by ?. Strobel from sr. Gem. in Denison 7.07, from the Women's Association 5.00. Furthermore at ?. Haar: through Kassirer Menk in St. Paul 34.10. Through Kassirer Frye in New Orleans from ?. Einst's church in Texas 3.90. I?. Döhler's parish in Forestville, Wis. 1.00. ?. Küffner's Gem. in Fairbank, Iowa, 5.00. F. Rank, Chicago, Ill, .50. by Kassirer H. H. Meyer, St. Louis, 7.50. by ?. M. Leimers by Mrs. Schwede at Weimar, Tex., 1.00. By Kassirer Eißfeldt, Milwaukee, 1.00. By general Kassirer Meier 75.72. By W. F. Piel, Indianapolis, by Mr. H. .25, by W. Etlert, Anton Praage, C. F. Schwier, Mrs. Ch. Meier, Christ. Ostermeier, Friedrich Ostermeier each 1.00, Joh. Poggemeier .50, Wm. Rösener, Wm. Dedent each .25, W. F-iPiel 17.75. By Kassirer H. H. Meyer, St. Louis, 12.75. (S. -193.55.)

For the congregation in Cedar Raptds: By Kassirer H. Bart- ltng 20.45. ?. F. S. Büngrer 1.00. By Kassirer H. Bart- ltng 39.00. By F. L. Weiß of 13 persons from St. Paul's parish at Fort Dodge 4.35. By ?. Strobel of the women's club of sr. Congreg. in Denison 5.00. By ?. v. Strohe from sr. Joh.-Gem. at Monttcello 15.50. By ?. Baumhöfener from sr. Gem. at Homestead 13.00. By Kassirer H. Bartling 21.80. By ?. Brammer, part of a coll. sr. Gem. tn Lowden, 6.00. By Cassirer Eißfeldt in Milwaukee 2.00. By Cassirer Spilman in Baltimore 57.80. By Cassirer H. Bartling 17.05. (p. -202.95.)

For English mission: By ?. Zürrer by H. Richter sen. 1.00.

Monttcello, Iowa, April 22, 1886. H. Ttarks, Cassirer.

Revenue to the Western District's coffers:

For the synodal treasury: By Mr. Weinretch from ?. Matuschka's congregation in New Melle -19.00. By Mr. Um- bach from ?. Wangerin's congregation in St. Louis 31.25. By ?. Germann's congregation in Fort Smith 4.20. By Mr. Goehmann of Zion's congregation in St. Louis 11.80. (Summa -66.25.)

For inner mission tm West: By ?. Brandt in St. Louis from the mission fund of his congregation. By Mr. Umbach from Marie Benken .50. By Mr. Göhmman from Zions-Gem. in St. Louis 1.85. (p. -12.35.)

For inner mission: By Mr. Kassirer Neldner from the Saxon Free Church 4.00.

For Negermission: By Mr. Kassirer Neldner from the Saxon Free Church 136.00. By ?. Weseloh from E. Wagner in Kimmswick 1.00. By ?. Brandt in St. Louis from the mission fund of sr. Gem. 5.00. By ?. Holls in Osage Bluffs from Mrs. B. 1.00. (p. -143.00.)

For the mission to the Jews: by Mr. Kassirer Neldner from the Saxon Free Church 10.00. By ?. Brandt from the missionary treasury of sr. Gem. 4.00. By ?. Holls in Osage Bluffs from Mrs. B. 1.00. (S. -15.00.)

Fürenglische Mission: By?. Runkel in Los Angeles by Mr. G. Mohn .50.
 For Heathen Mission: By ?. Holls in Osage Bluffs by Mrs. B. 1.80.
 For the Emtgr.-Misston in New Uork: By?. Runkel tn Los Angeles by Mr. G. Mohn 3.00.
 For the Ptlgerhaus in New Uork: By ?. Rooster in Lincoln by Mr. I. Weseloh 1.00.
 For the widow's fund: ?. Bundenthals Gem. an der Herzcreek 2.25.
 For the orphanage near St. Louis: By Kassirer Spilman 25.00.
 For the deaf and dumb: ?. Heyne's Gem. at Lake Creek 5.00.
 For poor students in St. Louis: Through Mr. Göhmänn of Zions-Gem. in St. Louis 2.20.
 For student Trapp in Sprtngrfield: By ?. Holls by Mrs. B. 3.00.
 For the community in Strong City: Durck Kassirer Spilman 1.00. By ?. Cock in Lincoln by Mr. Joh. Weseloh 1.00. (p. -2.00.)
 St. Louis, April 20, 1886. H. H. Meyer, Cassirer.

With heartfelt thanks, the undersigned certifies the receipt of the following gifts of love for students of our Progymnasium: For Dav. Ehmann through
 ?. I. F. Müller from his congregation in Amelith, Mich. -9.46. For H. Brandt from the worthy Virgins' Association of the local Jmmanuels-Gem. 10.00. For
 Heinr. Oldag from the congregation of ? Frese in Omaha 12.50 and from Mrs. N. N. in the same Gem. 5 00. For the Markworth brothers by ?. Leyhe
 3.00. For Joh. Karrer by ?. Bro. Schneider, wedding collecte at Hafemann, Waysioe, Wis. 5.00.
 Milwaukee, April 20, 1886. Ch. H. Loeber.

To the College - Household in Fort Wayne

further received from ?. I. L. Datb's parish: from Wckh. Gall- meier 1S. Wheat, Bush. Peas; from Ch. Ewel 1 barrel of flour. From ?. F. W. Franke's
 parish: from Louis Gerke 2 p. wheat, 2 p. oats, 2 p. grain.

Fort Wayne, April 19, 1886. A. Schu st.

Since August 1885, has gone into the Kansas Poor Students Fund: By the ?? H. C. Senne -12.00; D. Stemmermann, Collecte, 4.15, W.
 Koltermann.50, A. Berg .35, Ch. Abitz .25, K. Küchl .25, C.H.Lüker 8.00, A. D. Krämer 5.00, R. Kaiser 10.70, M. Große 10.50, Jungck 7.20, W.
 Lüker3.50, Mähr 5.50, Ehlers 4.25, Flach 2.00. From Leaven- worth from the Women's Club, Coll. 2c. 54.93. Other 14.75. However, the treasury is
 again empty.

Leavenworth, Kansas, April 13, 1886. c. Hafner.

Cash Report of the Evangelical Lutheran Orphans' and Deaf-Mutes' Support Association

March 9, 1885 to March 9, 1886.

Intake:

Contributions in BaarP2322	.28		
Cost money	1214.70		
For sold products from the farm	66.72		
Interest-free bonds	9.25		
Monthly contributions of the members of the association -.	.32	.25	
Kafsen stock on March 9, 1885	127.39		P4560.95
		Total amount available.	H4688.34

Issue:

For salaries, firing, and other house expenses	P2157.22		
For provisions	791.11		
For well construction and repair	210.49		
For purchased livestock and farm processing	206.44		
For the issue of interest-free promissory bills and share-	12.60		
Miscellaneous expenses	7.60		
			K4632.86
Remains Kafsen stock on March 9, 1886....	G55.48		
Contributions in valuablesG	162.96		
Products consumed from the farm	563.50		
	H 726.46		
Debt of the Institute on March 8, 1885....K3488.73	Total debt on March 9, 1886	3153.73	
Amortized in the past yearP	335.00		

C. H. Beyer, Secretary.

Correction.

In my receipt of April 1, instead of "desgl. ' vom Jungfrauenverein sr. Gem. \$10.00 for the same": from the Jungfrauenverein der Jmmanuelsgemeinde. A. Crämer.

A new image,

representing the institution of Holy Communion.

A really brilliant picture designed by our dear friend F. A. Wehle, the well-known Christian painter, with great diligence on the basis of biblical research. We see four, the Lord in the middle, the apostles arranged in the manner of the East around a table set with the elements of the Lord's Supper, while we see the betrayer rising from the table and preparing to leave. In front of the table there are still the foot-washing utensils. The room is a high paved, festively decorated hall. Through a large window opening in the background we see Jerusalem shrouded in evening shadows. The diversity of the physiognomies as well as the grouping of the persons captivate the viewer and remind us of that holy night in which the Savior instituted the second holy sacrament. - However, while we find nothing to criticize in the picture itself, it has touched us badly that the painter himself says in his enclosed printed explanation that he has intentionally drawn the picture in such a way that the viewer, depending on his faith, could infer from it that Judas had partaken of the holy supper, as all Lutherans have so far believed according to the Scriptures, or that he had already left before the institution of the same, or that he had only received the blessed bread, thus only half the supper. Johann Gerhard says in his Evangelical Harmony that he "knows of no one among us who believes otherwise" ("*ex nostris, qui aliter sentiat, nemo mihi notus*"), namely no one who does not believe that the betrayer also received Holy Communion; hence Luther also so often refers to the fact that Judas partook of the body and blood of the Lord in Holy Communion as well as St. Peter and all the apostles. A good biblical image should not be avowedly ambiguous. - To mention this here demands truthfulness from us. Without Mr. Wehle's own explanation, by the way, we would not even have thought that the picture should be ambiguous; therefore, we can recommend it all the less with a good conscience. The price and size of the picture is equal to the price and size of Wehle's earlier biblical pictures, and it can be obtained both from Mr. Wehle himself and from our Concordia publishing house. W. [Walther]

Changed addresses:

Rev. 6. ck. (üruemsr, 0^<lvn, Loono Oo., lowu.

Uev. L. Hantel, Homlook 6it^, 8uAinuv/ Oo., Nlod.

Rev. O. U. Uesesien, Oirarcleuu, Llo.

Uev. ck. -4. 8treekkuss, 3931 Veurborv 8tr., (üdictAO, 111.

The Lutheran is published twice a month for the annual subscription fee of one dollar for out-of-town subscribers, who must pay the same. Where the same is brought in" by carriers," the subscribers have to pay 25 lent" dragerlohn extra.

To Germany, the .Lutheran is shipped by PoK, postage paid, for kl.25.

Lvtorock a,t tde cost olleio "t 8t. D-ouis, VLo." äs seeonck-elsss mnttor.

Lutheran Martyrs in Spain.

Antonio Herezuelo and his spouse.

In the Auto-da-Fe (Act of Faith - that's what papists call the spectacle of heretic execution) at Valladolid in Spain in 1559, Antonio Herezuelo died a martyr's death among others. Antonio was a spiritual and gifted jurist in the town of Toro, not far from Valladolid. As soon as the first rays of the Gospel reached the latter city, he converted to Protestantism with several people from the first houses of Spain, and joined the secret church in Valladolid. When this was discovered by the Inquisitors, Antonio and his wife Leonore were also sent to prison. Since Leonore had given in on some points, she was only sentenced to wear the Sanbenito (the yellow heretic dress painted with devils and flames) and to life imprisonment. Her husband, however, displayed an even more admirable intrepidity. From the moment of his arrest until the moment of his death, there was not the slightest sign of compliance in him. He never expressed the desire to save his life or to alleviate his suffering by denial. His courage remained unbroken, despite all the tortures, despite the public disgrace and the horrors of the stake. But because the inquisitors feared Antony's eloquent, outspoken mouth, they gagged him to prevent him from using his tongue. He also endured this constraint with great composure. But when he saw his wife in the garb of a "penitent," his soul was filled with grief. Since he could not speak, he made his thoughts known by the expression of his face. He gave her a wistful but penetrating look, as if to say: "I have borne all other sufferings with God's strength until now, but you are breaking my heart now." He was not moved nor shaken by the speeches of the monks, who tormented him on the way with their impetuous exhortations to repentance. Of his blessed end we have an interesting testimony of the papist Illeskas, who wrote a story of the pope

He was a great enemy of the Protestants. We want to communicate the same here verbatim:

"The Baccalaureus Herezuelo let himself be burned alive with incomparable fearlessness. I stood so close to him that I saw him closely and noticed all his gestures. He could not speak, for his mouth was gagged because of the blasphemies he had uttered. But his whole demeanor showed that he was a very bold and fearless man who would rather die in the flames than submit to the faith of the church with his companions. Although I watched him closely, I could not see the slightest sign of fear or any expression of pain in him. Only there was such a deep seriousness on his face that I had never seen before. It was something terrible to look at him, especially when one considered that in a moment he would be with his comrade and master Luther in hell!"

The flames were already raging over the head of the martyr, covering almost his entire figure. But since he still remained steadfast, one of the guards, who could no longer stand by and watch such courage in a heretic, drove his lance through the hero's body. The martyr's blood was soon absorbed by the flames, and his body burned to ashes.

Herezuelo and his wife Leonore were separated at her death, but only for a short time. For Leonore soon overcame the weakness by which she, the 22-year-old wife, had allowed herself to be carried away. The departing, significant look of her husband remained indelibly in her soul and always hovered before her eyes. The thought that she had inflicted another wound on his heart during his hot struggle hurt her, and her love for the Gospel returned. She courageously broke off the penances imposed upon her and was therefore soon thrown back into the secret prisons of the Inquisition. For eight years Leonore languished in them, and during this long time all means were used to induce her to recant. But she was now firmly rooted and wavered no more. Neither flattery, nor threats, neither promises

gen, nor torture torments could trap her faith. At a public auto-da-fe in Valladolid she was finally handed over to death. The same pen of that papist who so accurately described the last hour of her husband has also left us an account of her blessed end:

"In 1568, on September 26, Leonore de Cisneros, the widow of the baccalaureate Herezuelo, was sentenced to death. She let herself be burned alive, despite the strenuous and repeated efforts to make her see the error of her ways. In the end, she withstood a persuasion that could have softened a stone, namely, an admirable speech delivered at the Auto-da-Fe of that day by His Eminence, Don Juan Manuel, Bishop of Zamora, a man as learned and eloquent as he was distinguished. But nothing could stir the impenetrable heart of this obstinate woman!"

Juan Ponce de Leon.

Juan Ponce came from Leon in Spain, and is a son of Rodrigo, Count of Baylen. So his name and lineage had a good sound among the great ones of this earth. But he had an even better sound among the despised disciples of the Gospel at Seville. All who knew Juan testify unanimously that they had not seen his like in Spain in a long time. For the love of Christ filled his heart. Out of compassion and love for his poor brothers in faith, he joyfully gave away his great paternal inheritance for them, in order to live in poverty and lowliness himself. But the devil was also busy with his slander and blasted out that not godliness and Christian love, but laziness and useless waste had been the source of his poverty. The inquisitors could not stand the smell of godliness and Christian walk in which Juan stood. They also threw him into their prison and tried to snatch him out of God's hand by all kinds of secret plots. At first, of course, Juan allowed himself to be persuaded and yielded on several points. But God's grace soon led him back on the right path and strengthened him in such a way that he was subsequently able to

The first place in the public execution of many Christians was taken by Juan de Ponce as the greatest heretic of all. On September 24, 1559, Juan de Ponce was led to the sentence and condemned to death by fire. The causes of his death were given as follows: "Whenever Juan de Ponce met a priest, he, as a true heretic, quickly took a different path so that he would not have to pay some homage to the host by worshipping it. Likewise, he often turned his back in the cathedral when the priest raised the host at the altar. He also commonly took his walk to the columns where the heretics were burned!" Juan did the latter "so that he", as the old narrator says, "would be strengthened in his heart by the constant contemplation of the torture and especially of the steadfast confession which the martyrs made there before all the world in honor of their Lord Christ; so that, if it ever came to him, he would be all the less horrified by it, but rather would thereby, as it were, strip off the soft human skin and put on a harder one, which could bear such torment steadfastly and patiently!" Juan de Ponce himself, however, had earlier delivered his creed, which read thus:

"First, I believe that man is justified by the merit of JEsu Christ alone and by true faith in Him. Secondly, that there is no purgatory. Further, that the pope's letters of indulgence and bulls are nothing but a fraud and empty bubbles. I also confess that up to now I have had a heartfelt desire either to be burned for the sake of the truth, or else to endure torture, no matter what. And for no other purpose have I desired wealth than to use it for the protection and propagation of the pure doctrine. Finally, I ask God without ceasing to grant my spouse and my children the grace to gladly suffer death for the sake of truth!

After Juan de Ponce was sentenced to death as an obdurate Lutheran heretic, he was immediately tied to the stake and burned as a stiff-necked heretic. His spirit, however, went to the one into whose hands he had commanded him, to his Father in heaven.

(Sent in by A. Rohrlack.)

About the annoyance.

One of the things that makes certain sins particularly difficult is the annoyance associated with them. Read the passage Matth. 18, 6. 7. where Christ says: "But whoever offends one of the least of these who believe in me, it would be better for him if a millstone were hung around his neck and he were drowned in the deepest part of the sea. Woe to the world because of trouble! Trouble must come, but woe to the man by whom trouble comes. These terrible threatening words from the mouth of our dear Savior show what a devastating power sin, which in itself is an unspeakably great abomination, unfolds when it has in its wake - and this is not absent in the vast majority of cases of sin - trouble. At the same time, these words of our Savior make it clear, how sins and offences continue to go hand in hand in the world, and also contain an admonition that we should guard against sins with the utmost diligence, so that we may also be preserved from the terrible consequences of them, which the resulting offence causes.

Unfortunately, even those people who claim to be Christians, who do not miss the divine services and the holy sacraments, and who are otherwise concerned with the spreading of the kingdom of God - outwardly considered - often give little thought to the seriousness of the offense they often cause in their speech and actions, to their own and others' harm. Not only do they defend as innocent pleasures those sinful things in which the world takes its pleasure, such as the customary dancing, visits to circuses and plays or theaters, the social gatherings in drinking houses with beer and card games, but they also occasionally participate in all these things and in this way help to make the annoyances that are given with all of them all the more powerful. And even some true Christians, to whom one must give the testimony that they "shun the godlessness of the world everywhere in this pit of misery," do not take enough care not to give offense, partly from lack of knowledge, partly from softness in the struggle against their own flesh and blood. Oh, if only we would let ourselves be stirred up by God's word to die to sin more and more every day in true repentance, so that the longer we remain more and more protected from the misery of giving our neighbor trouble to his and our ruin; so that we would rather be of service and benefit to our neighbor in honor of God for his temporal and eternal welfare.

Many people, when they hear that God forbids people to be angry with the threat of severe punishment, think that nothing more is forbidden than to anger someone, to cause him grief or annoyance. Nowadays, the word "annoy" is used almost exclusively in this sense in common speech. The husband who is dissatisfied with his family circumstances says: "I have nothing but trouble in the house." An offended mother exclaims to her child, "What trouble you have caused me!" The one offended by his neighbor breaks out into the words, "How much that man has annoyed me!" And someone, who on a certain occasion has not had his way, gives vent to his displeasure with the words, "How I have been annoyed!" - The word "annoy" does not have this meaning in the Holy Scriptures. In their language it is connected with the word "bad", i.e. bad, evil, ungodly. Therefore, according to the language of the Holy Scriptures, to make someone angry, evil, godless, is to make him more angry, evil, godless than he already is according to his natural state. Accordingly, the Holy Scripture understands by annoyance everything that is suitable to make a man a "snare," a "net" and a "trap" (Ps. 140:6); either to keep him, the man, away from the way to eternal life by fastening him in the wrong, or, if a man is already walking on the way to heaven, to bring him down, to lead him astray and thus to deprive him of his eternal blessedness.

Such trouble is caused partly by false teaching, partly by an ungodly life, or by the words and deeds of a man that are not godly but devilish.

The trouble caused by false doctrine is the most severe. As high and exalted as pure doctrine is above the life of a man, even if he were the most pious - for doctrine is God's, and only through it can men be saved from sin, death, the devil and hell - so much more severe is the trouble given by false doctrine than that given by evil living. And because the trouble given by false doctrine is so exceedingly great and heavy, the Scriptures especially warn against it most emphatically. With what holy earnestness the Israelites of the Old Testament are instructed again and again to guard with all diligence against the evil of pagan idolatry, e.g.: "Where thou servest their gods, it shall be an offence unto thee." (Ex. 23:33) "Beware lest thou make a covenant with the inhabitants of the land, when thou comest in, that they be an offence unto thee: but overthrow their altars, and break down their idols, and cut up their groves." (Ex. 34:12, 13) But Israel soon forgot this faithful warning of their God. Israel's children had not yet crossed the Jordan when they partook of the sacrificial meal in honor of Moab's idols, for "the people ate and worshipped their gods" (Deut. 25:2), invited to do so by the counsel of Balaam, "who taught by Balak (king of Moab) "to set up an offense in the sight of the children of Israel to eat the sacrifice made to idols." (Rev. 2:14.) And as here Israel served the idols of Moab, so they served the idols of other nations often and many times; "they caused them trouble." (Ps. 106:36.) This was a constant complaint of the holy prophets: "They burn incense to idols and cause trouble in their ways. (Jer. 18:15.) "But ye (priests) are gone out of the way, and vex many in the law, and have transgressed the covenant of Levi, saith the LORD of hosts." (Mal. 2:8.) "Because they have served those before their idols, and have caused the house of Israel to sin, therefore have I stretched out mine hand upon them, saith the LORD of hosts, that they should bear their sin." (Ezek. 44:12.) "Son of man, these people cleave with their hearts unto their idols, and hold fast the vexation of their iniquity: shall I then answer them, if they ask me? Therefore speak unto them, saying, Thus saith the Lord GOD; If any man of the house of Israel cleave with his heart unto his idols, and hold fast the grievance of his iniquity, and come to the prophet, I the Lord will answer him according to his great idolatry. (Ezek. 14, 3. 4.)

Likewise, in the New Testament, we find false doctrine portrayed as a cause of grave trouble, e.g., in the words of St. Paul: "Now I exhort you, brethren, to watch for those who cause division and trouble apart from the doctrine which you have learned, and to depart from them. (Rom. 16, 17.) In general, it should be noted that in all the passages of holy scripture, in which there is a general warning against the causing of trouble, there is also mention of the trouble caused by false teaching, e.g. in the word of Christ: "It is impossible that trouble should not come; but woe to him by whom it comes! (Luc. 17, 1.) Furthermore: "The Son of Man will send His angels and they will gather out of His kingdom all the reproaches" ("all those who are connected with

Their false teachings and ungodly lives have caused great trouble in the churches and seduced many. Weim. Bible) "and those who do wrong." (Matth. 13, 41.)

The scandal caused by false doctrine is so frighteningly great because the cancer of false doctrine, which eats away at the soul, not only gradually and completely poisons the soul of man and finally drags it to eternal destruction, but also profanes the holy name of God to the highest degree and uses it as a cover for wickedness. Many do not like it at all when righteous preachers earnestly testify against false teaching and faithfully warn their listeners against it; in the opinion of many, it is enough if only the evil life is punished and warned against. When they hear how Luther railed against false doctrine and often pilloried it with such coarse words, they think that the times had brought this about, and that it could be excused, since pure doctrine had completely disappeared and the false doctrine of the papal church alone had ruled. In our times, however, things are quite different; the pure doctrine has broken through and is again on the agenda; therefore, it is above all necessary to fight against ungodly life with its aversions. - But such an opinion is absolutely wrong. It is not considered that the pure doctrine can only be preserved by fighting against false doctrine and thus at the same time a truly godly life can be promoted; that therefore also all and every false doctrine, which threatens to rise against the pure doctrine, must be fought against as something that causes the greatest and most terrible trouble, even if this trouble is caused by false doctrine of preachers or by church members who deviate from the wholesome doctrine and spread false doctrine orally or in writing. Whoever is guilty of this offense is a wicked man, wickeder than he who commits other sins, however grave they may be. With respect to such a person, what Paul commands in 1 Cor. 5:13 applies especially and above all: "Put away from yourselves those who are evil."

Of course, although the greatest and most serious annoyances are caused by false doctrine and all kinds of divisions are created as a result, the annoyances caused by an ungodly life, by words and deeds that conflict with God's word, should not be disregarded. The higher a man is placed before his fellow men in this world, the more he is esteemed and respected by them, the greater, heavier and more pernicious is the trouble he causes by his sins. Consider the terrible trouble Aaron gave the Israelites when he made them a cast calf! How great was the trouble that David gave not only to the children of his people Israel, but also to the "enemies of the Lord" by adultery and murder! How severe are the annoyances which preachers give not only to the members of their congregations, but also to those who are "outside" by their immoral way of life! What is the use if a preacher preaches the true doctrine and his way of life is dishonorable? What he builds up with one hand, he immediately tears down with the other. One expects - and rightly so - that the preacher first of all practices himself what he preaches to others. But his listeners see the opposite in him,

If they lose their faith in God, they gradually lose their faith in what he preaches; their faith, kindled in their hearts by the preached word, begins to die out; they begin to regard the ministry of preaching as a mere business, which, like any other business, serves its owner only as a means of earning a living. - The fact that the people of Israel were so sad at times, and that they incurred God's wrath and vengeance by committing terrible sins, was largely the result of the pain that their priests and kings so often caused by their ungodly way of life. - Why is it that the children of godforsaken parents almost always follow in their footsteps? It is mostly the effect of the aversions given to them by their parents. Why is it that the hearts of many baptized children are often so hardened in their early youth that all the exhortations of the divine word remain fruitless to them throughout their lives? It is often a consequence of the annoyance that the children receive through their ears and eyes through angry speeches and angry actions of adults. Why does the spread of God's kingdom, both at home and especially in foreign lands, have to struggle with such great difficulties that the human heart throws at the word of God, which is "like a hammer that breaks rocks" and "sharper than any two-edged sword, and penetrates"? There is no doubt about it: the many and severe aversions, which are given to the unbelievers and heathens by Christians of the name, are in no small part the bulwarks of Satan against the power of the gospel. "For on the other hand," you who boast of the law and disgrace God by transgressing the law, "God's name is blasphemed among the Gentiles, as it is written." - Therefore, how should we who call Christ's name walk hourly in the fear of God, having God before our eyes and in our hearts, and beware of entering into any sin and doing contrary to God's commandment, lest we give any offense to anyone, either within or without the church, according to the exhortation of St. Paul: "Be not offended, neither Jews, nor Greeks, nor the church of God"? (Rom. 14:13.) And how should we make every effort that, when an offense has been given in our midst, we immediately remove it as much as we can; which is done by condemning the sin committed as a shameful deed and demanding repentance for it; but if the latter is refused, act according to the divine command: "Put out from among yourselves those who are evil"? (1 Cor. 5:13.)

Many an otherwise sincere Christian still cannot quite understand that a truly Christian congregation is obliged to exclude public, unrepentant sinners. Apart from other reasons, among which the intended recovery of the sinner is one of the most important, this reason is clearly evident as one of the most important ones: The annoyance should and must be prevented for the sake of the extremely sad consequences which it has, if it is not stopped, inside and outside the congregation. "Who is vexed, and I burn not?" (1 Cor. 11:29.) Who can be a true Christian and remain indifferent to a given grievance, instead of working with holy zeal to have the grievance removed, or at least to lessen its force as much as is ever possible? - —

A congregation, therefore, which fails to exercise discipline over those of its members who live in manifest works of the flesh, may not complain when it is charged with the affliction that has occurred in its midst; it bears the responsibility when the holy gospel is blasphemed and it must cease, out of God's righteous judgment, to continue to be "light and right" for those around it who live in sins and afflictions.

Let it therefore be earnestly said unto us, that it is not enough to guard ourselves by diligent watch and prayer, that we give no man offence; but that it is also our holy duty, commanded of God, to watch for them that do offence, that when it shall be fulfilled, as it is written: "The Son of man shall send his angels, and they shall gather out of his kingdom all offenses, and them that do iniquity, and shall cast them into the furnace of fire; and there shall be weeping and gnashing of teeth" (Matt. 13, 41.42.), that this terrible fate may not befall us! It is easy, very easy, to cause trouble; before you know it, it can be done. Gideon, the godly hero (Judges 8:22-27), who, after the defeat of the Midianites, was offered the hereditary kingship, declared flatly: "I will not be lord over you, nor shall my son be lord over you, but the Lord shall be lord over you," and asked only for the captured golden headbands. He used the latter, after he had fulfilled his request and taken possession of them, to make from them a surcoat, i.e., a vestment such as the high priest wore when performing divine service, and exhibited it in his city of Ophrah. No doubt Gideon intended this ephod to be a monument of divine help for the honor of the true God. But what happened? And all Israel "took offense at it there" (i.e., idolatry with the ephod set up by Gideon), and "caused Gideon and his house to suffer", partly because he allowed this idolatry to happen and thus gave such great offense, partly because the consequences of this offense lay so heavily on himself and on his whole house. - How was it with dear Peter, who, judging Christ's word of His suffering by his blind reason, considered the latter quite incompatible with the honor of the Son of God, and therefore took Christ to himself and accosted Him with the words, "Lord, spare thyself; only this shall not happen to thee." How soon his words, with which he thought he meant well, caused trouble, which consisted in diverting the eyes of others from Christ's suffering and in inciting Christ to leave his path of suffering. Although this irritation given by Petro could not have harmed the Lord Christ Himself, for it was impossible that Christ could have been subject to any incitement to sin, his words were nevertheless irritating, i.e., considered in themselves, irritating words. Hence Christ's harsh rebuke of Peter, which at the same time is to teach us what a grave sin it is to give offense: "Get thee, Satan, out of my sight; for thou meanest not

what is godly, but what is human. (Matth. 16, 23.)

(Conclusion follows.)

When God blesses, speaking and doing are one thing. Luther.

"The speech of the LORD is pure, as silver refined in an earthen crucible, proved seven times."

Ps. 12, 7.

These wonderful words of the Holy Spirit are beautifully interpreted by the old faithful Magister Johannes Mathesius, formerly preacher at Joachimsthal in Bohemia, going through the entire history of the church. We share this interpretation in the hope that our readers will not be offended by the simple, truly childlike speech of this model writer; for the simplicity of his speech is not only inimitably beautiful, but also contains the deepest thoughts of a theologian taught by the Holy Spirit himself. Our readers also already know the dear man. He is the famous author of the life of Dr. Martin Luther. The historical interpretation of that saying Ps. 12, 7. is found in the so-called "*Sarepta*", which was the name of the old mining town in the tribe of Ässer. The word *Sarepta* means so much as "smelter". The book contains sermons that Mathesius gave to his dear Jáchymov miners, which is why there are so many words from the miners' language in it. The following passage on page 94 ff. of the book reads thus:

Here you miners hear that the Holy Spirit speaks of the gospel in a mountainous way, and compares the pure doctrine to pure or fired silver, which has come off on seven tests or crucibles and has been burned to the highest.

Here, listen now, who has ears to hear and gladly wants to have eternal yield on the heavenly treasure trove and the blessed course of the word of God through faith by pure grace.

The eternal Son of God brought from the bosom of the Father a secret and hidden teaching, which no ear had heard before and which had not come into the heart or mind of any man, about the eternal counsel and decree of God, namely, that the Father wants to make all ungodly people righteous, blessed and his children and heirs for free and out of pure goodness and grace, who recognize and accept his Son. In order that one might learn to know and accept his Son, God has taken this counsel, that he has put his fatherly heart and gracious will together with the merit, blood and death of his Son into the oral or preached word of the holy gospel. For by the word of the prophets and apostles, through whom the Spirit of God speaks and is powerful apart from the Word, one knows Christ or believes in Christ, John 17.

Even though this word is considered childish, foolish, powerless, and ineffective in the eyes of the world, even though it is a foolish and foolish word, God was pleased in his counsel to make all the world righteous and blessed through this foolish word, as the world holds it, who believe it and keep it in good conscience and persevere in it until the end. For this word, which the Holy Spirit receives from the Son of God and carries into the world, as Noah's little bottle carried the olive branch, is the 'saving power' of God, a word of reconciliation, of righteousness, of comfort, of eternal life, the highest treasure in heaven and earth, the unfading seed, from which we are born again and become brothers and joint heirs of Jesus Christ. Yes, this is the light of the world, by which all believers are enlightened to the heavenly knowledge and childship of the kingdom of heaven.

Of this word the Father Himself gives from heaven, that we should hear His Son. This word was spoken by the Son of God on earth. This word is spoken by the Holy Spirit through the mouth of His prophets, apostles and all righteous teachers. The Holy Spirit himself had this word written down by prophets and apostles, so that Christianity would have a certain foundation on which it could safely and confidently stand, die and live, and a certain measure, rule, standard and guideline, according to which it could judge and test all other extraneous and secondary teachings, that have been brought into the world by the arch-deceiver, the devil, to destroy this divine teaching, or that we could examine and judge all false, poisonous and forgiven teachings that the devil creeps into the pure teaching of the gospel, so that he mixes it up and falsifies it.

Of this divine word or true and clear voice of Jesus Christ and the pure teaching of the prophets and apostles David speaks in this psalm. The speech of the Lord Jesus, that is, the Word of God, the preaching of the holy gospel and the testimony of Jesus Christ, as taught and written by the prophets and apostles, is pure and clean, as pure as a coin of gold, as pure and fine as silver that has been refined or burned, or clear and pure, like a pure and natural drained wine, or clear and pure, like a well poured out flour, where there is no more bran or poles, or like a sight penny or superfine silver, where there is no wildness, naughtiness, addition, lead or copper.

Hear, dear friends, how the Holy Spirit praises God's Word to us, and how he disguises it in various likenesses, so that we may remember it to the creatures and be careful and cautious against evil and impure, counterfeit, mixed doctrine, and separate the devil's lies and heresy from God's truth and integrity.

For what is the wicked Satan's cunning and deceit, that he would gladly extinguish this light of God's Word and bring his false, deceitful or murderous lies into the church, or since he does not want to do this, because God's Word remains eternal, he mixes and blends it with cobalt and bismuth and puts man's thoughts into it, just as the false coiners strike copper or gilt florins and the Kretzschmer and Hänseliner counterfeit and blend the wines.

Since God gave his command to Adam and Eve, forbidding him to eat from the tree of knowledge, the serpent quickly contradicts God's command in the beginning. No, she says, you will not die, and brings in his lies and false interpretation: who eats of the apple, he will be like God or become a god and live forever, God does not grant you the honor and does not mean it faithfully with you.

Here hear the first and arch-heretic, the father of all lies, who preaches untruth, in which he deprives the Son of God of his honor, which is due to him alone, and seduces the poor woman with learned and perverse words as a thousand-fold, and tears her away from God and brings her into an eternal sweat.

Since the eternal Son of God, the only Mediator and Reconciler, forbids the first men and wants to atone for and pay for their transgression in His own body with complete obedience and innocent suffering, and pronounces God's counsel and decree of reconciliation for the eternal consolation and life of fallen man (namely, that the Virgin Son, the precious fruit of Mary's womb, should give the devil his kingdom

destroy and dissolve his works, murder and lies, and bring back righteousness and eternal life, by the preaching of his feet or messengers), the lying spirit sets itself against the Spirit of God and the divine truth of the gracious promise of the woman's seed and contradicts and stabs Christ in his heels, He invents through the first world much idolatry and lies and mixes the pure doctrine with untruth, so that the lesser part of the world remained with pure and clean doctrine, as can be seen in Noah's Histories.

But when the doctrine was darkened, falsified, mixed up and often even leavened or abolished, the eternal Son of God, the true high priest, had the eternal light kindled again and swept and purified the doctrine and raised up faithful and righteous teachers who engaged in preaching and praying against the devil's untruth and deceitfulness.

So it was in the days of David, that after the death of Samuel and the slain priests of Nobe, the word of God was strange, and there was little prophecy in the land, as in the days of Eli, 1 Sam. 3 For the holy and pure doctrine had also declined, and the righteous teachers that should preach of the faith of the promised seed were very few and thinly sown. But others, who preached lies and hypocrisy, and mixed the doctrine of the gracious promise with their lead, and dross, and cobalt, and meat, and stone, like the wicked smelters, were many, and had the preeminence in the world. Therefore the Son of God, by the mouth of David, says to the poor Christianity for comfort: Because my silver and good coin is all adulterated, and it has all evil workers, who are cutting everything into pieces, I myself will start and put the smelter and the work through the furnace, so that one may again have pure and fine silver and a true and clear doctrine, which gives comfort and joy. For just in David's time the doctrine was purified and fired through, and God had the beautiful booklet, the dear little Psalter, written by the Spirit of His Son, in which there is no falsehood, naughtiness, savagery, dross or food; as this booklet of the Lord Jesus Christ and the dear apostles and the whole of Christendom unanimously testifies to this day.

Although God purified his word in David's time, as he had done many times before, we see that in the time of Jesus, who lived 250 years later, the doctrine was once again horribly darkened and falsified through the indulgence of the right preachers and the courage of the tyrants.

Hear how God laments through his prophet Isa. 1. Your silver, he says, has become foam or dross, and your wine or drink has been mixed with water; that is, the doctrine of the promised woman's seed is never pure, the false preachers have mixed it, as the winegrowers mix the wine, run it and smear it, or as the good coin is counterfeited with additions, or as it is given a color and appearance with mercury and cream of tartar, or as the text reads: The silver is not purely wrought, but it is still in the furnace fragments, in the stone and slag. Because my silver and doctrine are impure, not driven, not burned, or adulterated with additions, I will, says the Son of God, make the doctrine pass through the furnace again, or I will make it cowardly, so that I may bring it out of the dross again according to the measure and test of the prophets, and rub it off most dry, and burn it pure, and remove all impurity from it. For

God speaks here even in a mountainous way, since often the good ores are silt up and smeared in furnace breaks and slags or are driven industriously.

Here we see how the doctrine was also mixed and blended in the days of Isaiah, and that God Himself, through the smelter of Jesus, had the doctrine burned to the purest and highest, and had a test made by the book of Isaiah, after which all other doctrines of the time had to be tested and brought up.

Jeremiah and Ezekiel, and indeed all the prophets, make the same complaint as David and Isaiah. For the restless lying spirit does not celebrate, he stirs up one heresy over the other and speaks pure lies through his blasphemers; as he himself freely confessed in Ahab's time, 1 Kings 22, where some Micah leads the pure doctrine and the other Jezebelites together with their cuckolded priest Zidekiah proclaim pure lies to the king, until they killed him.

But the Son of God maintains his truth, as he sends his right teachers at any time, who contradict the lie and heresy, and again shun and purify the doctrine. What else are the writings of all the prophets and apostles, but a pure view and fine samples or goldstone, by which we can test and judge our doctrine today.

(To be continued.)

To the ecclesiastical chronicle. I. America.

Congregationalists. In all congregations of this sect in the United States, 7139 infant baptisms took place last year. That is an average of 2 baptisms for each congregation.

The Mormons want to build a temple at Provo in the Territory of Utah, which is to be inferior in size and splendor only to that in the Salt Lake City. The builder, the Mormon Folsom, was in great embarrassment because of the kind of the exits and entrances, when - as he says - one day the founder of the Mormon sect, Joseph Smith, who was murdered 42 years ago, appeared to him and told him a new plan, remarking that he had become a builder in heaven. As can be seen from the Mormon newspaper published in the Salt Lake city, "*Salt Lake Herald*", the Mormons also believe in this new revelation.

The deceased may also be admitted to the **St. Raphael's Papist Society** and participate in a weekly Mass read for the members, if friends have their names entered in the Society's list and pay the fee of 25 cents per year for them.

Christians and Jews. Recently, in an Ohio city, various sect preachers held a joint service in which the Jewish rabbi also participated. In order not to hurt the Jew's feelings, the Christian (?) preachers agreed not to mention the name JEsu in the service. One of the preachers, who did not know about the agreement, spoke at the end the apostolic blessing: "the grace of our Lord Jesus Christ" 2c. and aroused the rabbi's displeasure. That they aroused Christ's displeasure, they did not seem to care. The Lord says: "Whoever denies me before men, I will also deny him before my heavenly Father."

The "Lutheran," the English paper of the General Council, wishes a Jewish paper luck as it appears in beautiful decor.

Roman Church Papers. The Roman newspapers often complain that the laity in spreading

of their papers are even miserable. An agent of the "Katholischer Glaubensbote" recently wrote to its editor: "It is difficult to get new subscribers. Some people only want to subscribe to papers that announce that masses will be read for their subscribers."

President Cleveland regularly attends the Rev. Sunderland's Presbyterian Church in Washington. Said pastor writes: "He is a true pattern of punctuality, and he does not wait until the middle of the long prayer, and then enter that all present are watching him. Rather, he arrives before the opening of the service and quietly and reverently makes his way to his seat, as if unconscious that many eyes are upon him and that he is really the most highly distinguished man and by office the most famous person in America."

II. foreign countries.

Free tables for poor students. The Allgemeine Leipziger Kirchenzeitung of April 16 reports that there is also a convict in Erlangen, namely that the students, although they do not live together as here, nevertheless dine together early, at noon and in the evening, in which convict 23 poor theology students have free places, the costs of which are covered by collections in the congregations. Last year, however, the collection for this purpose amounted to only 8017 Marks. The establishment of such free tables is a wonderful thing. May it also be introduced here in America! W. [Walther]

The new Bible. The ministry of Mecklenburg-Swabia, in conjunction with the Oberkirchenrath, has forbidden the introduction into schools of all such Bibles that do not contain the previous text of Luther's translation but that of the revised Bible.

Hermannsburg. The separated congregation in Hermannsburg elected Pastor Ehlers in Liegnitz, a member of the Immanuel Synod, as their pastor.

Anyone who does not want to return what has been stolen remains a thief.

In the Apology of the Augsburg Confession it says: "He is not sorry that he has stolen, who still steals. For as long as he has foreign goods inside, he is a thief and robber. (S. Concordienbuch, St. Louis edition, page 147. f.) Therefore it is also said in the song: "O God, you pious God, in the 5th verse:

If you want to give me something, Reickthum, goods and money, then give me this, too,
That nothing of unrighteous good is submerged.

What should a preacher do, therefore, if a member of the congregation secretly admits to him that he has stolen something in the past?— Answer: He should exhort him to return what he has stolen and not absolve him until he has done so, if it is possible for him to do so. But should a preacher demand of the thief that he also report himself to the authorities, so that he may suffer his punishment? Answer: No. For God's word only says, "He that stole, steal no more." (Eph. 4:28.) But he who returns what he has stolen is no longer a thief before men, and he who repents of his theft and believes in Jesus is also forgiven the sin of theft and covered with Christ's merit. How wrongly some preachers often act in this regard can be seen from the following story, which the German "Kirchliche Anzeiger" reports:

"A countryman not far from Selle, who had served as a postal servant for many years, confessed to his pastor that he had stolen a bag of money from the post office when he was still driving it; the perpetrator had been investigated a great deal at the time, but he had remained undiscovered; now he was forced by his conscience to confess the misdeed to his pastor. The pastor instructed him to make this confession to the postal administration and to send the stolen sum, which he was well able to do, and with the offer to suffer the forfeited punishment. So he did. The postal administration replied that they had found the case in the old records as it was stated, and that they accepted the sum sent in for the post office treasury, which at that time had had to replace the lost sum; the postal administration was not authorized to punish the misdeed because it was not a court. Now the pastor ordered the repentant thief to report his misdeed to the court. The court investigated the matter legally (?), found the man guilty and sentenced him to the legal penalty."

The Hannoversche "Kreuzblatt" of 28 February makes the following correct comment on this:

"That the pastor urged the former thief to return the stolen money was self-evident; for Exodus 22:1. commands that the thief should return 5 oxen for 1 ox and 4 sheep for 1 sheep, wherefore also Zacchaeus, as soon as he is converted, exclaims: 'Behold, Lord, half of my goods I give to the poor, and if I have defrauded anyone, that I give again fourfold.' ... But what shall we say to the fact that the said pastor instructed the "repentant thief", who, having returned the stolen goods, was no longer a thief, to report his misdeed to the court? Can one of the readers name me a scriptural passage by which this demand is justified? I do not know any. I mean, after the former thief had delivered the factual proof that he repented of the committed sin and renounced it, there was nothing left for the pastor but to absolve him. This had absolutely nothing to do with the court; for the pastor is not a police spy who would deliver his confessionals to the knife of the courts, and it is certainly not advisable to bring to light all secret sins, especially those over which the grass has long since grown. Just imagine the consequences that public condemnation would possibly bring not only upon the converted sinner, but also upon his children and his entire family! Truly, the poor man was badly advised by his pastor, and if such a completely unevangelical procedure becomes known, it can only deter the people from making open

confessions of committed sins to their confessors. Luther would not have acted in this way. His letters contain many examples which show that one must not proceed in this way with the secret of confession and in general with the secrecy of one's neighbor

God's Courts.

The godly Elector Ottheinrich of the Palatinate was the last of his family of the older Heidelberg Electoral line. His marriage remained childless. When his wife Susanna died in 1543, his brothers, who were also childless, tried to persuade him to marry again so that the family would continue. However, he could not be persuaded to do so, but replied: "This house must feel the divine judgments down to the fourth member because of its ancestor, Prince Louis the Bearded, who was appointed Protector and Executor by King Sigismundo.

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When the execution of Johannes Huss was offered to him, he had him handed over to the executioner by his marshal, accompanied him to the stake and tried to turn him away from the truth. While he also had the Hussian's coat, belt and other relics in his custody, he ordered them to be thrown into the fire so that nothing of this alleged heretic would remain. Ottheinrich still saw his brothers die and praised God that he had allowed the sun of grace of the Gospel to shine on his family, which was stained with the blood of a martyr, even in its decline. In faith in his Savior, he died in Heidelberg on February 12, 1559. On his deathbed he is said to have prayed: "O God, I thank you that I am the last of those worthy of punishment. The punishment will not go beyond the threat."

The Illinois District

of the Lutheran Synod of Missouri, Ohio, &c. states will meet, s. G. w., on Wednesday after Pentecost, June 16, to June 22, incl., at Chicago, in St. Jacobi Church, corner of Fremont street and Warfield avenue.

Subject of the doctrinal negotiations: The doctrine of hell.

All those who desire lodging or even just lunch are kindly requested to contact the local pastor by June 1 at the latest,

Rev. Sarlllwa, 185 l'remont Street,

to report.

B. Burfeind, Secr.

The Minnesota and Dakota Districts

of the Lutheran Synod of Missouri, Ohio, &c. states will assemble, s. G. w., within the congregation of the Rev. G. A. Bernthal, Cologne, Minn. from June 16 to 22.

Synod members are asked to indicate on their registration whether they wish to be picked up in Norwood or Cologne. Ms. Pfortenhauer, Secr.

To the members of the Western District and to all friends of the inner mission within this district.

We feel compelled to communicate the following lines of our dear treasurer to the members of our district as well as to all friends of the inner mission in the West. Since they speak for themselves and we live in the hope that they will not fail to have an effect on our dear fellow Christians, we refrain from any further comments.

"St. Louis, April 28, 1886.

Our mission treasury still has G18.72 on hand. It is expected to be empty soon. Will the worthy Mtssion commission see to it that the missionaries can be regularly paid what they have been promised?

Yours sincerely

Your

H. H. Meyer, Kassirer."

In order to give the Honorable Synod an insight into the needs of this treasury, we would like to point out that according to the "Statistical Yearbook" of 1885, the monthly expenses amounted to K329.83)H and will not be less this year.

The Western Districts Commission on Inner Mission.

For your consideration.

The dear congregations of the Synodal Conference rightly expect that the Committee of the "Emigrant Mission" will also express its opinion on the two intemperate proposals made in the "Lutheraner" concerning our "Lutheran Pilgrim House". The first proposal is found in the March 15 issue in the warm essay by Prof. Pieper, "Our Lutheran Pilgrim House at New York." It says: "If each communjcir member of our Synod gave about 20 cents, or each voting member about 72 cents on the average, the whole sum of 44,000 dollars would be paid and the house really ours." This proposition is spoken from our hearts, and we humbly request all congregations who have responded to it to now also cheerfully and vigorously carry it out.

However, to all the municipalities that have not responded to this proposal, we strongly recommend the use of the method described in the issue of April 1 by Mr. ? Biewend: "that on the occasion of the "commemoration of the Wittenberg Concordia" to be held on May 25, all collections in the entire Synodal Conference on this feast day be earmarked for our **Lutheran pilgrimage house** in New York. With this we would have set a magnificent monument of true union for all times.

Dear Brothers! We are fully aware of the responsibility we have towards you for having dared to make the purchase at all. However, we believed that we would have been severely reprimanded by the Synod if we had not seized the opportunity, which may never return, to find a suitable home for the emigrant mission and had not completed the purchase for reasons of Kleinenuth. So we are confident that our fellow Christians will not leave us in the lurch. And "he who gives soon gives twice!

On behalf of the emigrant committers:

New Uork, May 8, 1886. fr. king, chairman.

H. Sieker, Secretary.

The distribution committee

Assembles, s. G. w., on Tuesday, June 8, forenoon, 9 o'clock, at Concordia Seminary, St. Louis, Mo. Dirs to all concerned to owe" message.

Milwaukee, Wis. May 8, 1886, H. Sprrngeler.

Conferenz display.

The Buffalo Districts conference will meet, s. G. w., May 26 and 27, at Bergholz.

W. Wrinbach.

Revenue to the Illinois District's coffers:

For the synod treasury: by ? Koch by the congregation in Wheaton H5.55, in Turner Junction 1.80. Easter Festival Collections: by ? Sievings Gem. in Bork Centre 16.05, k. Great Gem. in Addison 40.19 (half), ?. Great Gem. in Harlem 17.68 (half), ?. Schüßler's Gem. in Joliet 48.92, ?. Landgrave's comm. in Decatur 22.00. Palm Sunday Collect: of ? Great's Gem. in Harlem 48.32, ?. Bartling's Gem. in Chicago 24.00 (half). From the Gem. of ?.

Heinemann in Okawville 8.85, Katthain in Hoyleton 5.50, F. Brrgrn in Wartburg 4.45, Hölter in Chicago 45.50, Succop there 33.50, Strieter in Proviso 27.00, Schmidt in Crystal Lake 11.50, Ott- mann in Collinsville 4.40, Baumgart in Darmstadt 4.00, Frese tn Champaign 7.50, Engel in Covington 4.50, Brauer in Brecher 11.94, Brauer in Crete 28.00. (Summa H421.15.)

For new construction in Addison: By Kassirer Roescher in Fort Wayne 74.50. ?. Früchtenichts Gem. in Elgin 37.78. ?. Katthains Gem. in Hoyleton 10.00. (p. \$122.28.)

For inner discord: By ?. Miracles in Chicago by K. Mickow 5.00. G. Rittmüller in Addison 1.00. ?. Bergen's Gem. in Wartburg 5.00. Teacher Richter in Chicago 1.00. (p. P12.00.)

For Negro Mission: Anna Rosenwinkel in Addison .50. By ?. Miracles in Chicago by K. Mickow 5.00. By ?. Sieving in Uork Centre by V. Burdorf 5.00. G. Rittmüller in Addtson 1.00. ?. Zahn's Gem. in Nokomis 2.50. By I*. Succop in Chicago by Mrs. H. Dreier 2.00 (p. \$16.00.)

For Jewish mission: G. Rtttmüller in Addison 1.00. ?. Zahn's Gem. in Nokomis 2.50. By ?. Succop in Chicago by Mathilde Meyne 2.00, Wilhelm Consör 2.00. Teacher Richter das. 2.00. (S. K9.50.)

For Emtgr. mission: G. Rittmüller in Addison 1.00.

For emigrant Misston in New Uork: ?. Hölter's Gem. in Chicago 20.00.

For emigrant mission in Baltimore: ?. Hölter's Gem. in Chicago 18.25.

For the Lutheran Pilgrim House in New Uork: By ?. Slater from N. in Hamel 3.75. By ?. Miracle in Chicago by K. Mickow 5.00. By ?. Sieving in UorkCentre by V. Burdorf 1.00. G. Rittmüller in Addison 1.00. By ?. Noack in Rtverdale by Mrs. Dahms .25. by ?. Tooth in Nokomis by Mrs. Redeker 2.00. By ?. Great in Harlem by Chr. Schmidt 1.00. By ?. Engelbrrcht in Chicago by H. E. 1.00. By ?. Hölter there by Marie Keller .50. Ostercoll. by ?. KLselitz's Gem. in Winterrowd 3.50. Schmidt's Gem. in Crystal Lake 6.00. ?. Ottmann's Gem. in Collinsville 2.50. ?. Loßner's property in Lake Zurich 7.80. ?. Bergen's gem. in Prairie Town 12.00. Richter teacher in Chicago 2.00. (p. H49.30.)

For poor students in St. Louis: By ?. Bartling in Chicago for E. Albrecht of the Young Friars' Association 20.00, for W. Kohn of the Young Friars' Association 8.00 and from the parish 12.00. By ?. Succop there for A. Schülke of the Young Friars' Association 15.00. (p. K55.00.)

To the household in St. Louis: ?. Heinemann's comm. in Okawville 10.00.

To the household in Springfield: ?. Heinemann's comm. in Okawville 10.00.

For poor students in Springfield: ?. Ottmann's parish in Collinsville 3.85. ?. Loßner's Gem. in Lake Zurich 7.80. By ?. Wagner in Chicago for D. Kosche of the Women's Club 6.00, F. Rtx 1.00, E. Raithel 1.00, C. Lübke 1.00, Mrs. Lübke 1.00. Half of the communion coll. of ?. Cämmerer's Gem. in Chandlerville for H. Dommer 4.25. ?. Hartmann's Gem. in Woodworth for C. Hubert 11.98. By ?. Lochner in Chicago for B. Hintz of the Young Fr. Society 5.00, by Mrs. N. N. 1.00. (p. K43.88.)

For poor students in Fort Wayne: ?. Great Gem. tn Addison for W. Baths 16.00. By ?. Wagner in Chicago

by the Jünger-Verein for P. Eickstädt 20.00. By ? Schuricht in St. Paul by the Women's Association for K. Albrecht 8.00. (S. -44.00.)

For poor students in Addison: ? Leeb's Gem. in Chicago for Knud Hansen 15.00. W. G. in Richmond, Va. for B. Göpfarth 10.00. ? Great Gem. in Addison for A. Rossmann 15.00. From Chicago: By ? Bartling for H. Baumann from the Gem. 1.00, from the Women's Club 9.00; by ? Wagner for R. Erdmann from the Jünger-Verein 20.00 and for H. Konow from the Frauenverein 15.00; by ? Lochner for Klotze from the Young Women's Association 5.00, by Mrs. N. N. 1.00. teacher Lotz's pupils in Pekin for Jac. Raß 1.00. (p. -92.00.)

For salaries in Milwaukee: By ? Lochner in Chicago: surplus of Christian teaching collections 30.50, collections on Sunday Judica 38.58, on 1st Easter 24.06. By ? Koch from the congregation in Wheaton 5.55, in Turner Junction 1.80. By ? Wunder in Chicago: from the Gem. 38.70, from K. Mtkow 5.00. Easter coll. from ? Mueller's Gem. in Schaumburg 28.50. By ? Noack in Riverdale, Coll. of Gem. 17.18, by N. N. .57. ? Zahn's gem. in Nokomis 5.00. Easter coll. of ? Great Gem. in Addison 40.19 (half). Palm Sunday coll. by ? Bartling's Gem. in Chicago 24.00 (half). ? Wagner's painting in Chicago 55.00. ? Graf's painting in Des Plaines 12.30. Easter coll. by ? Graf's painting in Palatine 7.50. By ? Miracles in Chicago by K. Kaiser 2.00. ? Burfetnds Gem. in Richton 9.00. From Chicago : ? Succop's Gem. 65.65, ? Engelbrechts Gem. 42.75 and by ? P. Brauns 1.06. ? Strieters Gem. in Proviso 21.00. (S. -475.89.)

For the building fund in Milwaukee: By ? Engelbrecht in Chicago by H. E. 10.00.

For poor students in Milwaukee : By ? Zahn in Nokomis for flax beard from W. Janssen 5.00, from the Gem. 10.00. By ? Wagner in Chicago for A. Grambauer from the Young People's Association 10.00 and for H. Prekel from the Women's Association 15.00. By ? Engelbrecht there from L. for Marquardt 1.00. By ? Lochner there for Karl Lochner from the Jungfr.-Verein 5.00 and from Mrs. N. N. 1.00, for F. Jaap from the Jungfr.-Verein 5.00 and from Mrs. N. N. 1.00. (S. -53.00.)

For ? Miller in Wellsville, Mo.: By ? Comber in Chandlerville by N. N. 1.00.

For the widow's fund: ? Kochs Gem. in Wheaton 5.00. Teacher Tönjes in Strasburg 2.00. By ? Miracles in Chicago by K. Mtkow 5.00. ? Cämmerer's Gem. in Chandlerville 3.00. By ? Tooth in Nokomis by Mrs. Kück 1.50. ? Beck at Jacksonville 2.00, whose gem. 8.00. ? Weber's gem. at Union Hill 8.00. Teacher Wismar in Elgin 4.00. By ? Hölter in Chicago by the Women's Club 12.75, Marie Keller 1.00. Char Friday coll. by ? Lochners Gem. in Chicago 28.59. ? Brewer in Brecher 4.00. (p. -84.84.)

For the Institution for the Deaf and Dumb in Norris: By ? Lochner in Chicago, Coll. on Maundy Thursday 17.68, on the 2nd day of Easter 7.86. (p. -25.54.)

For the Lutheran Hospital in St. Louis: By ? Slater of N. in Hamel 3.75.

For the orphanage bet St. Louis: By ? Cämmerer in Chandlerville "Ueberschluß vom Christkndchen" 9.00. By ? Schuricht in St. Paul from the Father Boye 5.00. (S. -14.00.)

For studying orphans from Addison: From Chicago: Through ? Bartling by Heinrich Bruder 1.00, Karl Neubauer 2.00, Aug. Fromm 1.00, G. Müller 2.00; by ? Engelbrecht by K. Helms 1.00, K. Riedel 1.00; by ? Lochner by Nie. Mühlberg 1.00 and ges. on the child baptism of Karl Lübke 1.15. (p. -10.15.)

For the German Free Church: By ? Engelbrecht in Chicago by H. E. 2.00.

For the congregation in Utica, N. U.: By ? Succop in Chicago by W. Thoms 1.00, Friedr. Franke .50. half of the communion coll. by ? Cämmerer's Gem. in Chandlerville 4.25. (p. -5.75.)

For the comm. in Cedar Rapids, Iowa: ? Kathain's Gem. in Hoyleton 9.50. ? Hartmann's parish in Woodworth 5.00. ? Baumgart's parish in Darmstadt 3.00. (p. -17.50.)

For the Gem. in Wellsville, Mo.: ? Baumgart's Gem. in Darmstadt 3.00.

Correction.

The following items in my last receipt are erroneously in it, since they were already receipted in No. 8, namely: "For ? F. Brunn in Steeden from F. Döring in Strasburg 1.00 and for the Lutheran Hospital in St. Louis by ? Brunn in Strasburg by F. Lüke 1.00."

Addison, Ill, May 1, 1886. h. Bartling, Kasstrer.

Revenue into the Michigan - District's coffers:

For the synodical treasury: From N. N.-1.00. Trinitatts- Gemeinde in Detroit 30.67. Gem. in Wyandotte 7.25. Gem. in Grand Rapids 31.00. Gem. in Manistee 10.00 and 10.00 for teachers' salaries. Comm. in Frankenmuth 34.76. Comm. in Lis- bon 8.50. Comm. in Sebewatng 14.11. Comm. in Bay City 25.21. Comm. in Frankenlust 16.03 and 11.85 for teacher salaries. (S. -200.38.)

For debt repayment: Gem. in Reed City 4.50.

To the new building in Addison: comm. in Frankentrost 3.45. comm. in Frankenmuth 6.75 and 13.00. comm. in Frankenlust 9.50. (p.-32.70.)

Hum new construction in St. Louis: comm. in Jda 20.00. comm. in Adrian 11.00. comm. in Frankenlust 1.00. (p. -32.00.)

For the building fund: comm. in Burr Oak 11.50.

For inner mission: congregation in Adrian 11.00. congregation in Lenox 6.20. N. N. 1.00. congregation in Wyandotte 6.25. congregation in Burr Oak 5.50. congregation in Frankenmuth 16.77. congregation in Frankentrost 10.50. congregation in Waltz 5.10. By ? Miller by Mrs. Scheuerlehn 1.00. comm. in Bay City 14.00. comm. in Jda 5.50. by ? Markworth by I. Neverman .50. by ? Frank by G. Mathes 5.00. Zion's Gem. in Detroit 18.70. Gm. in Ruth 5.00. Jmm. gm. in Detroit 19.68. Gm. in Big Rapids 6.10. by ? Frincke by F. K. 5.00. Gem. in Manistee 10.00. By ? Fackler, at birthday party at Mrs. Schwarz's, 2.00. Gem. in Lisbon 15.00.

Gem. in Jonia 16.50. Gem. in Tawas City 7.65. By k. Walther, thank offering, 1.00. Gem. in Sand Brach 2.00. By 4?. Bohn by I. Reinbold .30. comm. in Richville 11.55. comm. in Nagers City 8.00. comm. in Frankenlust 9.35. comm. in Unionville 4.72. (S. -224.87.)

For the widow's fund: N. N. 1.00. 4?. G. Markworth 2.00. comm. in Leland 4.00. I*. Gose 3.00. By ?. Franke by N. N. 2.00. comm. in Jda 5.50. comm. in Frankenmuth 25.26. By P. E. G. Frank, on golden wedding at C. March ges., 4.05. comm. in St. Clair 5.00. comm. in Grand Rapids 15.00. comm. in Big Rapids .50. By 4?. Fackler of Mrs. Reisig 5.00. (p. -72.34.)

For the deaf and dumb: N. N. 1.00. Gem. in Sebe- waing 18.57. Wittwe Bach 5.00. Gem. in Amelith 4.00. By ?. Franke from H. Löffler's piggy bank 1.00. Gem. in St. Clair 5.00. (S. -34.57.)

For poor sophomores from Michigan: By ?. K. L. Moll by Mrs. M. Scherman 5.00. Gem. in Manistee 10.00. Gem. in Burr Oak 6.00. Gem. in Frankenlust 4.00. (S. -37.00.)

For F. and H. Hahn: Wittwe Bach 8.00. On G. Hofmeister's wedding ges., 3.27. (p. -44.27.)

For negro mission: Wittwe Bach 5.00. Gem. in Burr Oak 2.50. By ?. Müller by A. Schmidt .50. By ?. Markworth by I. Neverman .50. By P. Franke by G. Mathes 5.00. Teacher Meyer's pupil 2.45. Gem. in Town Merritt 6.05. Gem. in Frankentrost 11.00. (S. -33.00.)

For Jewish mission: Wittwe Bach 5.00. By Markworth from I. Nevermann .50. (p. -5.50.)

For English mission: By 4?. L. Intercessor of N. N. 1.00.

For Emtgr. - Mtssion: N. N. 1.00. Gem. in Manistee 8.81. By 4?. Markworth by I. Nevermann .50. (p. 10.31.)

For Unite r. Mission in Baltimore: Gem. in Amelith 2.00.

FordasPtlgerhaus in New York: Wittwe Bach 12.00. C. Putzig 1.00. By 4?. Markworth by I. Neverman 1.00. Gem. in St. Clair 5.00. Gem. in Sebewatng 20.54. Gem. in Sand Beach 3.00. Gem. in Frankentrost 10.10. (S. -52.64.)

For the orphanage in Addison: Wittwe Bach 5.00. Mrs. ?. Bohn, thank offering, 3.00. Congreg. in Frankenlust 5.75. (p. -43.75.)

For the orphanage near Wittenberg, Wis: By k. Heinecke, on A. Brookhouse's wedding, 3.50.

For the orphanage in St. Louis: Wittwe Bach 5.00. Mrs. ?. H. W. Schröder 5.00. (S. -40.00.)

For the hospital in St. Louis: Gem. in St. Clair 2.13.

For the comm. in Cedar Rapids: women's vereth in Adrian 6.00. comm. in Frankenmuth 18.55. comm. in Frankenlust 5.35. (p. -29.90.)

For the comm. in Lan sing: Virgins' Association in Adrian 11.00.

For the comm. in Kansas City: comm. in Frankenlust 11.60.

For the sick teacher Hopf: By 1?. Schröder by G. Strauß 2.00. N. N. in Fräser 5.00. (S. -7.00.)

For the Springfield laundry fund : Wittwe Bach 5.00. Total -859.43.

Detroit, May 1, 1886. Chr. Schmalzriedt, Cassirer.

Incoming to the Middle District Coffee:

To the new building in Addtson: From?. Kunschik's parish tn Leslie-4.00. From 1?. Michaels Gem. in Gögletn4.50. 4?.Evers' Gem. in Adams Co. 8.50. From 4?. Heintz's gem. in Crown Point 2.00. By ?. Kühn in Dudleytown by H. Wehrkamp nacktr. 1.00. By ?. Zschoche in Marion Township by V. Meyer 2.00. By ?. Jungkuntz in North Judson by N. N. 1.00. 4?. Niethammers Gem. in La Porte 12.00. (Summa -32.00.)

To the new building in St. Louis: From?. Michaels Gem. tn little bird 2.00.

For the synod building fund: ?. Werfelmanns Gem. in Neu-Dettelsau 8.00.

To pay off debts: 1?. Sauperts Gem. in Evansville 30.56. Durck dens. of Mrs. A. Knieze 5.00. A. Krückeberg in ?. Zschoches Gem. in Marion Tshp. 10.00. W. Adam das. 10.00. ?. Dtemers Gem. in Peru 4.19. (p. -59.75.)

For the synod treasury: P. Heid's congregation in South Bend 5.07. P. Michael's congregation in Goeglein 14.96. Out of 4?. Sieving's Gem. in Fairfield Centre 3.00. Fr. Berg's Gem. in Adams Co. 6.50. I*. Seuel's gem. in Indianapolis 29.17. ?. Kleist's gem. in New Haven 5.00. Mrs. W. Hanefeld's the. .25. by E. H. King of ?. Kolbe's Gem. in Jndependence 16.25. k. Schmidt's Gem. in Seymour 20.00. Easter collecte in ?. Lifts Gem. in Adams Co. 8.31. ?. Stocks Gem. at Fort Wayne 9.15. P. Bethke's Gem. in Reynolds 6.40. in Goodland 3.45. k. Evers' Gem. in Adams Co. 10.48 and 10.43. ?. Heintz's gem. at Crown Point 5.00. ?. Franke's gem. at Fort Wayne 12.62. ?. Jox's Gem. in Logansport 18.50. Women's Club in ?. Schoeneberg's Gem. in La Fayette 25.00. Coll. in ders. Gem. 46.30. ?. Querl's congreg. in Toledo 20.33. ?. Seemeyer's parish in Schumm 15.00. F. Schumm sen. 1.00. ?. Daib & Associates at Friedheim 17.20. ?. Thiemes in Columbia City Zions-Gem. 2.23. St. Petri-Gem. 3.83. ?. Stubnatzys Gem. bet Convoy 4.15 and 6.75. ?. Hitler's comm. at Minden 11.50. P. Sauer's comm. at Fort Wayne 63.24. naked tr. 1.25. ?. Heinzes Gem. at Elkhart 3.00. ?. Siegers in Archbold, Jacobi comm. 11.12. Joh. comm. 5.65. Easter coll. of ?. Horst's comm. in Florida 5.85, bet Florida 2.15. 4?. Zschoches Gem. in Marion Township 18.50. 4?. Michaels Gem. in Goeglein 12.01. P. Zagels Gem. in Van Wert 4.42. ?. Diemer's Gem. in Peru 9.42. k. Lothmann's parish in Akron 23.00, ?. Lothmann's parish 2.00. ?. P. Schwan's parish in Cleveland 37.00. Easter coll. of ?. Werfelmann's parish in Neu-Dettelsau 20.40. ?. Niethammer's Gem. in La Porte 22.15.. (S. -578.99.)

For the needy fellow believers in Saxony 2c.: From the missionary treasury in ? Franke's congreg. at Fort Wayne 5.00. k. Thiemes at Columbia City St. Peter's comm. 11.50. (p. -46.50.)

For the congregation in Council Bluffs, Iowa: ?.. Michaels Gem. in Göglein 8.12.
 For Lansing, Mich. congregation: women's club in?. Dankworth's comm. in Cleveland 10.00.
 For the congregation in Cedar Rapids, Iowa: Etl. members from ?. Schmidt's Gem. at Seymour 6.50. ?. Horst's Gem. near Florida 1.40. (p. -7.90.)
 For emigrant mission in New York: ?. Berg's parish in Adams Co. 7.00. ?. Schlesselmann's Gem. in Woodland 2.91. (p. -9.91.)
 For emigrant mission in Baltimore: ?. Heintz's Gem. in Crown Point 1.50.
 For inner discord: From the missionary box of ?. Niemann's Gem. in Cleveland 26.00. ?. Evers' Gem. in Adams Co. 4.44, C. Gallmeier Sr. that. 1.00.
 ?. Heintz's gem. in Crown Point 2.00. ?. Dankworth's gem. in Cleveland 24.50. ?. Sauer's church at Fort Wavne 18.00. ?. Zschoches Gem. in Marion Township 9.50, F. Benter's das. (for Westl. Distr.) 1.00. ?. Werfelmann's parish in New Dettelsau 8.20. ?. Horst's comm. in Hilliard 12.75, near Dublin 3.80. (p. -111.19.)
 For Negro mission: Mrs. K. from ?. Niemann's church in Cleveland 2.00. By ?. Sauptert in Evansville by H. Mön- nig 1.00. Teacher Spuhler's school children at Columbus 3.00. H. Geye Sr. in Fort Wayne 1.00. Teacher Rickmeyer's school children in La Porte 5.50. ?. Evers' Gem. in Adams Co. 8.04. ? Heintz's Gem. at Crown Point 1.50. Wilh. Dönges at ?. Franke's gem. at Fort Wayne 2.50. ?. Jox's gem. at Logansport 20.75, school children of his. Gem. 13.75. 1*. Schlesselmann's in Bremen south branch 2.57, by dens. of N. N. .25. confirmands of the Gem. in Bremen 5.00. ?. Sauer's Gem. at Fort Wayne 17.00. Confirmands of the Gem. at La Porte 5.85. Maid Elise Fackler at ?. Gotsch's congreg. at Hoagland .30. Johanna Geweke in La Porte 1.00. (p. -91.01.)
 For Jewish mission: ?. Koch's parish in Huff 2.50. 1'. Heintz's parish in Crown Point 1.50. Maria Hojo from ?. Jox's parish in Logansport 1.00. ?. Schoeneberg's gem. at La Fayette 3.85. ?. Zschoche's comm. in Marion Township 7.00. (p. -15.85.)
 For English mission: ?. Thiemes Zions-Gem. in Columbia City 5.50.
 For poor students in St. Louis: Women's Association in ?. Zorns Gem. in Cleveland for Joh. Reinhardt 18.00. By ?. Groß by Wittwe Hackius for Claus 5.00. Collecte at Confirmation in ?.. Zschoches Gem. in Marion Township for S. Glaser 9.88. ?. Niemann's Gem. in Cleveland 78.80. (S. -111.68.)
 For poor students in Springfield: by ?. Sauptert in Evansville by A. Petersheim 1.00, by W. Petersheim .50. virgins club in ?. Seuel's congregation in Indianapolis for Karl Schleicher 10.00. By some members of his congregation. Gem. for the same 17.30. By ?. Fr. Schwan in Cleveland from ?. O. Kolbe for A. Sallmann 1.00. For the same: From N. N. 1.00. Ges. by Jul. Sielaff on C. Schulz' squat time 3.45. (p. -34.25.)
 For poor students in Fort Wayne: Women's Club in ?. Dankworth's congregation in Cleveland for I. Dunkel 15.00. From some members of ?. Schmidt's church in Seymour for W. Dep- pert 25.00. ?. Stocks Gem. at Fort Wayne for H. Mueller 9.12. Virgins Club in ?. Niemann's Gem. in Cleveland for M. Brueggemann 10.00. (S. -59.12.)
 For poor seminarians in Addison: From the Luther Foundation of St. Paul's School at Fort Wayne for I. Renn 2.70. Women's Club in ?. Niemann's congregation in Cleveland for F. Bodenstein 10.00. ?. Querl's church in Toledo for F. Hildebrand 5.00. ?.. Daib Sr. and Gem. in Friedheil" 21.35. By ?. Heintz in Crown Point by Mich. Grimmfitr Karl Heintz 5.00. (p. -44.05.)
 On the household in Fort Wayne: ?. Dunsing's Gem. at Kouts 2.83. By dens., wedding coll. at Böhne, 3.97. ?. Heintz's Gem. at Crown Point 1.50. (p. -8.30.)
 For the laundry fund in Addison: Frauenverein in ?. Michaels Gem. in Göglein 5.00.
 For the orphanage bet Addison : By?. Heinze in Elkhart from Mrs. Kunder 2.00.
 For orphanage near St. Louis: teacher Grahl's school children at Fort Wayne 2.00, teacher Kampe's school k. das. 2.65, teacher Roscher's school k. das. 3.06, teacher Hormel's school k. das. 2.80. teacher Fickweiler's school k. at La Porte 2.80. (P. -13.31.)
 For the orphanage near Boston: By ?. Zollmann at Bear Creek by H. Ntenhöfer 1.50, Klusmann 1.30, Marg. Scholle.50, Hemeafath 1.00. (S. -4.30.)
 For the orphanage in Indianapolis: Teacher Drewer's school children in La Porte 2.50. By ?. Werfelmann in Neu- Dettelsau, Privatcoll. bet Hengendorr, 2.13. (p. -4.63.)
 For the deaf and dumb: By ?. Sauptert in Evans- vtle from an unnamed 5.00. By ?. Large, coll. on I. Lotz's wedding in Fort Wayne, 3.00. ?. Heintz's gem. in Crown Point 1.50. By ?. Horst in Hilliard by Mrs. C. Renner 1.00. (p. -10.50.)
 For the Hospital in St. Louis: Women's Association in ? Michaels Gem. in Göglein 10.00.
 For our pilgrimage house: Mrs. Marg. Badschuck in Na- varra .50, L. Lang das. .50. Franz Sckerler in ?. Dankworth's Gem. in Cleveland .50. by teacher Fedder, ges. at I. Peter's birthday party in Valparaiso, 2.50. By ?. Schmidt in Seymour by F. O. 1.00. By etl. members from ?. Stock's gem. at Fort Wayne 21.25. ?. Heintz's gem. at Crown Point 2.00. From ?. Franke's Gem. at Fort Wayne 22.55, Wilh. Dönges from his. Gem. 2.50. Krabbe in ?. Sköneberg's parish in La Fayette 2.00. ?. Seemeyer's Gem. in Schumm 30.75. By ?. Thieme's in Columbia City by Mrs. I. Lücke 2.50, H. Brüggemann Sr. 5.00. ?. Husmann's Gem. in Arcadia 9.03, in Tipton Co. 3.00. ?. Scheips' Gem. in Hobart 16.10. N. N. in Florida by ?. Horst 5.00. ?. Zollmann's Gem. in Bear Creek 32.08, Marg. Scholle that. .50. by ?. Werfelmann in Neu-Dettelsau by M. & F. Sckelderer 5.00. By ?. Horst in Hilliard by Ch. Wollpert 1.50. ?. Niethammers Gem. in La Porte 29.00. (p. -194.76.)
 For the Districts Support Fund (Widows Fund): From . the Mission Fund in ?. Franke's church in Fort Wayne 5.00. ?. Heid's congreg. in Mishawaka 5.00. ?. Michael
 in Göglein 5.00. Communion coll. tn?. Kaiser's parish in Ju- lietta 7.50. Mrs. T. from ?. Niemann's parish in Cleveland 1.00. ?. Sieving's parish in Fairfield Centre for Steinbach 11.00. ?. Mertz's compound in Brownstown 8.70. ?. Ernst's Gem. in South Euclid 11.55. Ostercoll. in ?. Brömers Gem. at Cincinnati 27.35. N. N. at ?. Stocks Gem. at Fort Wayne 2.00. ?. Bethke's Gem. at Reynolds 8.15. ?. Kunschik's Gem. at Leslte 4.75. ?. Evers' Gem. in Adams County 7.51 and 4.42, Bro. Sckroeder's das. 1.00, C. Gallmeier Sr.'s das. 1.00. ?. Evers das. 4.00. ?. Heintz'Gem. at Crown Point 1.50. U. Jox at Logansport 5.00. ?. Schoeneberg in La Fayette 5.00, Coll. in its Gem. 25.35, I. Schnaible and Detchmueller that. 2.00 each, Weg- ner that. .50, I. Sattler that. 10.00. ?. Schlesselmanns Gem. tn Bremen 15.06. ?. Querl in Toledo 5.00. ?. Seemeyers Gem. in Schumm 13.00, Fr. Schumm sen. 1.00. ?. Jungkuntz at North Judson 5.00. ?. H. C. Schwan in Cleveland 5.00. Palm Sunday coll. in ?. Kühns Gem. in Dudleytown 6.82. ?. Hiller's parish in Minden 9.00. ?. Sauer's congregation at Fort Wayne 72.21. ?. Gotsch's parish at Hoagland 3.50. ?. Heine's parish at Elkhart 6.48. ?. Michael's parish at Goeglein 15.20. Seibel teacher at Fort Wayne 1.00. ?. Zagef's church in Van Wert 5.50. ?. Paul Schwan's church in Cleveland 32.00. Pasioncoll. in ?. Werfelmann's Gem. in Neu-Dettelsau 10.40, I. A. Vollrath from his. Gem. .50. ?. Horst in Hilliard 5.00. By dens. of Mrs. Ch. Strunkenberg 1.00. ?. Niethammer at La Porte 4.00, Mrs. Kellermann that. 3.50. (P. -386.45.) Fort Wayne, April 30, 1886. D. W. Roescher, cashier.

Revenue to the Nebraska District's coffers:

For the synodal treasury: By ?. W. Harms from sr. Congregation -8.00. By ?. G. Grüber and sr. Jmm.-Gem. 18.35. By ?. H. Frincke, Coll. of sr. Gem. on Easter, 7.85. By ?. I. Hilgendorf from sr. Gem. 12.65. By ?. S. Meeske, Coll. on Easter sr. Gem., 7.00. By ?. G. Weiler of sr. Zions-Gem. 11.75. (S. -65.60.)
 For the seminar building fund: By ?. L. Huber by F. Schlichtemeier 8.00.
 For the orphanage at St. Louts: By ? Huber by H. Kohle sew. and F. Sandbrink each 2.00. By ?. H. Frincke by Christ. Herpolsheimer 2.00. (S. -6.00.)
 To the new building in Addison: By ?. L. Huber by F. Schlchtmeier 2.00.
 For the Lutheran Pilgrim House in New Uork: Through ?. Joh. Meyer, Coll. at Fr. Wegener's house dedication, 17.10. By ?. H. Frincke from Christ. Herpolsheimer 1.00. Through ?. H. Becker of sr. St. Pauls-Gem. 8.74. (p. -26.84.)
 For negro mission: By ?. W. I. Gans by Mrs. W. Pieper 2.00. ?. Joh. Meyer from sr. Bethlehem's congreg. 9.02. (S. -11.02.)
 For the community in Lincoln: By?. Ad. Bergt Jr. of sr. Joh.-Gem. 12.00.
 For student Dabekow in Springfield: By ?. L. Ben- din by A. Rabe sen. 5.00.
 For inner mission: By G. Bürger from his church. Zions- Gem. 7.55. By Mr. Peter Vogler of the Gem. in Louis- ville 5.50. ?. L. Bendin and H. Rabe

sen. 2.00 each, Mrs. Ludwig 1.00, Mrs. Elsholz .75. By ? A. Hofius of sr. Gem. 8.00. By ? W. Brakkage from sr. W. I. Gans from sr. St. Pauls-Gem. 7.10, Joh.-Gem. 5.50. By ? E. I. Frese from sr. Comm. 37.85. By ? A. F. Ude by F. Fiene and C. Görnhardt 1.00 each. By ? A. H. Cämmerer, thank offering from Mrs. Claus, 1.50, from Confirmand W. Präuner 2.00. ? H. Wehking 7.50. By ? G. Weiler from Mrs. Nieman 2.50, Mrs. Louis 1.00. By ? A. Baumhöfener from Anna Rieckmann 1.00, from sr. Gem. in Grand Island 14.00, sr. Zion's comm. in Buffalo Co. 10.00. By ? L. Bendin of Unknown 2.60. By ? H. Frincke, evening meal coll. 7.20., Passion service coll. 9.15. By ? F. König von sr. Gem. 10.50. By ? I. Hilgendorf desgl. 12.55. By ? H. Bremer, Palm Sunday Coll. of sr. Gem., 8.04. By ? I. P. Kühnert, Easter Festival Coll. sr. Gem., 5.50. By ? F. Düver, desgl. 9.25. By ? M. Adam of sr. Jmm.-Gem. 10.50, from N. N. 4.50. By ? Ad. Bergt jun. from sr. Joh.-Gem. 3.25. By ? Joh. Meyer from sr. Beth- lehems-Gem. 1.42, by I. Ch. Freitag .60. (S. -215.81.) Total -352.27.

Omaha, May 1, 1886. F. C. Fest ner, Cassirer.

Revenue to the Eastern District's coffers:

For the synod treasury: From the congregation ? Ttlys in Haverstraw -2.10. Gem. ? Heins in Pittsburgh 15.00. Gem. ? Beyers in Brooklyn 14.75. congreg. in Meriden, Conn. 5.00. congreg. ? Sanders in Cohocton 7.00. Cong. in Utica, N. U., 5.50. Cong. in Schenectady, N. A., 19.05. Bethlehem's Cong. in Richmond 8.00. (S. -76.40.)

For the Progymnasium in New Uork: By? Lindemann from M. Graustetn .25. Gem. ?- Siecks in Buffalo 20.22. (p. -20.47.)

For inner mission: By? Gram from W. Gram 3.00.

For inner mission in the East: Through? Walker, thank-offering of Mrs. E. Bode, 5.00. F. A. S. in Baltimore 1.00. From the treasury for organized charity. St. Matthew's congregation in New York 50.00. Communion collection from Cambria and Wilson congregations Aug. 7 (p. - Aug. 63).

For Emigr. New York Mission: North East, Pa. congregation, 3.00. Bethlehem congregation in Richmond 4.22. (p. -7.22.)

For the Lutheran Pilgrim House in New Uork: Through ? King 10.00. By ? Lindemann by F. Isernhagen 2.00. By ? König by I. Luckner 10.00, W. Krämer 1.00, Mrs. Erb 2.00, Mrs. Muth 1.00, H. Poppe 2.00. By ? Sieker by H. Fick 5.00. By ? Körner by I. Tiedjen 2.00. N. Meeth in Baltimore 1.00. By ? König from C. Hauselt jr. 10.00. Mrs. Ostermann 1.00. By ? Hein from N. N. 1.00. By ? Lindemann by M. Graustein .25. I. C. Seim in Baltimore 1.00. Gem. ? Siecks in Buffalo 26.00. (S. -75.25.)

For Jewish mission: By ? King by G. Eiffler 1.00, N. N. .50. By ? Sieker by H. Fick 5.00. By ? O. Schröder from Wittwe Rahm 1.00. (S. -7.50.)

For Negro mission: By P. Lindemann from I. Taap sen. 2.00, M. Graustein 1.00, from s. Gem. 9.68. By k. König from G. Eiffler 1.00. By P. Körner from I. Tiedjen 2.00. By P. O. Schröder from Wittwe Rahm 1.00. By k. Gram from W. Gram 1.00. (S. -17.58.)

On seminary construction in Addison: from the comm. in North East, Pa. 3.50.

To the seminary building in St. Louis: By P. O. Schröder by Wittwe Rahm 1.00.

For the Deaf and Dumb Institution: By P. Ahner from Mrs. N. N. .50. By P. O. Schröder from Wittwe Rahm 1.00.

For the educational institutions: Gem. k King in New York 12.25.

For the mission in Erie, Pa: Congreg. Fr. Hrins in Pittsburgh 8 a.m. Congreg. Fr. Beyers in Brooklyn 4:15 p.m. St. Paul's Congregation in Martinsville, N. U., 8 a.m. (p. -32:15).

For the widow's fund: P. F. König 4.00. By!'. Grains by I. Tiedjen 2.00. By k Ahner by Ernestine Philipp 5.00, H. Philipp 1.00. (S. -12.00.)

For the Gem. in Utica: Gem. P. Ahners in Pittsburgh 30.71. By P. Ahner from Mrs. N. N. 1.00. Gem. P. Grams in Tonawanda 15.15, from the Misstonsbüchse 2.44. (S. -49.30.)

For the congreg. in Cedar Rapids, Iowa: St. Martin's congreg. in Baltimore 10.00. St. Paul's congreg. that. aftertr. 1.50. (S. -11.50.)

For the luth. Free Church in Germany: Durck Fr. Sie-ker by H. Fick 5.00. By Fr. Körner by I. Tiedjen 2.00. Bethlehems-Gem. in Richmond 12.33. (S. -19.33.)

For the comm. in Council Bluffs, Iowa: comm. in Washington, D. C., 13.00.

For poor students in St. Louis: F. u. K. in Baltimore 2.50. By P. O. Schröder by Wittwe Rahm 1.00. By P. Gram by W. Gram 3.00. (p. -6.50.)

For poor students in Springfield: Ges. at P. L's family party. 6.15 for S. Dahlke. Matth. parish in Allegheny, Pa. 26.00, from the Women's Association 15.00 for H. Maßmann. St. Paul's congreg. in Baltimore 2 p.m. for G. Hempfing. By k. Gram from W. Gram 3.00. (p. -64.15.)

For poor students in Fort Wayne: Trinity congreg. in Buffalo 24.88. F. & K. K. in Baltimore 2.50. P. Rademacher for Fleckenstein 5.00. Etl. members of Trinity congreg. in Buffalo 15.00 for G. Matthatdes. (S. -47.38.)

For poor students in Addison: From the Women's Club of the comm. Fr. King's 10.00 for brushwood.

For the orphanage at West Roxbury: From the confirmands of Bro. King for Easter Joy 8.00. By Bro. Walker, thank offering from Mrs. Maria Emmel, 5.00. From the orphan box of the congregation at Rockville, Conn. 5.25. By Bro. Sieker from H. Feste 2.00. By Bro. O. Schröder from Wittwe Rahm 1.00. (p. -21.25.)

For the orphanage in Union Hill, N. I.: Dreifalt.- Gem. in Buffalo 21.43. By I?. Körner by I. Tiedjen 2.00. By P. Steup by Mrs. Hoyer 3.00, Mrs. Januszkiewicz .50. Women's Association of the Gem. P. Beyers 25.00. (p. -51.93.)

Correction.

My receipt of March 31, 1886 reads "for the orphanage at West Roxbury" instead of "Gem. P. Sanders 5.00" from Will). Neufang in Cohocton.

Baltimore, May 1, 1886, C. Spilman, Cassirer.

Incoming to the Coffee of the Western District:

For the synod treasury: from Fr. Grirbel's congregation in California -6.40. Fr. Jben's congregation in Harvester 5.00. Fr. Wtle's congregation at Concordia 4.65. Fr. Vetter's congregation in Atchison 14.20, from God's box 1.96. Fr. Umbach's congregation. at Prairie City 8.25. P. Nethtngs Gem. at Lincoln 12.50. P. Zschoches Gem. at Frohna 17.41. P. Alexanders Gem. at Palmer 3.00. By k. Johanning at Goochs Mills from Mr. G. Kämpfer 4.00, from W. Heckermann and C. Heckermann each .50. by k. Lentzsch of sr. Gem. in Craig 5.10. (Summa -83.47.)

On new construction in Addison: P. Vetter's Gem. in Atchison, 3rd Sdg., 5.75.

For the Progymnasium in Concordia: By Praeses Biltz from sr. Gem. in Concordia 15.00. Through Mr. Kröncke, tuition from H. Brackman 18.00, C. Bredehoff 15.00. D. Röpe 9.00; from W. Gundermann in Clarinda, Iowa, 3.00. (S. -60.00.) To pay off debt: P. Ehlers' Gem. in Ford Co. 7.60. P. Janzow's Gem. in St. Louis 32.20. k. Michels' Gem. in New Haven 3.00. P. Heyne's Gem. at Lake Creek 16.35. (S. -59.15.)

For inner mission in the West: P. C. W. Meyers Gem. in Macon City 15.30. By P. Zehn in Kansas City from Mrs. A. A. .50, from Mrs. Rodewald in Independence .50, from Miss. Stelter 1.00, by sr. Gem. 9.25. by Fr. Great Gem. at St. Joseph, Easter Coll. 16.36. by Durck Fr. Vetter at Atchison from God's box sr. By Mr. E. F. W. Meter from the general missionary treasury, 50.00. By Praeses Biltz from his church in Concordia, 15.36. Congregation in Concordia 15.00. By Fr. Becker from his congregation in Fairview. Kans. in Fairview, Kans. 3.10. By Fr. v. Ntebeischütz of his congregation in Rush Co. Gem. in Rush Co. 7.20, by sr. Gem. in Ruffel Co. 2.80. By P. Netthing from Mrs. Wittwe Eckhoff 3.00. By Mr. Ficht from Gem. in Pilot Knob 4.40. By P. Wtles Gem. at Concordia 10.05. By P. Lentzsch, coll. from Mr. H. Stünkel 2.80, from Unnamed 1.00. (p. -144.22.)

For Negro Mission: By P. Umbach in Prairie City from H. Bern .50. By P. Netthing from Mrs. Wittwe Eckhoff 2.00. By P. Lentzsch, coll. from Mr. H. Stünkel, 2.80. By P. Hoyer in Spring Valley from P. Reiswgt 1.00. (S. -6.30.)

For Jewish mission: P. Zschoches Gem. in Frohna 11.95.

For the Pilgrim House in New York: Fr. Griebels Gem. in California 8.40. Fr. Jbens Gem. in Harvester 6.00. k. Lükers Gem. in Aroma 8.75. By Fr. Netthing from Hrn. Heinr. Hesse, Christ. Hesse and Unnamed each .50. p. E. A. Frese's Gem. in Hanover 12.00. by Mr. Ficht of the Gem. in Pilot Knob 10.00. p. Hoyer in Spring Valley 1.00. (p. -47.65.)

For the widow's fund: P. Wille bet Concordia 4.00, by sr. Gem. 7.10. - By I?. Cousin in Atchison, thank offering of I. N., 2.00. Fr. Umbach in Prairie City 1.25. Fr. Matthias in Block 2.00, of sr. Gem. of Easter Coll., 10.50. St. Louis Teachers Confer. 3.50. Fr. Lükers Gem. in Pittsburg 2.25. (S. -32.60.)

For the orphanage near St. Louis: Fr. Jben's Gem. in Harvester 4.15. Fr. Michels' Confrimands in New Haven 1.70. (p. -5.85.) AS. In the April 15 number read: k. Heynes instead of "k. Nethtngs."

For the deaf and dumb: Fr. Grimm's Gem. in Washington 6.30.

For poor students in St. Louis: Through Fr. Lentzsch in Craig of Unnamed 1.00.

St. Louis, May 6, 1886. H. H. Meyer, Cassirer.

Income in the coffee of the Wisconsin District:

For construction and debt retirement of Concordia College in Milwaukee: From P. E. E. Georgiis Parish in Cedarburg -4.55. Karl Merzdorf Sr. in Fredonia 5.00. Kreuzgem. in Milwaukee 17.00. (Summa -26.55.)

For professors in Milwaukee: P. F. Keller's congregation in Racine 8.88. Etl. members from P. C. Strasen's congregation in Watertown 33.00. Cross congregation in Milwaukee 15.00. P. D. Kothe's upper congregation 11.60, lower congregation 8.00. P. G. Präger's congregation in Granville 6.00. Jmm. Gem. in Milwaukee 36.90, Stephen's Gem. 24.33. P. F. Schumann's Gem. in Watcr- ford 7.50. P. C. Baumann's Gem. 7.00. P. I. M. Hieber's Gem. in Sheboygan Falls 7.00. (P. -222.21.)

For Emigr.-Misson in New York, resp. Pilgrim House: E. Eggert in Milwaukee 1.00. W. Volkmann in Watertown 2.00. P. Georgiis Gem. in Cedarburg 5.75. (S. -8.75.)

For poor students in St. Louis: E. Bollmann in Allouez 10.00.

For poor students in Fort Wayne: E. Bollmann in Allouez 10.00.

For poor students in Addison: E. Bollmann in Allouez 20.00. P. A. E. Winters Gem. 8.00. Virgin Society of St. Stephen's Parish in Milwaukee 10.00. (S. -38.00.)

For poor students in Springfield: E. Bollmann in Allouez 20.00.

For the Deaf and Dumb Institution in Norris: E. Bollmann in Allouez 20.00.

For the orphanage in Wittenberg: Jmm.-Gem. in Milwaukee 6.20.

For the orphanage in Addison: E. Bollmann in Allouez 10.00.

For Negro Mission: W. Volkmann for New Orleans church 2.00. P. E. Georgiis congreg. in Cedarburg 3.00. E. Bollmann in Allouez 10.00. D. Meyn

in Logansville 1.00. Jmm. congreg. in Milwaukee 17.72. P. F. Schumann's school children 2.00. I. Theidi .50. (S.-36.22.)

For English Misston: E. Bollmann in Allouez 10.00. k. Rösers Gem., baptismal coll. at Otting, 2.50. (p. -12.50.)

For poor students in Milwaukee: Virgin Society in Collinsville 10.00. E. Bollmann in Allouez 20.00. P. Herzers Gem. in Plymouth 15.79. (S. -45.79.)

For the widow's fund: Teacher I. H. L. Beyer 4.00. Dir. C. H. Löber 4.00. E. Bollmann in Allouez 20.00. P. F. L. KarthS Gem. in Town Herman 10.00. (S. -38.00.)

For the synodical treasury: P. F. Keller's congregation at Racine 8.88. Dreietntgkeit's congregation at Milwaukee 59.28. P. G. Löber's congregation at Milwaukee 16.15. P. E. Georgii's congregation at Cedarburg 3.50. P. Herzer's congregation at Plymouth 14.77. P. I. M. Hieber's congregation at Sheboygan Falls 7.75. (P. -110.33.)

To new construction in Addison: N. N. at Logansville 6.00.

For inner discord of Wisconsin - District: P. E. Georgiis Gem. in Cedarburg 7.60, in Fredonia 1.33. P. W. Hudtloffs Martini Gem. in Belle Plaine 4.00. E. Bollmann in Allouez 10.00. D. Meyn in Logansville 2.00. Jmm. Gem. tn Milwaukee 3.00. Mrs. Rollmann Sr. 1.00. I. Hieber 2.00. k. Wambsganß' jun. comm. in Hancock 5.10, in Lake Linden 5.10. (p. -41.13.)

For Concordia College in Milwaukee (new construction): k. L. G. Dorpats Gem. in Black Creek Falls 2.68, W. Lehman there 1.00. Gem. in Glidden .50, F. Engel.25, R. Schrot-berger 1.00. Alb. Pluntz in Philippi .25. Mrs. Math, in Whittlcsey .15, I. Krüger .25, I. Frischmann .50, H. Hartwig .30., Chelsia .45, N. N. 1.11, Elisabeth Latsch & children 4.00. (S. -12.44.)

Milwaukee, April 30, 1886. c. Eißfeldt, Kassirer.

To cover our fire loss has been received from out of town : By Mr. Louis Lange, St. Louis, -45.00. From k. Grimm's parish in Washington, -7.00. To E. Pröchel's wedding in Blue Earth City, Minn, -4.00. From Mr. Morhart, Pomeroy, O., -2.00. From Mr. I. C. Winterstein, Salzburg, Mich, 1.00. From Mr. I. R. Renken and two friends in Albany, Oregon, 2.00. P. F. Erdmann's comm. at Red Bud, Ill., 10.00. P. I. T. Richter in Elltsville, Mo., 3.00, Mr. Koch there 5.00, Mr. D. Reinike there 3.00. Mr. Schlenker in Warren Co, Mo., 1.00.

Specifically for me: From P. Richter in Elltsville, Mo., 3.00, Hrn. Kleinsorge sen. there 1.00. Hrn. Groß in Bremen, Ill., 2.00. P. Erdmann's Gem. Lei Red Bud, Ill., 10.00. k. C. A. Frank in Zancsvtllle, O., 10.00. !". E. G. Frank at Big Rapids, Mich., 3.00. by P. W. Diederick and etl. members tn Hampton, Iowa, 5.00. P. Frederking at Dwtght, Ill., 2.00. k. Michels at Boeuf Creek, Mo., 2.00. Mrs. I. Flath at Pittsburgh, Pa., 2 00. From the Virginians' Association of the Trinity congregation at St. Louis 10.00. From the Women's Association of the same congregation 10.00. From the Women's Association at Pilot Knob, Mo., 10.00. From the Women's Association at Bremen, Ill., 5.20. From the congregation at Free- dom, Pa., 17.50, Mr. P. Klein there 10.50. From Mr. C. F. Lange in St. Louis, a barrel full of china and glassware. From Mrs. Schramm in St. Louts a large package of dry goods.

Our heartfelt thanks to all our dear donors!

Wellsville, Mo.

G. I. Mueller, Rev.

For poor students from Minnesota

I received from January 1 to April 30 -135.81; namely: by Kassirer Menk 16.60; from Minneapolis: Kirbencollecte 15.14, from Lothmann, Städte and N. N. each 2.00, school children 1.62, Bergstadi and N. N. each 1.00; by P. Landeck: from sr. Gemeinde 15.00, Oelfkes Hochzettscoll. 11.50; by Fr. Welcher: Walz' Hochzettscoll. 14.06; Gem. in Waconia 10.00; Htncks St. Joh. Gem. 9.74; P. v. Brandt's Gem. and places 5.65; F. C. Schütte in Maple Grove, Mrs. Vinkemeter in Benton and N. N. there, 5.00 each; Gem. in Willow Creek 5.00; P. Hertrich's blessed children 5.00; N. N. in Benton 3.00; teacher Kleinschmidt .50. Sievers.

For our progymnasium

received from P. A. Ch. Landeck's parish: 2 sacks of ham, 2 boxes of ham, 87 pp. Potatoes, 4 p. Beans, 28 p. Flour. From 1>. Karth's parish through L. Lücke 21 p. Flour. From k. Wtchmann's comm. 83 dozen eggs. From Hrn. H. Pritzlaff in Watertown 30 dozen peas. From l'. Th. Büniger 1 bag of beans. Milwaukee, May 24, 1886. H. H. Schroeter, Administrator.

For poor students received with heartfelt thanks by l?. Stöckhardt here from Mrs. Hoge -2.00. Through l?. Achenbach in South St. Louis, Mo., from the women's association -5.00. Through ik. Wille in Concordia, Mo., collected at Mr. H. Pinkepank's wedding, -3.65.

C. F. W. Walther.

For poor "students received by Dr. Walther from Wittwe Köhler from Mr. l?. Mezger's parish: 3 bust shirts, 3 handkerchiefs, 3 pairs of socks and 3 towels.

Bertha Switches.

Received for Student Dau -18.00 by Mr. P. Hügli from the Women's Association sr. Parish.

AS. The receipt in No. 5 of the "Luth." should read: -10.00 from the women's association and -8.00 from the virgins' association of the named parish. G.

New printed matter.

Proceedings of the Fourth Annual Meeting of the Southern District of the German Lutheran Synod of Missouri, Ohio, &c. St. 1886.

In this synodal report, the reader will find wonderful discussions about the Lord's Prayer in general and especially about the preface and first petition of the Holy Father. Interesting are also the answers to "some questions about the right relationship between state and parish schools", e.g.: "May a Christian community enter into such a relationship with the state school that it either uses the state school money for its entire school or for a part of it?"

The report is 77 pages and costs 15 cents. G.

Madagascar. A mission church in modern times. By A. E. Frey, Lutheran pastor at St. Marcus, Brooklyn, N. A. Allentown, Pa. Brobst, Diehl & Co. 1886. price 35 cents.

This booklet is the 6th volume of the "Mission Library for Young and Old". On 176 pages, the author describes in attractive language how the work of the mission on the large island of Madagascar, located on the southeast coast of Africa, began, how it continued despite the bloodiest persecution, in which many young Christians gave their lives for the sake of Christ, and increased more and more, so that now the eighth part of the island is under Christian influence. In addition, one gets to know the island itself with its inhabitants 2c. from the booklet, which is decorated with 12 illustrations. Everyone who takes the interesting booklet in hand will read it with pleasure, no one will read it without benefit. G.

Communism and Socialism. Proceedings of the First German Lutheran Congregation U. A. C. at St. Louis, Mo. Conducted and edited from stenographic notes by resolution of the congregation by C. F. W. Walther. Price 10 cents.

We are pleased to announce that this publication is now available at a reasonable price. It is of great importance that it be widely distributed just now. Whoever studies it properly will learn to judge the present socialist workers' movement correctly. G.

Changed addresses:

Itev. IV. Lrel>8, 94 cknollkon 8tr., Aurora, Ill".

Itcv. Lieber, Rncler 1?. O., IVodstvr Oo, L4o. Iiev. IV. RuocliMr, Lzclm l*. O., 8oott Oo., Lliun. livv. K. ck. iZuncker, Otto, Outtrrruu^u" Oo., 14. V.

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The "Lutherauer" appears every month twice for the annual" subserip. tionepret" of one dollar for the out-of-town subscribers, who have to pay the same" "orausuzuzahlen. Where the same is brought to the house by "carrier", the subscribers have to pay 25 Tent" extra.

To Germany, the "Lutheran" is sent by mail, postage paid, for 51.25.

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Volume 42, St. Louis, Mon. June 1, 1886, No. 11.

A shameless slander of the MissouriSynod.

"Herald and Magazine" of May 8 of that year carried the following under the title "Missouri in the East":

"It is certainly not a joy for serious Christians and faithful Lutherans, but a deep sorrow to have to observe how the salt of the above body (the Missouri Synod) is becoming more and more stupid here in the East, and how it is becoming more and more like the world. It is not very long ago since one of their pastors (Pastor B.), according to the report of a reporter of the "New York Staatszeitung", defended the customary dances of our time with his own skill. At that time, this was supposed to be a wall-breaker against a synodal resolution of the New Docker Ministry, which frowned upon dancing at church festivities, pic-nics, etc. Since then, we have learned that the dances of our time are not allowed. Since then we have learned that several Missourian pastors in New York celebrate the pic-nics of their congregations with dancing. Even the Pic-Nics in Pastor S.'s congregation always closed with a merry dance. Only last year this congregation is said to have held no Pic-Nic at all, for what reasons? has not become known to us. To crown this matter, Pastor H.'s congregation has now arranged a great fair. In the "New York Staatszeitung" it says in this regard in the number of April 27: "The fair will continue until May 8. Tonight is dedicated to the Martin Luther Society' 2c. - Well, good things want to take time, that's why this Fair lasts so long - almost 14 days. Tonight, however, the Luther Society is to be especially plucked. And what would that be for a Martin Luther Society, which would let itself be offered and dedicated to such a thing! So that nobody gets away scot-free, individual parthies are to be carried out alone. - But what makes the whole above story such a very sad one is the fact that these are not new congregations to which the pastors in question have only just been called, but those to which they have been standing for more than ten years! And they are pastors who belonged to the former so-called protest party in the New York ministry, and who threw themselves up as reformers of the same and left because things were too immoral there, and joined Missouri! Verily, these people did not go to Missouri, but Missouri went to them - Mohammed went to the mountain. - Is it any wonder that such reformers did not achieve anything! Yes, doesn't it sound like a mockery when Pastor Sieker, the New Docker judge of morals, wants to help others get on their feet, as long as he is still in the deepest swamp with his colleagues? If anyone ever had cause to sweep at his own door, it is surely these church lights. With their congregations, they also become seducers of others. They say: do the Missourians also, who always pretend to be so strict in doctrine and conduct. A serious conscience

It becomes almost impossible for a preacher to get out of this swamp and misery with his people and to stay afloat. - However, in order not to be unjust, we would like to expressly note here that the Missouri Synod counts many faithful, serious, heartily believing pastors among its members, especially in the West, who certainly hear of such goings-on with horror and condemn them. But one can see that Christian discipline is gone. May God have mercy! What a sharp sword Missouri once wielded, and how it has become so blunt in the hands of these new cry-babies! But where such uncharitable, heart-judging, immoderate judgments are passed on others, as happens in the Witness, there is always a lack of self-knowledge and self-criticism. And where Christian instruction and fraternal punishment degenerates into condemnation addiction, love demands that such people be made aware of their own damage, so that, if God gives grace, they may one day learn to exercise their penal office, where they first have a profession, and not to shy away from the cross of persecution, where it would surely come. God grant it! *Veritas.*"

The editor of "Herald und Zeitschrift" makes the following "note" on this:

"We do not like to include this information in our columns, and it is only the consideration of what has been said in the last sentences that determines us to do so. We want to assume after love that the dances, fairs 2c. are going on against the wishes of the pastors, we also know how difficult the position of a pastor is in such circumstances, and therefore would rather remain silent. On the other hand, these pastors have made the so-called 'witness' their mouthpiece and advocate, and as long as he continues to describe every similar incident in the circle of other bodies in all possible shades, in order to demonstrate the 'bogged downness' of such bodies, Missourian congregations and pastors will have to put up with their damages being brought to light. The often repeated assertion of the 'Witness' that 'we Missourians alone are serious' in doctrine and walk proves to be a lie again and again in his immediate environment, and therefore no true peace can come about as long as no better conditions prevail in the midst of those circles with the Pharisaic judging (always in the coarsest, most throwaway manner)."

What gross untruths have been spread in the above about the Missouri Synod is evident from the following communication sent in by Mr. President Beyer:

"In 'Herald and Magazine' one who signed himself '*Veritas*' (which means truth in German) wants to prove that 'the salt of Missouri here in the East is becoming more and more stupid'. As evidence for his claim he cites: 1. Pastor Busse, according to a report by a reporter of the 'N. Y. In the 'Staatszeitung', the state newspaper defends the customary dances of our time. 2) Several Missouri churches in New York, even Pastor Sieker's, celebrate their pic-nics with dancing. 3. Pastor Halfmann's congregation arranged a grand fair that lasted nearly 14 days. To this supposed evidence he then appends a lengthy reflection which should drive away the desire of us Missourians ever to chastise the Council about such things again. Even the editors of the 'Herald' cannot help but make a 'note' of it, which reaches the climax of its acrimony in the sentence: 'The "Witness's" oft-repeated assertion that "Missouri alone is in earnest" in doctrine and walk, proves again and again to be a lie in his immediate environment.'

"Hereupon serve the church for news, and for every word the undersigned stands: 1. Pastor Busse has never undertaken a defense of the dance, as it was in the 'Staatszeitung'. He also wrote this to the said newspaper and demanded a change, but without success. Moreover, Pastor Busse did not belong to Missouri at that time. - 2) Not one congregation of our synod, neither in New York nor Brooklyn, holds, celebrates or approves a picnic with dancing. Pastor Sieker's congregation has not held a Pic-Nic at all for five years for this very reason. Pastor Halfmann's congregation has not held a fair, but Lutherans and their friends from the Council, in association with some members of Past. Halfmann's congregation, against all admonitions and public protests of the distressed pastor, who had already sought advice from the conference 14 days before this flood of sin broke in, and who acted and still acts accordingly. By the way, Past. Halfmann's congregation still belongs to the Council. Now what has Missouri done or omitted that he is reproached that his salt has become stupid in the East? Nothing at all on these points. *Veritas* accuses Missouri of what he sees his people doing reprehensibly, and the editor of 'Herald and Magazine' willingly spreads such untruths, which in the not too distant future must serve the 'church historians' over here and over there as sources from which they describe the life and changes of the Missourians. In order to prevent this, *Veritas* will be so kind as to recant (as long as he does not do so, he must sign himself "*mendax*"), and the editor, who, as he says, did not like to include the whole thing in his columns, will, I am convinced, hurry to set the matter straight. We still have enough damage in our communities, dear gentlemen, you need not accuse us of any.

J. P. Beyer,

President of the Eastern District."

We also fear that "church historians over here and over there" will use the publications in "Herald and Journal" as sources to portray the church practice of the Missouri Synod. The recent past, in particular, has shown us that the

that both here in America as well as in Germany one resorted to the false representations of our enemies in order to get a picture of our doctrine. In order that our readers may be able to form as complete a picture as possible of the mischief in the matter in question, we will also inform you of what Pastors Sieker and Bohm have to say in opposition to the report in "Herold und Zeitschrift", as well as what Pastor Halfmann has publicly stated before his congregation.

Pastor Sieker writes:

"Under the heading 'Missouri in the East', 'Herold und Zeitschrift' publishes in its issue of May 8 an 'Eingesandt', signed by 'Veritas', i.e. truth, which is written in as sad a spirit of slander as have recently appeared all the assessments of our Synod in this paper, which is completely devoted to disparagement. It is therefore only necessary to counter the greatest defacements with the truth. *Veritas* writes: It is certainly not a joy for serious Christians and faithful Lutherans, but a deep sorrow to have to perceive how the salt of the above body here in the East is becoming more and more stupid and how it is becoming more and more like the world. - This is a devastating judgment and woe to us! if it were based on truth. It would then be the highest time to bow before God and to plead ceaselessly for mercy, so that he would bring us back to the seriousness that keeps peace neither with the devil nor with the world. But thanks to the infinite grace of God, the Calumniator can only support his judgment with lies. He enumerates the following points as confirmation of his condemnatory judgment: 1. 'It is not very long since one of their pastors (Pastor Busse), according to the report of a reporter of the "New York Staatszeitung", defended the customary dances with his own skill'. Note, dear reader, what a reporter of a newspaper known far and wide as hostile to pastors and churches communicates is reason enough for this man to publicly portray a body as fallen to the world. This characterizes him enough, otherwise we would communicate at greater length that at the time when these remarks were put into the mouth of Pastor B., he was not yet a member of the Missouri Synod, had not even applied for admission, and if anything about him was not correct, that was not punished in any way in his former synod, the New York Ministry. - 2. writes, *Veritas*: Even the pic-nics in Pastor S.'s (Sieker) Genwinde always closed with a merry dance. Only last year this congregation is said to have held no picnic at all.' Schreiber this has participated 5 times the school celebration of its municipality and was always at the place, until from its people almost nobody was there any longer. The Pic-Nic always closed at 6 o'clock in the evening. He can therefore say to this slanderer that he has given a gross lie to a supposedly Christian paper to spread. What is true, however, is that the owners of the park had dance music in their locale every evening from 8 o'clock on, and that on our Pic-Nic evening a number of frivolous boys and girls, who counted themselves as members of our community, always stayed there and danced with the strangers who showed up. This led the community to make a firm promise to the park owner not to allow any dance music on the day when our school festival was held. This promise was not kept. Then the community decided - because there was no other place in the whole big city of New York and the surrounding area where our young people were not exposed to the same temptation - not to hold a picnic anymore. And that was five years ago, and that was the reason. But the community has done even more. When Schreiber gave a serious sermon on the topic: Why can't a Christian participate in worldly pleasures?" they decided to have this sermon printed as their testimony and to distribute it to the confirmands every year. This has been done. Several thousand copies have been distributed throughout the United States, and in our own congregation it is in abundance, in probably every home: Home, it can be found. If *Veritas* will send me his address, I will gladly send him a copy so that he can see for himself. - 3. *Veritas* writes: To crown this matter (which one? N.), Pastor H.'s (Halfmann) congregation has now arranged a great fair. Now that is again a completely irresponsible lie. Past. Halfmann's congregation has not arranged a fair. There are at this of all

In this sad story, about 8 members of the congregation who were able to vote were involved, who, no doubt in the good opinion of helping to meet the heavy demands of building the church, listened to the customary advice to raise money by way of a fair, and before the pastor could intervene energetically, were so far involved in the project that they no longer knew how to find the way out. The fair was held by '*Lutherans and their friends*'. But who were these *friends*? Not members of Missourian congregations, but members of the Council congregations of the *Martin Luther Society* and unchurched people. The only name of a Missourian member of the congregation that is on the list of the so-called vice-presidents has come on it without permission, as probably many other names. How little reason our unscrupulous slanderer has for his condemnation of our synod could be clear to him from the fearful deliberations and serious counseling that have been held for weeks about this matter. But he and his peers are not worthy of such information. Should it have remained hidden from him, however, what a serious protest was made by Pastor Halfmann during the Easter services of his congregation, that such disgrace is being done to the church, the congregation, the name of Christ, for the most part by strangers in connection with some of his congregation members, under the pretense of helping to build the church? - Finally, may '*Veritas*' still consider in its conscience that the congregation of Past. Halfmann's congregation still belongs to the New York ministry, not because it wants to, or as if the synodal order allowed it, since the congregation has not been represented by delegates for years, nor does it participate in any way in the synodal works, but because the council pastors could communicate that there are still people in this congregation who are in agreement with the ministry. So the New York Ministry kept this congregation from their list as their congregation. And if the Calumnian wants to investigate, he will find that such people are still there, and that these are the same people who have set this disgraceful fair in scene. - 4. *Veritas* writes: "But what makes the whole above story such a sad one is the fact that these are not new congregations to which the pastors in question have only been called, but those where they have been standing for more than ten years! Why does the Lord speak of the 'pastors'? The intent is clear. The Missouri Synod' is to get a new stain, which is what he prefaces his lies with. But if he had communicated the truth, where do the two congregations come from that he pillories? The dear St. Matthew's congregation is the oldest in the whole East, has belonged to the New York Ministry for decades, and has only applied for admission to the Missouri Synod six months ago. Pastor Halfmann's congregation, as stated above, is still counted as part of the New York Ministerium against the express order of the Synod. Under what leadership, then, did these congregations (assuming the '*Veritas*' lies to be truth) receive their direction? And why has the New York Ministry been breaking its resolutions for 4 years in order to still be able to count the Immanuel congregation as one of its own? 2 Yes, it disgusts one to deal with the filth of miserable denigration for a long time. Whether '*Veritas*' is such a stranger in our circles that he does not know at all what the state of affairs is, or whether he lies so out of pure malice - God knows! We have nothing else to expect from Brobst, Diehl and Comp. than that they welcome every lie that puts a stain on the Missouri Synod. Whether this lie concerns our doctrine, or practice, or a person - so much honesty has not remained for them to right their wrong even once.

"Schreiber wants to do one more service for these gentlemen. This is the information that the 'Witness' is published by the Lutheran Pastoral Conference in New York, and that this meets every month; that it is therefore, to say the least, a ridiculous undertaking to always talk as if it were a

private journal of the undersigned. But that is also a tactic worthy of it. S."

Mr. Pastor Bohm sent in the following rebuttal to "Herold und Zeitschrift":

"The author of the article Missouri in the East' calls himself *Veritas*, but is he writing the truth? Maybe he thinks that if he is going to fall over Missouri, everything is allowed and therefore true. There I want to take only one point out of this opus. After it has been claimed - but it is a slander and thus a Muthwillige Ueber

In the wake of the eighth commandment - that several Missourian pastors in New Dork celebrate the pic-nics of their congregations with dancing, Veritas continues: "Even the pic-nics in Pastor S's congregation always ended with a merry dance. *Veritas*" continues: "Even the Pic-Nics in Pastor S.'s congregation always closed with a merry dance. Only last year this congregation is said to have held no pic-nic at all, for what reason? has not become known to us.* So the St. Matthew's Sunday School is meant by this, and what it has been up to in the last 18 years I know better than anyone else, for I have been its superintendent for 16 years. I can assure you, however, that we have never had any dancing at our Sunday school festival, but that it has always remained a purely children's festival. Our children always left the festival site in the evening at 6 o'clock, and if there was sometimes dancing in the evening, I can assure you to the honor of our congregation and also of most of the Sunday school teachers that they did not take part in it, and that it was usually strangers who organized a "merry dance". Of course, our Sunday school, our congregation had to pay for the fact that its name was misused. But I and our pastors Vorberg, Ruperti and Sieker also fought and honestly testified against this. The Missouri Synod, however, was quite innocent in this, for we still belonged to the New York Ministry at that time. - Furthermore, however, I must also note that we have not held Pic-Nics for 5 years now. Why? Not because it was considered a sin to hold a happy children's festival, but because we could no longer find a park close enough and convenient enough for our large Sunday school, which numbers 14-1500 children on such occasions. This is not the fault of Pastor S., whom "*Veritas*" would like to blame for everything, but New Dork's growth. - And now the *Fair* in Pastor H.'s congregation, Mrs. , *Veritas*?? I do not at all agree with that fairness, but I can assure you that the aforementioned pastor testified decidedly against it, that furthermore a part of the congregation does not agree with it at all, and that finally the other part, which at the beginning began the matter much more harmlessly than how it later turned out, may not so easily be put under the spell, unless the proper instruction from God's Word has preceded it, and even then one must still proceed in a wise manner and in the strength of Christ's love also bear the weaknesses of others. E. Bohm."

Finally, Mr. Pastor Halfmann's public "protest" and public "statement" may find place. Mr. Pastor Halfmann has read the following protest from the pulpit three times during the "Easter Days":

"As is generally known, a *fair* will be held from tomorrow by a society calling itself 'The Lutherans and their Friends' for the benefit of the building fund of our new church. - This matter is so closely connected with our congregation and its members, and bears such a public character, that it is not permissible for me in my position to be silent about it. I therefore express first of all my heartfelt regret that it was deemed necessary to raise the necessary funds in this way, instead of in the scriptural and solely Christian way of voluntary love offerings. But even more than this, it grieves me to have to declare that various things, which according to the printed program are connected with the *fair*, have *such an* offensive character and are so annoying to every serious Christian, that through this, as well as through the broad stamp of ungodly worldliness and unchristian notoriety, which has been expressed in such a foolish and unnecessary way to the whole thing, it must itself become a sin to those involved, a disgrace to the congregation and its new house of God, and a nuisance to the whole church. - Specifically, I warn against the public performance of theatrical performances, to which the youth of our congregation has been called upon to actively participate and is to be tempted to do so, and I advise against this worldly mischief and irresponsible evil example, both to the participants themselves and to their parents, in the strongest possible terms and with all seriousness. - In general, this matter is now in such a way that, as difficult as it is for me, my sacred duty as pastor of this congregation absolutely requires me, for the sake of the Word of God and my conscience, to freely and publicly express my solemn and explicit protest against this whole matter. And so I stand here with a painfully moved heart; but I cannot help it, and God help me and my dear poor congregation. - Amen." L. Halfmann, Pastor.

On May 9, Pastor Halfmann still made the following "statement":

"After I read out my protest against the *fair* held by '*The Lutherans and their Friends*' on Easter Day for the benefit of our church building fund, and warned and strongly advised both parents and children against the sinful excesses, especially against the performance of public theater, the same did take place, in addition to other sinful things. My protest, as well as a serious letter, which I sent to *Fair Co.* on official grounds at the beginning of last month, remained unconsidered. Thus the position of the Christian faith and the Word of God has been grossly and publicly denied, and as every serious Lutheran Christian rejoiced with us that so many and great sacrifices were made in our midst for the building of a worthy house of God, so now every serious Lutheran Christian grieves just as much that the devil has succeeded in expressing such a stain upon it. - The great public outrage is unfortunately now given and with a deeply humbled and deeply grieved heart I find myself prompted to make the following further statement:

"It hurts me that after more than 20 years of work in this congregation, in which I have almost completely worn myself out in body and spirit, such disgrace and public scandal has been caused to me and my dear congregation. I am ashamed before all faithful Lutheran congregations and pastors here in the city and in the whole country; I am ashamed before our dear synod; I am ashamed before the whole church; and I bow before the face of God my Savior and confess to Him my many infidelities (although my congregation cannot accuse me of such). My reputation and that of my dear congregation have been shamefully and ruthlessly trodden in the dust, but as far as my voice and testimony can reach, I will not and will not remain silent. - The church, the world, my congregation and my own children shall know, even when I will rest in my grave, that I do not administer my office here as a 'dumb dog and sleepy watchman', especially not when, during the building of the new church, idol sacrifices were made to the Baal of this world for the sake of miserable money. - Now God's word speaks 2 Cor. 6:11-16: "Do not pull on the foreign yoke with the unbelievers. For what enjoyment has righteousness with unrighteousness? What fellowship has light with darkness? How does Christ agree with Belial? Or what part has the believer with the unbeliever? What kind of equality does the temple of God have with idols? But you are the temple of the living God 2c. - I hereby expressly renounce and publicly condemn all ungodly conduct that has occurred at the *Fair*, despite all my admonitions, punishments and protests. - From my dear congregation, which must bear with me the disgrace of such irresponsible action, I now expect that it, standing in the same recognition with me, as a right-believing congregation, will likewise keep away from the given public annoyance and will condemn the same by unhesitating, clear and decisive action." L. Halfmann, Pastor.

So much for the publications. From the same it is clear that here is a case of public malicious slander, such as does not often occur. Pastor Sieker does not say too much when he speaks of a "sad spirit of slander", which shows itself here among the opponents of the Missouri Synod. That sad fellow who dares to sign himself "*Veritas*" wanted to slander the Missouri Synod, because he could easily inform himself about the actual facts, if they were hidden from him in some points. But no, after a miserable phrase, which is supposed to be an acknowledgement of the godliness of many pastors of the Missouri Synod "especially in the West," he writes out into the world: "But with Christian discipline, one sees, it is" (in the Missouri Synod) "gone." And "Herald and Magazine" takes out such slanders. It pretty much outdoes anything this newspaper has ever been guilty of against the Missouri Synod. The Missouri Synod is, after all, by and by no longer a newcomer to America. It exists

now about 40 years, and there are 42 volumes of the "Lutheran" before all the world. Has the Missouri Synod ever approved of worldliness? Has it not, on the contrary, always and unceasingly rejected worldliness, in whatever form it may have taken? Even in the congregations of the Missouri Synod, of course, there have always been many infirmities and damages, and there is no lack of them now. There are perhaps more infirmities in our eastern congregations than in the so-called western ones, due to the more degenerate ecclesiastical environment. But show us even one line in 42 volumes of the "Lutheran" in which a rotten peace with the world and its nature is spoken! Name one synodal assembly at which a lax ecclesiastical practice was approved! It is true that among us it is agreed that the weak should be treated gently and with patience. But it is also agreed among us to this day that the worldly being, in whatever form it may leave, is never to be left unchallenged, but is to be punished with God's word until it finally comes to the decision whether to keep it with Christ or with the world. This is the past ecclesiastical history of the Missouri Synod. The "Herald and Magazine" is also well acquainted with it. Where does this paper get the courage to publish a sentence like this in response to a "Veritas" report, which bears the stamp of feigned indignation, malice and lies on its forehead: "Christian discipline, one sees, is gone" (in the Missouri Synod). - It is true, "Herald und Zeitschrift" took up Mr. Pastor Bohm's rebuttal and Mr. Pastor Halfmann's explanations in the number of May 22. "Herald und Zeitschrift" also declares in a prefatory note that Mr. Pastor Halfmann "has certainly justified himself perfectly in the eyes of all who think legally." But it then pulls itself out of the affair too easily. First of all, it does not utter a word of censure against "Veritas", whom every righteous synod would take into synodal discipline because of his obvious slander. Then, the magazine does not recant its own slander. In the number of May 22 it writes: "Whatever the congregation may have been guilty of, the pastor has thereby" (with his protest) "certainly justified himself in the eyes of all right-thinking people. Pastors who find themselves facing gross abuses can take this as an example. We are heartily pleased to be able to hold up this pastoral testimony to all scoffers and blasphemers from this sad history." Fourteen days earlier, however, the same "magazine" had taken occasion from Halfmann's case to accuse the Missouri Synod of chastisement, and had written that the "witness's" assertion that "we Missourians alone are serious" in doctrine and practice was proving to be a lie again and again in his immediate surroundings. Where is the retraction and the honest open confession of having recklessly and falsely accused the Missouri Synod and having grossly sinned against truth and love? But here we experience again that those who complain so loudly about the lack of love of those who, for the sake of their conscience, resolutely reject all false teaching, lack love before others.

F. P. [Beeper]

Nothing holds without what God holds. Luther.

(Submitted.)

In honor of Dr. W. Sihler, faithful pastor of St. Paul in Fort Wahne, who died blessedly on October 27, 1885, And.

(Continued.)

We hurry to the end. We have to acquaint the reader a little with the domestic life and the last days of the blessed Dr. Sihler. - Our Blessed established his own home only in later years; he was a bachelor until his 45th year. The reason for this was not aversion to marriage, but his peculiar way of life. After his foot finally found solid ground, he let the word of the Lord (Genesis 2:18) guide him: "It is not good that a man should be alone; I will make him a helpmeet to be with him. His heart and eyes were set on such a virgin, who above all would be a righteous Christian, a faithful handmaid of the dear Savior, with whom he could serve his Lord undisturbed here and one day live together in heaven. In the end, he worked most carefully, did not act on his own discretion, but consulted with such men who could really give him good advice and serve him here. The man who served him well was Pastor A. Ernst of South Euclid, Ohio, then living in Neuendettelsau, Union Co. On his advice, he asked for a virgin from the aforementioned congregation, named Susanns Kern, who, after obtaining parental consent, accepted the offered hand. On June 8, 1846, the aforementioned pastor performed the wedding ceremony, and on the 12th of the same month, the new couple moved into Fort Wayne.

What our deceased sought for his conjugal life, he also recovered by God's grace. His wife, who was given to him out of the good hand of the faithful God, was truly a true helpmate to him in every respect, from the beginning of his marriage until his death. Her blessed husband also recognized all this, often praised it to his friends and praised the Lord for it.

This extremely happy marriage was also richly blessed in children. The Lord gave the Sihler couple 11 children. Two of them preceded their father into eternity: the first and the last. The oldest child died soon after birth in the baptismal grace and the youngest was born dead. Nine children are still alive, 5 sons and 4 daughters. - How father Sihler together with his wife stood by the children, he himself testifies with the following words: "We got used from the beginning to look at every single child given to us by God as the property of the triune God, as created by the Father, redeemed by the Son, reborn and sanctified by the Holy Spirit through baptism, but only as stewards and caretakers of these gifts and goods". In the end, they also sought to raise them to the

Lord with all discipline and admonition.

How much our Blessed was concerned about the spiritual well-being of his housemates can be seen, among other things, from the careful performance of his household priestly duties. Twice a day, in the morning and in the evening, he read God's Word to the whole family. Ever since the Altenburg Bible appeared among us again, it was usually he who used it.

was read. Sometimes other edification books were read, especially Scriver's Seelenschatz. While reading, here and there the father addressed questions to his household concerning the right understanding. As diligently as the word was read, prayer was also practiced. It was a nice habit that the whole family always prayed together, in the choir, and in all brevity and sobriety, completely according to the instructions of our little Lutheran catechism. In order that all members of the family could attend this service, it was combined with breakfast in the morning and with supper in the evening. During these home devotions, a few verses were always sung. The choice of songs was based on the church year. From the Feast of Trinity to Advent, the songs of Christian life, the songs of Jesus, and the morning and evening songs were sung. - The blessing of this domestic work will only become clear on the last day.

Now a look at Father Sihler's last days. They, too, were vain proofs of divine mercy. In order to recognize this correctly, we must once again look at his life. In the physical respect, however, it was the same with him: just as the good God had gifted him with a fresh spirit and a strong will, He had also given him an exceptionally healthy and strong body, which gift he also tried to maintain through a regular and strict way of life. With the exception of the last months of his life, he was never ill. His healthy body also contained excellent eyes. They were never spared, because he always worked late into the night. In spite of all this, he did not need glasses until his old age; only in the last years did he sometimes use them in the evening. - He also had little illness in the family, not particularly noticeable gloom. This was sometimes quite alarming to him. However, he put such sparing into perspective: "The good Lord knows," he said repeatedly, "what an impatient fellow I am; he wants to prevent me from sinning even more, so he lets me go."

But the hour of the cross came for him, too. The last months of his pilgrimage were very hard in the flesh. Not only did his hearing loss, from which he had suffered for years, increase to such an extent that it was very difficult for him to communicate with his surroundings, but he also experienced the most severe gout and other pains, and he was not lacking in severe spiritual challenges. In short, the dear heavenly Father still shook and shook him in the cross sieve. Like all faithful servants of Christ, he never lacked the cross of office.

But how completely different he showed himself in the personal-bodily tribulation than he had previously thought and said of himself. Not only did not a word of complaint pass his lips, even in the most terrible pain, but he also thanked his God heartily for it. One after the other we heard him say how merciful God was to send him such pain, because through it he led him to an ever better realization of his terrible sinfulness. Now he learns, as it were, with his own hands, what an exceedingly great gift of God health is and how one should thank the dear Lord unceasingly for it, which he has done very badly. Through this visitation, he (the good Lord) made the words of the 90th Psalm, verse 8, "Our unrecognized sin" come true.

you set in the light before your face," was quite true for him. What a God it would be, who would make him aware of his sinful corruption even on this side, so that he would seek forgiveness for it in the blood of Christ.

(Conclusion follows.)

"The speech of the LORD is pure, as silver refined in an earthen crucible, proved seven times."

Ps. 12, 7.

(Continued.)

From all this you now see how Christ also celebrated and worked the doctrine in his time, and how through the apostles and St. Paul he poured out pure, clean and fine silver, clear and bagged flour and delicious, good church coin, and bound and prepared thoroughly pure and fine little books, the four Gospels and St. Paul's, Peter's and St. John's epistles, in which we certainly find Christ and the words of life.

But soon after Christ's ascension, because St. Paul and John are still alive, the weeds are found again, who falsify and mix up the apostles' teachings. The two apostles had to deal most with false shepherds, prophets, dogs, heretics, belly servants and especially with the stiff-necked evangelical Jews, who always wanted to add dog's hair and leaven the dough, from which unleavened shewbread and Easter pancakes were to be baked, and mix their Jewish additions, as circumcision and other Jewish ceremonies, under the burnt or fine silver of the Gospel.

St. Paul attacks the people harshly, calling them dogs, oppressors and cutters, enemies of the cross of Christ; among others he calls them from the first chapter of Isaiah: counterfeiters, cheats, humpers, Kretzlchmer, those who put water under wine or smear it, make it, pülvem. For in 2 Cor. 2, the word kapiliki is used. These are actually the winegrowers, the winebibbers, or those who mix the wine, and the merchants who lead it and want to imitate the Lord Christ's art of cana, who sell wine that is not loud and pure, as God has made it grow.

Here you can hear how the pure wine, which is made from the living vine of Jesus Christ, the heavenly and noble tsar, is mixed

and trampled by the Hanselins. St. Paul contends hard against this, so that he may pour out a pure and wholesome drink to his Corinthians, so that they may rejoice in their hearts.

Malacha speaks to miners of smelting and seeding; Christ and John to tillers, millers, and bakers of threshing floors and flour separating and leaven; Paul to the hags and good wine brewers of loud and harvested wine, and gives us Japhites a delicious drink, in which there is no wax, smear, wrapping, or apothecary, such as God has made to grow. Therefore, St. Paul's writings should be dear to us.

Afterwards, when the little horn and the great blasphemer arose in the Orient (the Turk) and the abomination of desolation and child of destruction (the Pope) sat down in the temple and church of God in the Occident (Occident), the pure doctrine of Christ and St. Paul's superfine silver once again turned into foam and slag. For the doctrine of the Turks and all those who, like Julianus, blaspheme, desecrate and ridicule Christ in public and in a thirsty manner, that is nothing but a solitary devil's doctrine.

The devil is the one who teaches us to be on our guard against vain cobalt and poisonous vapors (gaseous air). For since the devil sometimes sneaks in a good word, all the blasphemers' books and teachings that contradict Jesus Christ should be suspect to the right Christians.

The pagans' books that teach about natural things, virtue, discipline, respectability and good arts and describe ancient histories can and should be read by Christians without harm, just as St. Paul ran through and cited the writings of the pagan prophets. But Jewish rabbis and Mahometan Alkoran and Servetian *) cobalt and impregnated lies and lappish and platitudinous books, which spout their blasphemy against the blood of Jesus Christ, are not to be read without harm; as also the Laurer books, which speak against the resurrection of our flesh. For evil talk corrupts good morals, and a heretical book is like a swampy swamp and pestilential house; one must be well guarded with a good theriac from the hanged copper serpent, who shall read such poisonous books without injury.

As the old serpent, through Arius and Mahomet, infested and devastated the whole Orient, so when the Roman bishops began to become rich and powerful and to step on the heads of the pious emperors, they also began to leaven and corrupt the true doctrine with pagan and Jewish leaven; For they patched and plastered together Aaron's priesthood and the old pagan priests at Rome doctrine, church order, worship, and so that their patchwork and ragwork would have a semblance, they dressed it up with Christ's, St. Peter's and the church's names. Peter and the church names. To this tailoring and patchwork, as Christ himself calls it, the school teachers (papal scholars) and monks helped honestly with their new orders, rules, summists, so that with time the word of the Lord and the pure doctrine of Jesus Christ became strange and expensive. All corners were full of silent masses, church hymns, vigils, soul masses, calls to the saints. One seldom heard singing or preaching about Jesus Christ and his sacrifice and intercession, without the text of the Gospels being read on Sundays from time to time and the mere history of Christ's conception, birth, circumcision, sacrifice, fasting, suffering, death, resurrection, ascension being poorly preserved next to some pure Latin and German hymns and the Psalms of David.

So it has been going on in Christendom for several hundred years; good people sometimes challenged these antichristic abominations and devilish idolatry, but it was their necks or they had to be roasted and flushed like a goose.

Since the holy temple of God was filled with Curtisan (courtiers) tables and exchange benches and false sacrifices and masses and idolatrous invocation of the deceased saints, and the people as the poor and lost sheep, who had no shepherd, ran over sea and land to the holy tomb, to Rome, Compostell (place of pilgrimage), and where the money boxes were opened, that they might find rest and refreshment for their matted and anxious hearts, - then it grieved the Son of God, the eternal guardian of Christendom, who had watched with great patience the vessels of wrath until their measure was fulfilled; who again awakened people (Dr. Martin Luther and his faithful assistants), and, as David says in his 12th Psalm, he sets the Roman church to teaching

Servet denied the Holy Trinity.

through the spiritual furnace and washes the altars and fixes the preaching chairs; gives first good arts and languages, then faithful teachers, who are subordinate to scour the teachings of the prophets and apostles and to sweep out the brans, marc and trotters of the sophists, which they have mixed into the Scriptures, as, praise God, has now been done honestly up to forty years ago, and the lead and copper coins, together with the copper masses and gold services, which the man of sin has crept into the temple of God, have been fairly reformed, The churches of the churches of the Holy Spirit of God have been reformed, shaken and strengthened by the man of sins, so that now there is almost nothing but foam, cat's silver, talc, bell-fed and copper masses in nothing but deaf (containing no ore) and faded cinders in their churches, without God still miraculously preserving holy baptism, the ten commandments, infant faith and the Lord's Prayer among them for the sake of the youth, so that, if God wills, many people will still recognize the eternal Son of God and become blessed.

As the Scriptures (through the work of the Reformation) became almost scourged and superfine, the devil again led into these lands all kinds of fanatics and heretics, who stirred up one rebellion and mutiny after another and challenged one article after another, and with their additions caused much trouble, mischief and division. For the devil will not leave it until the last day, when he and all his helpers will be put under the feet of Christ and his people.

Therefore we have also experienced with pain in these last and dangerous times that from those who also boasted of the gospel in the beginning and taught the same for a while, many false Christians and severe wolves have come, who have not spared Christ's flock and have mixed up the beaten doctrine again with their bran and dust.

Some contested holy baptism; others did not want to suffer confession and absolution. And because the Holy Communion, together with the abominable abuse of the Lord's Supper, was justly punished by God's Word, some wanted to make it pure bread and wine and a mere sign by which Christians were known. Some would never preach the Ten Commandments; others destroyed the oral word and the sacred office of preaching along with ordination, which is done by prayer and the laying on of priests' hands according to St. Paul's teaching. Some wanted no preaching or written word, but only the Spirit and new revelation. Others rejected the good works that are done in God and in the knowledge of Jesus Christ according to the ten commandments to the praise of God as a sacrifice of thanksgiving and praise. The rebellious teachers did not want to suffer secular authority, also challenged secular order and the old Roman rights, and wanted to bring Moses' city law to the Christians; as well as some abolish the ownership, since one has and possesses something proper, if God and imperial law allows it, and have everything free and common. Anabaptists also tore up the marriage state. As for the ceremonies and free and harmless church customs and order, which are neither commanded nor forbidden in Scripture, restless and ranting teachers have caused great strife; for they also wanted, like the other evil smelters, to throw away and pour out the cart with the filth or, as we Germans speak, the diaper with its impurity.

Now, when it had been well established, some began to challenge the article of justification again; what the other right teachers of the Roman church had driven away in works and discs, that

want to put them together again and melt works, love and faith into one lump, as if an evil smelter or silver burner wanted to mix slag, broken furnace, earth, lead, smoothness and amber back into the sight or burnt silver. And because the devil was known in his limbs, some began to separate the two natures in Christ and wanted to have a pure God or a pure man. Some contested his eternal priesthood and separated the unity of the undivided person in Christ. Others did not want to let Christ's blood and suffering be the right imputed righteousness, through which we stand before God in faith alone and have a gracious and reconciled God and a firm comfort in our hearts. Finally, even the devil let himself be heard that there is no resurrection of the dead. In sum, almost all articles of faith have been challenged by the enthusiasts; many have fallen away and have eaten the spit again like other dogs and have become mamelukes.

This I tell you with sorrow, that we know the devil's lift and works, and have learned to hold fast and firm because of the wholesome and purified doctrine, the superfine silver, the word of the prophets and apostles, because we see that the devil does not celebrate. Therefore, whoever would be advised, he would also be helped.

(Conclusion follows.)

(Etingesandt.)

The pilgrim house of our emigrant mission.

As early as 1866, the Synod of Missouri, Ohio, and other states, at its meetings in St. Louis, Mo., was prompted to discuss an emigrant mission in New York and to give the New York Conference the task of taking this matter in hand. Already during these first negotiations, an emigrant hostel was thought of and lively advocated, since without it, a prosperous work on and among the emigrants could hardly be imagined. The New York Conference directed its mission in such a way that it appointed an Emigrant Commission in 1868, which then appointed Pastor St. Keyl to work on this project at the beginning of 1869 and rented him an office on Broadway for the time being. Since then 17 years have passed and also thousands of our compatriots, who, well advised by our missionary, helped to strengthen one of our congregations here, founded a completely new one there, who put their sons to the service of the church in the preaching and school ministry and promoted the cause of the Kingdom of God in this country with their contributions and prayers. Much indeed has happened in our churches and through them during these 17 years: Our seminary in Springfield was purchased and repaired, our school teachers' seminary was enlarged, our college building in Fort Wayne was completed, our seminary building in St. Louis was built and dedicated; not to mention the progymnasium buildings and professors' apartments, the printing press, orphanages, and so on. All these necessary and useful means and tools for the expansion of the church and for the work in it have found their home, their place, which is suitable for them to beneficially develop their effectiveness; the emigrant mission, however, seemed to be overlooked and forgotten, because it still had to take care of its work in a few rented, uncomfortable and, because of the location, never in particular cleanliness resplendent rooms, and guests, who did not immediately move on from New York, had to leave.

The missionary had to hand over all the goods that could travel from his own hand into the hands of innkeepers. A hostel, with which the negotiations about this work had begun, had remained a pious wish.

At our last synod in St. Louis, this hostel was again discussed and it was heard that the general mood was in favor of the purchase of such a hostel; however, one wanted to be sure to first bring the matter before the congregations by means of a memorandum and then make decisions at the next synod. In the meantime, however, it has happened that the Commission was able to purchase a home for emigrants that meets the requirements that can be reasonably made of such a home; and instead of a memorandum, it now comes before all its fellow believers with a letter of thanksgiving and petition, since God has succeeded in securing this valuable and suitable property for our mission and granting it to our missionary for his work. Pastor Keyl has already told us in his last report how all this came about, and it should not be repeated here; but that we should now all lend a hand to the work and pay for the "Evangelical Lutheran Pilgrim House", for that is the name of the home, if possible still in this year, that is what I should urgently ask all dear fellow believers. How each individual synod, congregation and family wants to do this, I do not allow myself to make any suggestions. The love that has found the right way in all the other works, of which I have listed several above, will also find it here without my suggestions, and I have no doubt that the 45,000 dollars, which are necessary to possess and use everything without debt, will be collected in due time. But once we, beloved brothers and sisters, are over this mountain, then we can confidently count on the fact, as far as human calculation can be trusted, that we will not have to make any further sacrifices for this work: it will sustain itself. Now may our God, who paved the way for us to be able to take over this excellently situated house, which is now already in full service, kindle our hearts to give thanks to Him also for this benefit and make our hands willing to share, so willing that men, women and children will consider it a Christian matter of honor to contribute each in his share and according to his ability to the payment of the "Pilgrims' House". Amen.

In the name and on behalf of the Emigrants Commission

J. P. Beyer.

**To the ecclesiastical chronicle.
I. America.**

Anarchist principles of a Roman priest. On May 12, a certain Roman priest by the name of O'Leary, of De Soto, Mo., rector and editor of the *Catholic World*, was questioned as a witness before the Congressional Committee in the matter of the strike excesses which occurred in that city. On this occasion he gave his personal opinion that it was justifiable for the workers to use dynamite in their struggle against their employers. A local English political paper makes the following remark: "Well, can anyone tell us hereafter what Father O'Leary is better at?"

than a man or citizen, like August Spies, the anarchist now in the Chicago jail, or the anarchist Mr. Most, now in the New York jail?" The same clean papal priest also spoke about boycotting to the effect that the same was also to be justified, in that the boycotters thereby only returned to the "old doctrine": "An eye for an eye" 2c. To this the same newspaper makes the remark that it would like to know whether the priest preaches under the Old Testament economy of Moses or under the New Testament economy of Christ in De Soto; if he opens Matth. 5, 38. 39. he will find the words of Christ: "You have heard that it was said: An eye for an eye, a tooth for a tooth. But I say unto you, resist not evil: but if any man smite thee on thy right cheek, turn to him the other also." Of course, a true papist cannot be caught by this, since the papists teach that Christ did not want to command anything with his interpretation of the law, but only to give advice to those who wanted to bring it to a special perfection. The papacy has not only fundamentally perverted and falsified the gospel, but also the law itself.

W. [Walther]

Secret societies. A traveling preacher recently preached sermons in a hall at Salem, Pa. The first two evenings he was well received. But that ended on the third evening. There he talked about Christians not belonging to secret societies. He first gave the reasons against Freemasonry and then against all secret societies. He showed that the societies - Jews, Turks, drifters, etc. - were not suitable for Christians, that Freemasonry claimed to be a religion and yet did not tolerate the name of Jesus in its prayers, that its charity was only a pretense, that its swearing was unlawful and that it was dangerous to the state. The next day the door of the stable where he had stabled his horse was nailed shut, threats were made against him. Even church members offered to deliver their ears and feathers to the mob to punish the preacher. An old man, who was thought to agree with the preacher, was thrown rotten eggs as he walked home. The next evening the preacher announced that he would answer the objections that were raised against his reasons the following evening. That evening the mob gathered around the building, screaming and howling, until the meeting was ended. Rotten eggs were thrown into it; one of them hit a lady in the face. - Who does not see what an evil thing the nature of the secret societies is!

II. abroad.

Russia. In no country of the world are the Lutherans now so hard pressed as in Russia. In the "Lutheraner" of March 15 of this year, we already informed our readers that, among others, the Lutheran Pastor B. (Brandt) at Palzmar-Serbital in Livonia had been removed from office because he had readmitted to the Lutheran church members of his congregation who had been lured into the Russian church by false pretenses and had returned repentant. According to the latest news, Pastor Brandt, a man of 60, has been taken with his wife and children to Smolensk in Great Russia, where he has been placed under police supervision. For his and his family's upkeep and to pay for his housing, he receives 15 kopecks a day, that is, 7 to 8 cents. Since it is impossible for him to get by on this, he must resort to the most menial work, such as sweeping the streets, carrying stones, and the like, in order to earn something, since he is forbidden to give lessons. W. [Walther]

The **so-called German Catholics** in Saxony no longer baptize in the triune God and no longer use water themselves in their alleged baptism. The diocesan assembly of Zittau has therefore addressed the following request to the Saxon church regiment: "Let the high Lutheran state consistory, in case the high state government does not want to baptize the German Catholics in the name of the Triune God," says the diocesan assembly of Zittau. Lutheran state consistory, should the high state government not be willing to deny the German-Catholic congregation the status of a Christian church society granted to it by the law of November 3, 1848, declare for its part for the territory of the Lutheran Church of Saxony that all German-Catholic children who are not baptized rite (i.e. in the name of the Triune God and with water) must be baptized as unbaptized.

In his "Neues Zeitblatt" of April 28, Dr. Münkler reported, among other things, the following: "The director of a company of actors, who were guests in the Italian city of Verona, had to complain constantly about poor attendance at the theater. He therefore issued an address in the local newspapers to the 'honorable and virtuous' women and virgins of Verona, urging them to pay attention to the color of the theater ticket. If it was white, the play was moral and the decent women and girls of the city could go to the theater calmly and without worrying, but if it was printed on pink paper, he could not approve of the content of the play and the innocent youth should stay away. Since then, adds the Italian newspaper La Provinciale, the theater is always well attended when the slips are pink."

Two wills from different times.

Prince Frederick, surnamed the Wise, who in 1517 had a strange dream about Luther's pen, also enjoyed the first fruits that this pen produced. In the funeral sermon that he preached to him, Luther praises him for having been a special lover of the holy word, for having suffered much over it, and for having proven his faith at his last end with many beautiful speeches and words. The great change that occurred in the mind and heart of this gentleman as a result of the instruction drawn from Luther's books and letters cannot be seen more clearly than from the different contents of the two wills he made. The first was written on October 4, 1517 (and thus even before Luther stepped out onto the battlefield). In it he committed his soul not only to the Triune God, but also to the intercession of the Mother of God, St. Bartholomew, his patron, his guardian angel and all the saints, and ordered that 50 masses

be said for him every day for a whole month and that a soul bath be held for the poor every week. In his last will and testament, which he wrote on his deathbed in 1525, he did not think of any of this, but began it very movingly thus: "First of all, I ask Almighty God, through the holy and unique merit of His dear Son, to forgive me all my sins and infirmities; for I do not doubt that I am redeemed through the precious blood of my most beloved Lord and Savior Jesus Christ. Accordingly, I commend my soul, to keep it blessed, to his unfathomable, eternal and infinite grace and mercy, and into his almighty hands. I also forgive all those who have harmed me, but ask all for God's sake that, for God's sake and out of Christian love, they will heartily forgive me for all that I have harmed them."

(J. J. Rambach.)

Monica, a pattern for women.

One reads about Monica, the mother of St. Augustine, who had a strange, strange husband and also a pagan. But what did she do? She was able to hold herself against him in such a way that he did her no harm. The other Christian women were very surprised at this and went to her and complained about their husbands, how they could not do anything to thank her, even though they were Christians, and how they were scolded and beaten by her, and they asked her how she was doing to him, because her landlord was not only a strange man, but also a pagan, so that she would not be beaten by him. The dear Monica answered them and said: I fear that you give your husbands cause for this; if you were subject to them, and did not rebel or answer for all their words, but patiently yielded to them and obeyed or reconciled them with kind words, then you would remain undefeated. For thus I used to do unto him, When my steward reproacheth, I pray; and when he is angry, I turn away from him, or give him good words: so that I not only quenched his wrath, but also caused him to be converted, and to become a Christian. Behold, this fine fruit came from the fact that dear Monica was merciful to her husband, condemning and not judging him 2c. So it can still often happen that, as St. Paul says, one unbelieving spouse may be converted by the other, so believing. Luther, Erl. A. 13. 77.

Beautiful application of the Lord's Prayer.

In 1527, at Munich in Bavaria, Georg Carpentarius was burned by the papists for the sake of the Lutheran faith. When he was executed, the papist vicar Conradus recited the Lord's Prayer to him, which Georg used wonderfully.

Conradus: Our Father, who art in heaven.

Georg: Oh, how warmly I long to live with you!

Conradus: Hallowed be your name.

George: My God, how cold and sleepy your name is hallowed in the world!

Conradus: Come your kingdom.

George: I certainly hope so, that I will behold God's kingdom today.

Conradus: Thy will be done, on earth as it is in heaven.

George: Here I am, dear heavenly Father, let your will, not mine, be done for me today!

Conradus: Give us this day our daily bread.

George: May Jesus Christ, the true bread of heaven, be food for my soul today; I will eat the daily bread no more.

Conradus: And forgive us our trespasses as we forgive those who trespass against us.

George: To all my enemies and friends, from the bottom of my heart.

Conradus: And lead us not into temptation, but deliver us from evil.

Georg: Oh, you pious God, without any doubt you will mercifully deliver me from all evil.

On it Georg Carpentarius has decided his life with the name JEsu.

Giving alms does not poor.

The gifts and goods that God gives will not be small, if the poor are helped by means of alms, as Christ also promises in Luc. 6, 38, saying: "Prayer, and it will be given to you; a full, pressed, shaken and superfluous measure will be given to you" 2c.

And this is also shown by the experience of many pious people at all times, those who before us generously donated and gave alms for the preaching ministry, schools, preservation of the poor, and God also gave them good time, peace and rest for this; therefore also this proverb comes among the people and confirms this: Going to church does not delay, giving alms does not impoverish; unjust goods do not increase. (Luther, 13, 178.)

You do not know what I am doing, but you will know later. Joh. 13, 7.

One asked why God did many things that could neither be found, indicated, nor understood? Ah, said Dr. M. Luther, if we do not know or understand everything that God does, there is no power in it; neither does he want us to know what he intends to do. As he said to Petro, John 13: "What I do you do not know, but you will know it later, namely on that joyful day. Only then will we realize how faithful and kind God has been to us, even though there has been misfortune, fear and hardship. However, we should certainly trust him that he means well with us and will not let us perish, neither in body nor in soul, but that he will deal with us in such a way that everything, whether good or bad, must serve us for the best.

Why were the holy blood witnesses of Christ able to go so cheerfully toward death?

In 1550, a citizen of Aemilia in Italy was imprisoned and condemned to fire by Pope Julius III because he recognized and praised Jesus Christ as his only Savior. The night before his death, when he was quite happy, he was asked why he was so happy, since Christ had lamented before his death that his soul was sorrowful even unto death? He answered, "Christ had on Him the great burden of the sins of the whole world, and all the punishment deserved by us men, which oppressed and afflicted Him so severely, Isa. 43. But I, who have taken hold of the merit of Christ in faith, and am thereby delivered from guilt and chastisement, rejoice and am glad; for I know assuredly that, though I must die here, yet through death I shall enter into heaven and into eternal blessed life. This is where my joy comes from, that I say with Paulo: I desire to be dissolved and to be with Christ. Christ is my life, dying is my gain.

Shock prayer.

The ancients praise the short prayers, where one sighs up to heaven with a word or two; which one can do often and much when reading, writing, or doing other work. Luther.

Zeidler, the editor of a supplementary volume of Luther's writings, writes in 1702 in the preliminary report: "Certainly, if the blessed Luther should come to us again (from his grave) and preach only one more sermon, people would be found who would travel over 100 (German) miles to hear him, regardless of the fact that they could read his printed sermons in large quantities at home" (but they do not).

The teaching of the papists.

There is no letter so small in their (the papists') doctrine and no work so small, it denies and blasphemes Christ and defiles faith in him and leads the poor hearts to impossible things and to despair. Luther.

Ordinations and introductions.

On behalf of the Honorable President Sievers, Candidate R. D. Biedermann was ordained and inducted by the undersigned on Sunday Jubilate in the newly founded St. Petri parish in St. Paul. E. Rolf.

Address : Lov. U. v. Rwcwinnann,

751 LoZan 81r., 8t. Uaul, LUnn.

On Sunday Judica (April 11) Mr. ? A. Krafft, who had responded to a call from the Lutheran congregation at Meriden, Conn. with the consent of his former congregation at Otto, N. U., was introduced by the undersigned. I. P. Brye r.

On behalf of the honorable Mr. Präses Sievers, Mr. U. G. Schaaf was inducted by me on Sunday Misericordias Domini in the Immanuel - Gemeinde zu Potsdam, Olmsted Co, Mtnn. C. H. Nickels.

Address: Rov. 6. 8etrs,Lk, Uotsääam, OlnsteckOo., üllnn.

On the 2nd Sunday after Easter, Fr. W. Rüdiger was inducted into his new ministry at the Lutheran Immanuel-Gemcnde in Town Spring Lake by order of the Honorable Fr. H. Rådeke.

Address: Rsv. RuscliZor, L^ckia P. O., 8eott6o., Mnn.

By order of the Reverend Presidency of the Iowa District, Mr. U. I. F. Nuoffer was installed in his office at the Lutheran Zion Parish on Sunday Jubilate by

W. T. Strobel.

Address: Rsv. 4. bV "uotkvr,

Lla^nolia, Uarrison Oo., Iowa.

By order of Praeses I. P. Beyer, Mr. ? E. I. Sander was introduced on Sunday Jubilate, May 16, at Otto, and on Cantate at Little Valley, Cattaraugus Co., N. A" byH . Kanold.

The Michigan District

of the Lutheran Synod of Missouri, Ohio, &c. St. will meet, s. G. w., on Thursday, June 24, at the congregation of Mr. P. C. Franke at Monroe, Mich.

Doctrinal Treatises: Theses on the Doctrine of the Person of Christ.

Registration with the local pastor at least 14 days in advance.

W. Burmester, Secr.

The Illinois District

of the Lutheran Synod of Missouri, Ohio, &c. states will meet, s. G. w., on Wednesday after Pentecost, June 16, to June 22, incl-, at Chicago, in St. Jacobi church, corner of Fremont street and Garfield avenue.

Subject of the doctrinal negotiations: The doctrine of hell.

All those who desire lodging or even just lunch are kindly requested to contact the local pastor by June 1 at the latest,

Rev. IV. LartUnA, 185 l'remonl 8treet, to report. B. Burfetnd, Secr.

The Minnesota and Dakota Districts

of the Lutheran Synod of Missouri, Ohio, &c. states will assemble, s. G. w., within the congregation of the Rev. G. A. Bernthal, Cologne, Minn-, June 16-22.

Synod members are asked to indicate on their registration whether they wish to be picked up in Norwood or Cologne.

Ms. Pfothenauer, Secr.

The Concordia Synod

Assembles this year, will God willing, on July 7, at the church of the undersigned in Sharpsburg, Pa.

Synod members are asked to register in time.

K. Walz, Sccr.

Conferenz displays.

The La Porte Specialconference will hold its meeting, s. G. w., June 16 and 17 at South Bend, Ind.

The Southern Nebraska Districts - Conference will meet, s. <A. w., July 7-12, at the church of Mr. ?. S. Meeskes bet Tobias, Saline Co, Nebr.
Please register early and indicate whether you intend to come by train or by car.

G. Weller.

Income to the Canada District coffers:

For inner discord: thanksgiving offering from N. N. in Logan -1.00. From Mrs. Treu in Pleasant Dale, Neb., 3.00, N. N. there 2.00. Hockzeits coll. at Aug. Weber's in Elmira 4.00. k. Germeroth's congregation in Wallace 5.24. (S. -15.24.)

For the Gem. in Cedar Rapids, Iowa: 1>. Lienhardt's Gem. in Logan 3.03.

For a parishoner in DeerLake who was seriously affected by a fire: Fr. Lienhardt's parish in Logan 3.03. ? Frosch's congreg. in Elmira 12.65. By Fr. Merckel of Sundry in Wartburg 2.00. Joh. Wagner in Wellesley .50. Fr. Bruer's congreg. in Howick 12.51. Frtcdr. Groom in Howick 5.00. Jacob Siefert in Minto 1.00. By Fr. Bruer 1.00. ?. Bruers Gem. in Carrick 5.00. (p. -42.69.)

For the student fund: Wedding coll. at Stoßkopf in Fullaston 3.25. Wedding coll. at Joh. N. Noth in East Zorra 5.30. Chr. Buhrow in Carrick 2.00, W. Buhrow there .25. Wedding coll. at I. Nies in Howick 2.80. ?. H. Bruer in Alsfeldt 2.00. A. Neid in Howick 3.00. ?. Kirmis' Gem. in Wellesley 13.83. N. N. in Berlin .50. ?. Andres' Gem. in Shantz Station 5.03. From the cent fund of P. Bruer's school in Howick 3.75. U. Germeroth's Gem. in Wallace 5.24. Jac. Orth .50, Mrs. Beyer .25, both in Wallace. (S.-47.70.)

For the orphans: I. Great in Carrick 1.00. A. Envy at Howick 2.00. (p. -3.00.)

For Pilgrim House, New York: P. Borth's Gem. in Ottawa 10.21. Mrs. H. and Mrs. B. .50 each, both in Ottawa. Wilb. Schmaltz in Berlin 1.00. P. Frosch's Gem. in Elmira 12.00, in Floradale 6.00. I. Gretner in Berlin 1.50. (p. -31.71.)

For a parishoner in Tavtstock affected by fire disaster: Fr. Andres' Gem. in Berlin 20.17, in Petersburg 7.12. Fr. Frosch's Gem. in Salem 5.60. (p. -32.89.)

For Negro Mission: Mrs. Maria Carter in Wallace 1.00.

Wellesley, Ont, May 15, 1886. G. Renfer, Cassirer.

Revenue into the Illinois District's coffers:

For the synodal treasury: Frequent fixed collections: from I?. Luecke's congregation in Troy -15.25, from the congreg. in Staunton 10.00, Buenger's congreg. in Steeleville 11.50, ?. Dear Gem. tn Wine Hill 9.00, subsequently from ?. Great Gem. in Addison .75, ?. Ramelow's gem. in Elk Grove 9.60, P. Eirich's gem. in New Minden 9.22, ?. Brauer's Gem. in Sagte Lake 20.87, Büniger's Gem. in New Bremen 12.10. Of the Gem. of : Lewerenz in Effingham 11.10, Müller tn Ehester 19.25, Drögemüller in Arenzville 4.50 (Coll. on Palm Sunday), Schröder in South Litchfield 10.50 (Evens.Coll.), Frederking at Dwtgdt 12.00, Meyer at Osnabrück 8.00, Nachtigall at Bethalto 4.60, Flachsbart at Dorsey 6.75 (Evens. Coll.), Norden at Lindenwood 2.13, at Hinckley 4.46, Winter at Hampton 12.00, Dorn at Pleasant Rldge 8.45, Eißfeldt at South Chicago 15.00, Werfelmann at Ch'.cago 9.50, Leeb tn Chicago 11.00. From the piggy bank of P. Detzer's Gem. at Evanston 1.00. (Summa -238.53.)

For new construction in Addison: By teacher Rtttmüller from I?. Sappers Gem. in Bloomington 38.00. By P. Liebe in Wine Hill from Mrs. N. N. 1.00. By Kassirer Festner in Omaha 2.00. By P. Flachsbart's Gem. in Dorsey 5.25. By Kassirer Eißfeldt in Milwaukee 6.00. By P. Meyer's Gem. in Lmcoln 33.00. By Kassirer Röscher in Fort Wayne 32.00. By Ch. Scheiwe from ?. Brauers Gem. t" Eagle Lake 11.00. By Kassirer Schmalzrtedt in Detroit 32.70. (p. -160.95.)

To new construction in St. Louis: I?. Ramelow's comm. in Elk Grove 26.54.

For inner mission: Through Fr. Reinke in Chicago by Ferd. Klopp 1.00.

For Heathen Mission: By P. Mueller in Lake View of L. Lips 1.00, N. N. .50. (S. -1.50.)

For Negro mission: By R. I. Fieg in Champaign from k. Frese's Gem. 3.25, by Aufdenkamp 1.00. I?. Pisiel's Gem. in Benson 6.00. By students in Westbeztke of Gem. tn Addison 5.43. By P. Büniger in New Bremen by the confirmands for the Negro Church in New Orleans 1.00. (P. -16.68.)

For the Lutheran Pilgrim House in New York: part of the Easter Festival Coll. of 1>. Blanken's congregation in Buckley 8.20. Coll. on Palm Sunday by ?. Büniger's parish in Steeleville 13.25. By W. Märten of Hüd's parish in Bethlehem 28.50 (Easter Festival Coll.). P. Rabe's Gem. at Yorkville 10.00. By k. Weisbrodt at Mount Olive, ges. at mission hour May 9, 6.20. By Fr. Müller at Lake View of N. N. .50. (S. -66.65.)

For poor students in St. Louis : Through Fr. Reinke in Chicago from the Virgins' Association 6 p.m., Young Men's Association 10 a.m. (p. -28 a.m.).

For poor students in Springfield: By P. Müller in Ehester from Mrs. M. Knapp 2.00. Coll. at Ph. Piepenbrink's wedding in Crete 12.55. H. Oehlerking in Addtson for G. Koch 5.00. P. Schröder's Gem. in South Litchfield for Fr. Westphal 11.00 (reimbursed by I?. C. E. Schröder in Nebraska for support received). By U. Müller in Schaumburg for H. Schröder 15.00. By I?. Reinke in Chicago for H. Bode of the Jungfr.-Verein 5.00, Jünglings-Verein 10.00. For

Stud. Dürr from Fr. Uffenbeck's Gem. in Lemont 11.00 and subsequently from Fr. Strirter's Gem. in Proviso 1.00. (p. -72.55.)

For poor students in Fort Wayne: Through Fr. Dröge-müller in Arenzville from N. N. for Chr. Drögemüller 1.00.

For poor students in Addison: By Kassirer Eißfeldt 20.00, for H. Backhaus 8.00, for Th. Hinze 10.00. By k. Dietz from the congregations in Cummtngs Corner and Lansing for I. Rauschert 15.00. By P. Engelbrecht in Chicago from the Jüngl.-Verein for K. Kramp 15.00. (S. -68.00.)

For salary in Milwaukee: evening coll. on 1st Easter from Fr. Drögemüller's parish in Arenzville 3.25. Coll. from k. Schröder's Gem. in South Litchfield 7.5). P. Feiertags Gem. in Colehour 10.00. P. Röders Gem. in Arlington Heights 24.38. P. Wegeners Gem. in Altamont 5.60. Subsequent to the Easter Festival Coll. of P. Großes Gem. in Addison .75. (p. -51.48.)

For poor students in Milwaukee: Fr. Pissel's congregation in Benson for Th. Hartmann 6.00. By Fr. Müller in Lake View from the Jüngl.-Verein for Aug. Zitzmann 2.30. (S. -8.30.)

For the widow's fund: Fr. Drögemüller in Arenzville 2.00. Fr. Meyer's congregation in Lincoln 5.00. From the collection bag of Fr. Wangerin's congregation bet Sollst 10.00. Fr. Leeb's congregation in Chicago 9.00. Fr. Eißfeldt's congregation in L-outh Chicago 8.50. By Fr. Hohenstrin of Jak. Sauter, Sr. in Galesburg 1.00. (P. -35.50.)

For the orphanage near St. Louis: By Fr. Bergen in Prairie Town, s. at W. Suhrenbrock's wedding, 3.00.

For studying orphans from Addison: From Chicago: By P. Müller (Lake View) from F. Labahn 5.00, N. N. 3.00, L. Pfeiffer 2.00, Mrs. Wolff 1.00, F. C. Labahn, W. Krause, I. Singer, I. Schütte, F. Wolff, I. Krutz .50 each, L. Völner, I. Lobitz, A. Wolter, Herchenröder, A. Kresin, A. Lobitz, Mrs. A. Lebinsky .25 each; by P. Reinke from Wilh. Doß 1.00, Chr. Karneboge .50. P. Pissels Gem. in Benson for Jul. Nickel 6.00. (S. -23.25.)

For the Deaf and Dumb Institution in Morris: k. Mueller's Gem. in Echester 13.55. By Fr. Bergen in Prairie Town of s. Confirmands 3.00. (S. -16.55.)

For the congregation in Cedar Rapids, Iowa: P. Ottmann's congregation in Collinsville 5.70. Through P. Drögemüller in Arenzville from several members of his congregation 1.95. Through Müller in Lake View from A. Lobitz 1.00. P. Eißfeldt's congregation in South Chicago 5.30. By Müller in Lake View by A. Lobitz 1.00. (p. -13.95.)

Addison, Ill, May 15, 1886. h. bartling, cassirer.

Revenue to the Minnesota and Dakota District coffers:

For the synodal treasury: From? From Hofs Joh. parish -14.00. P. Martin's parish 6.00. I>. Köhlers Gem. at Mount- ville 10.00. ? Rolf's Gem. at St. Paul 13.45. P. I. I. Bernthal's Gem. at Lewtston 11.75. ? Sireckfuß's comm. at Aoung America 5.00. ? Dubberstein's Gem. at Wykoff 3.00. k. Friedrich's Gem. at Waconia 10.00. P. Heyer's Gem. at Minnesota Lake 5.00. Rupprecht's Gem. at Hart 7.60. (Summa -85.80.)

For the Pilgrim House in New Dork: By Pres. Sievers from Mr. Reichmuth in Minneapolis .50. P. Clöter's Gem. in Town Woodbury 4.56. By ? Welcher by the Quast family 2.50. By himself 2.50. P. H. I. Mueller's Gem. at Willow Creek 6.88. P. Schulz's Gem. at Faribault 14.50. ? E. L. Kretzschmar's Gem. at Gaylord 3.00. P. Horst's Gem. at Courtland 20.00. By P. Fackler of H. Rohlf's at Maple Grove 1.00. P. Streckfuß's Gem. bet Uoung America 5.00. k. Grabarkewitz' Gem. bet Blue Earth City 2.00. I'. Krum- fleg's Gem. bet Waseca 9.00. p. Friedrich's Gem. bet Waconia 12.00. p. Nickels' Gem. bet Rochester 4.50. ? Ross' parish at Arlington 6.00. ? A. Mueller's Gem. bet Alma City 4.70. (p. -98.64.)

For Jewish mission: P. A. Pfoienhauer from s. Hauskaffe 1.00. P. Schulz' Gem. in Faribault 5.00. (S. -6.00.)

For negro mission: ? A. Pfoienhauer from s. Hauskaffe 1.00. P. Schriefers Gem. 2.75. H. I. Mueller's Gem. near Willow Creek 6.40. P. G. Numsch's Gem. near Aankton, Dak., 1.00. P. A. Mueller's Gem. near Alma City 1.65. (S. -12.80.)

For the Taub st ummen-Anstalt: By ? Kolbe by . School children 2.00.

For the widows' and orphans' fund: P. Schulz' parish in Faribault 7.00. By P. G. A. Bernthal from N. N. in Benton 10.00. ? Vomhof" Joh.-Gem. 7.26. P. I. C. H. Martin 3.00. By ? Which by Ph. Hertz 1.00. By I'. Roß, thank offering by Mrs. Dühlmeier, 5.00. P. Nickels' Gem. in Rockester 4.50. P. Vomhof 4.00. (p. -41.76.)

For the orphanage near Wittenberg, Wis.: Fr. Kolbe's school children 1.00. Mr. C. Messerli in St. Paul .60. ? Vom- hofs Gnadcn-Gem. 4.86. (p. -6.46.)

For the orphanage near St. Louis: Fr. Sckaafs Gem. bet Claremont 1.25.

For the orphanage at Addison: ? Schaaf's comm. at Claremont 2.00.

To the new building in Addison: Pres. Sievers' congregation in Min- neapvlis 15.00. Fr. H. I. Müller's congregation at Willow Creek 26.25. By Fr. Rolf of several members of his congregation. Gem. 3.00. (p. -44.25.)

For the Gem. at Cedar Rapids, Iowa: 1>. A. Mueller's Gem. at Alma City 1.50.

For the building fund in Milwaukee: P. Ctöters Gem. in Town Woodbury 5.00. ? Horst's Gem. in Courtland 30.00. k. Rolfs Gem. in St. Paul 12.50. L>. A. Mueller's parish 4.25.

E. L. Kretzschmars Gem. bet Gaylord 5.09. I'. H. I. Mueller's Gem. ber Willow Creek 5.26. I>. Fackler's Gem. bet Maple Grove 10.00. ? Streckfuß' Gem. bet Uoung America 5.00. I?. Grabarkewitz's gem. at Blue Earth City 2.00. I>. Zahn's Gem. at Elysian 3.00. I?. F. Pfoienhauer St. Pauls Gem. 4.43. (p. -86.53.)

For poor students: Fr. Rolf's Gem. in St. Paul 6.75.

For inner mission in Minnesota and Dakota: By k. Rubsl of A. Röder in Luverne 5.00. ? Clöters Gem. in Town Woodbury 4.61. ? C. Ross's Gem. at Arlington 9.00. k. Horst's comm. at Courtland 15.00. ? Schaaf's comm. at

Claremont 5.55. P. Landeck's congregation at Hamburg 11.50. Mr. F. C. Schütte at Maple Grove 2.50. P. Streckfuß's congregation at Uoung America 5.00. P. Grabarkewitz's congregation at Blue Earth City 6.45. ? Dubberstein's comm. at Wykoff 4.00. Praeses Sievers' confirmands 5.00. Fr. Vomhof 1.40, his Joh. comm. 6.47, Gnaden comm. 6.63. (p. -88.11.)

St. Paul, May 15, 1886. T. H. Menk, Cassirer.

Revenue to the Western District's coffers:

For the synodal treasury: By Mr. Schuricht of I>. Hanser's congregation in St. Louis -104.40. By I'. Hafner's congregation in Leavenworth 12.50. By Mr. Kühnert from i?. Köstering's congregation in Altenburg 17.45. P. Nützel's congregation in West Ely 6.70. By Mr. M. Barthel of the congregation in Union- town, Mo., 6.50. ? Johannings Gem. in Pleasant Grove 2.40. I'. Falke's parish in Glasgow 3.85. i?. Tönjes' Gem. at Farmington 2.25. ? Matches' Gem. at Jackson 3.90. By Mr. Poggemöllcr of ? Meyer's parish at Neu-Bielefeld 10/21. By P. Gräbner of his parish at St. Charles 10/27. Gem. in St. Charles 27.35. E. Lehmann's Gem. 3.00. (Summa -211.40.)

On new construction in Addison: Prof. Pieper in St. Louis, 3rd Zahlg., 10 00.

For the Progymnasium in Concordia: By Mr. I. Kröncke, school fees from H. Tbiemann, 30.00. Through Mr. C. T. Estel from some members of the community 1?. Köstering's in Altenburg 18.00. By P. Mencke from sr. Gem. in Stover 5.92, sr. Filiale in Pymont 3.05. (p. -56.97.) For debt redemption: By Hrn. I. Möncke, coll. on Mr. W. Fischer's wedding, 8.00.

For inner mission in the West: ? Hafner's congregation in Leavenworth, 2.35. I>. Mueller's congregation at Blumenau, Colo. 4.00.

Hüscken's parish at Drake 6.25. By Fr. Falke from the Love Fund 1.00. I'. Günther's Gem. in Mora 7.55. Through Mr. Schwartz from Fr. Janzow's Gem. in St. Louis 10.00. (p. -31.15.)

For Negro Mission: Ik. Drögemüllers Gem. in Millwood 4.00.

For the Lutheran Pilgrim House in New York: P. Obermeyer's congregation in Little Rock 20.00. By 1?. A. Hering of etl. members at Ctarence 5.80, of etl. members at Ellinwood et al. 2.50. Grupes Gem. at Eisleben 3.60. (p. -31.90.)

For the widow's fund: ? Obermeyer's church in Little Rock 15.00. By Mr. Kühnert from ? Köstering's parish in Altenburg 17.85. P. C- W. Scholz in Norborne 4.00. ? Häschens Gem. at Red Oak 1.40. By ? Falcon, coll. at wedding of H. Linnemann and S. Meyer and W. Kothe and E. Meyer, 9.15. ?

Grimm's Gem. at Washington 13.60. (p. -61.00.)

For orphanage near St. Louis: Durck P. A. Herring in Ellinwood from s. School children 2.00. Durck k- Falcon from piggy bank from F. E. and H. F. 1.00. 1'. Mencke in Stover 3.03. By ?. Guenther in Mora, thank offering from John Grannemann, 3.00. Fr. Wuggazer in Stockton 1.00. (S. -10.03.)

For poor students in St. Louis: By Fr. Falke from the Love Coffee 1.10.

St. Louis, May 21, 1886. H. H. Meyer, Cassirer.

For our progymnasium

in kind gifts from Minnesota communities received a car- load full (20,000 pounds) and namely: By P. E. L. Kretzschmar 8 sacks of flour, 10 p. potatoes, 3 hams, 1 p. beans, and from F. Kuphal 1 p. flour, A. Matwich, F. Fiß, F. Deum, W. Maaß each 1 ham, F. Fischer 1 sckinkeu, G. Kuchner, A. Maaß, A. Wagner, H. Boder, H. Maaß, I. Neuholz, C. Gütschoff, W. Fischer, F. Gurke (?). By I?. R. Köhler by Fr. Röbbke 2 p. potatoes, 1 side of bacon, C. Zinke 1 p. flour, Wittwe Grcwe 1 p. flour, Aug. Haß 1 p. potatoes, I. Müffelmann 1p. Flour, Fr. Steltcr 2 S. Wheat, A. Ruben- hagen 1 ham, 3 pc. soap, A. Muckof 1 S. K., C. Mün- chow 1 S. K., Joh. Haß 2 S. K., 1 side of bacon, H. Graunke 1 S. K., 1 side of bacon, Lud. Schütt 1 S. flour, C. Götsch 1 S. K., 1 shoulder, Rob. Köhler 1 shoulder, Fr. Borchardt 1 S. K., 1 shoulder, C. Grunewald 3 S. K-, Dan. Dönig 1 p. flour, Br. Abraham 1 p. flour, 1 p. K., A. Sylvester 1 p. flour, 1 side of bacon, Ferd. Schaudé 1 p. K., 1 side of bacon, W. Hahn 1 p. flour, 1 p. K., C. Hahn 1 p. flour, 1 p. K., P. Hahn 1 ham, A. Gruchow 3 p. wheat, Hoppe 1 p. flour, 1 p. k., 1 box meat, C. Gildemetster 1 shoulder, 1 p. flour, W. Abraham 2 sides of bacon, 1 p. flour, Fr. Rose 1 p. flour, H. Schulz 1 p. flour, H. L>ylvester 1 pc. Meat, Joh. Gruchow 1 S. K., H. Gruchow 1 S. K., Wittwe Götsch 1 S. K., Franz Muckow 1 S. K., 1 side of bacon, Jul. Redmann 1 S. Flour, 1 ham, F. Brede 2 S. K., Fr. Döpke 1 S. Flour, 1 pc. Meat. Further, in kind from Arlington from P. C. Ross' Gem. (not specifically named). From Marshfield, Wis. 1 box of smoked meat, sausage 2c. From Mr. C. Hackbarth, 1 roll of butter.

Milwaukee, May 25, 1886. H. H. Schroeter, Administrator.

For poor students from Iowa

received undersigned since December 15, 1885: By k. Greif for A. Amstein from Jakob Stahmer -.25, Paul Stahmc r .50, Fritz Meier 1.00, H. Kirchenwald 1.00, Johanne Heeren 2.00, I. Stahmer 1.00, I. Lange.50, Minna Sternberg .45, by himself 1.30. Durck the same for H. Niemand of the Jungfrauenverein 3.00, by H. Kirckenwald 1.50; for A. Amstein of the Jungfrauenverein 3.00, by H. Kirchenwald 1.50, Abendmahlscollecte 6.21. By Mr. Kassirer Ttarks 20.88, 30.10, 27 00 and 18.80. Durck u. Horn from the Almosenkaffe s. Gemeinde for Arthur and Oskar Horn 16.42. By P. Ph. Dornseif for Otto v. Gemmingen, Weihnacktscol. 6.34, at the Predigtplatz bei Pelster ges. 3.42, by C. Licktenberg .50, Neu- jahrscol. 4.22. Durck U. Eblers ges. at s. preaching places 8.15. Durck Hrn. F. L. Weiß of St. Pauls Gem. at Fort Dodge for.Däumler, Böhm and Kolb 16.34. From U. Reisinger 10.00, from eil. Members s. Gem. 3.70. By U. Strobel from the Women's Association s. Gem. 5.00. By U. Deckmann for "our sick".

Students" by I. Lauer and I. Polzin 2.00 each, by Georg Ullertch, F. Polzin, I. Roß, H. Hirschke, C. Bugatzky 1.00 each, Gustav Polzin .50, F. Nutz .25, "N." .25, together 10.00. By N. N. from ? . Horns Gem. 5.00; from P. Bayer 1.00. By P. Grafelmann for Otto Kitzmann from Wittwe Schuster 1.00, from the bell bag s. Gem. 2.00. By Mr. Lehrer Plischke, sent on F. Rinderknecht's wedding, 10.28. From k. Ehlers 2.00, from etl. members s. Gem. 1.00 for C. Herwarth. By ? . Grumm, on P. I. L. Crämer's wedding, for Kolb, Däumler and Böhm 6.65. By U. Horn of s. Gem. for Arthur and Oskar Horn 10.16. By P. Runge, Ostercoü. s. Gem. in Sioux City 16.50. By Mr. G. Kretzschmar of the Gem. in Waterloo 3.41. By Mr. F. L. Weiß of the St. Pauls-Gem. at Fort Dodge for Kolb, Däumler and Böhm 29.00. By P. Bünger 1.21, Abendmabls coll. s. Christus-Gem. 5.14, his Johannis-Gem. 2.65. By P. Ph. Dornseif by W. Zeemke 2.00, C. Zeemke 1.00, Father Hans 1.00. (Summa -305.08.)

NL. This fund still needs about \$200.00 for this school year.

Lowden, May 12, 1886. i. H. Bramm er, Cassirer.

Received by Mr. P. H. Schöneberg from sr. Gemeinde for the pupil Lüfsenhop -100.00; by Mr. I. Wendt of the Zions-Gem, in New Orleans for Jöckel 25.00; by Kasstrer Frye for Förster and Zock 10.55, ges. on the wedding bet E. Hilscher; by Mr. I>. N. Smukal from the Women's Association in Pilot Knob for Stephan 15.00; by Mr. P. Hömann for Flrckenstein 8.10; by Mr. P. I. L. Daib from N. N. in sr. Gem. 2.00 for poor pupils; by Fr. L. Fürbringer for F. Walther 6.00, collected on G. M. Rogner's wedding and 4.52, collected on Johann Fechter's wedding; by Fr. Gem. for Parbiek 16.00 (delayed) ; by Mr. I'. F. Dreyer of the Young Women's Association of the Zion congregation in Fort Wayne for poor pupils 5.00; by Mr. L'. G. Seemeyer of s. Gem. for the household fund 20.00; by Mr. b'. C. Stürken of the FraiM- verein s. Gem. for Fleckenstein 25.00; by Mr. P. I. Jox Wr the pupil wine from the Gem. at Headles, Jnd-, 4.50 and from the Gem. at Royal Centre, Ind., 2.50; by Mr. P. H. Jungkuntz from s. Gem. at North Judson, Ind. for the household fund 5.25; from 1?. Daibs Gem. in Adams County, 9 sheets, 12 colored shirts, 8white shirts, 13handkerchiefs, 7pairs of stockings; by Mrs. Sauer of the Women's Association of St. Paul's Parish, Fort Wayne, 5 pairs of gloves; by Miss Thteme of the Maidens' Association of St. Paul's Parish, Fort Wayne, for poor school children, 10.00. Many thanks!

R. A. Bishops.

For poor students received with heartfelt thanks by k. I. Geo. HLfncr in Jnglefield, Ind. from Mr. B. Umbach -4.00; kollekttrt on Mr. Joh. Meicrs wedding 5.00; as well as on Mr. W. Ellerbujchs wedding 2.40. Dr. modl. Vogt in Frtedhetm, Mo., 2.00. By !?. Hiigendorf in Arlington, Nebr, of his parish (spec. for Spannuh) 11.50.

C. F. W. Walther.

For the local household from the congregation of Hrm Busztñ and procured by H. F. Niewald and H. Drevel: 2 hams, 6 shoulders, 22 dozen eggs, 18 pounds of apple slices, a peck of white beans. From Zions-Gem. in St. Louis 30 loaves of bread.

Concordta-Semtnar to St. Louis, Mo, May 25, 1886.

B. C. Hoffman," property manager.

For poor students received through Mr. P. B. Sievers -6.00, coll. on Mr. Fr. Bruß' wedding.

G.

Received for the English Lutheran Mission in the West: By Mr. Kasstrer D. W. Roescher at Fort Wayne, Ind.-18.40. Durck Mr. P. F. Rupprecht at Cole Camp, Mo. collecte of his congregation, -6.05.

St. Louis, May 14, 1886. C. F. Lange, Kasstrer.

Received for seminarian Krüger in Addison: From Mr. P. Husmann, sent to Barbonner's wedding, -10.85, from sr. Gemeinde 12.50. By Mr. ?. Haffold from s. Gem. 5.00, 2nd consignment 2.00. By Mr. 1?. Bethke from the congregation 6.00. By teacher Feußncr from his pupils and some members of the congregation 10.50. Summa-46.85. God begelts!

I- H- Jox.

Changed addresses:

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The "Lnihrmurr appears twice every mona" for the annual snbsrrip- tivnrprice" of one dollar for the au "wärtigrn signers who have prejubicjahlcñ the same. Where the same is brought in"" Hau" by carriers, the subscribers have to pay 25 Lentr carrier wages extra".

To Germany, the Lutheran is sent by mail, postage paid, for K1.25.

Only letters containing information for "the" paper are sent to the editorial office, while all other letters containing "business", orders, "cancellations", money, etc. are sent to the address: Luth. Ocmvoräia-Vorlag" bl.O. Lurtlivi, a^xent), Onnvrl of Linnu Street L Irullulu Xveuv, 8t. Louik, Ülo. to be sent to. - Zn Germany this- sheet is to bejteheo by Heinrich 3. Ranmann. 36 Ptnaische Strasse, Dre-den.

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About the annoyance.

(Continued.)

We must be very careful in our words and deeds, since we live in the midst of a perverse and unrighteous generation that is in trouble and is always tempting us with its evil examples to give and receive trouble. How will he keep himself free from it who has no misgivings, when it brings with it the opportunity to walk in the counsel of the wicked, to tread in the way of sinners, to sit where scoffers sit? "Be not a man of wrath, and keep not thyself a man of wrath: thou mayest learn thy way, and receive trouble of thy soul." (Prov. Sal. 22, 24, 25.) What Solomon says here about anger and wrath, by which an infinite number of annoyances are caused - how often does not even a righteous Christian allow himself to be provoked to sinful outbursts of anger out of the weakness of his depraved nature! - This also applies to all other sins against God's holy commandments. The world's aggressions approach us in many different ways; sometimes in insolent contempt and blasphemy of God and His holy word; sometimes in the manifold ways of an immoral way of life; sometimes in prideful behavior: Soon it happens in the manifold kinds of an immoral way of life; soon in arrogant beings, manifesting themselves especially in luxuriant splendor of dress; soon in the drinking rooms and dance halls, in eating and drinking and in general intemperate or disgraceful use of the creatures created by God; soon in all kinds of annoying speeches, jokes and jesters, through which the tongue, this world full of injustice, and this restless evil full of deadly poison, rolls up annoyances, like waves of the sea, against us.

There are also the legions of annoying writings, especially the weekly and daily newspapers that serve the devil's kingdom, which, with the aggravations they give, help in no small part to keep the souls of unbelievers under the spell of spiritual death, and have already led many a child of God back into Satan's power. This also includes those who mock God and His Word and encourage immorality and fornication.

Other pictures and paintings that are attractive to other sins, by means of which quite frightening distresses are also given, especially to young Christians, so that, in order to control the corruption that such pictures cause even among the still somewhat respectable people of the world, the secular authorities have forbidden the distribution of immoral pictures in many places with the threat of severe punishments. We are surrounded by such and "comparable" sinful doings and activities of the world; trouble must come; but woe to the man by whom trouble comes.

We Christians, although we are in the world, are not of the world. We should also prove this by refraining from causing any trouble to any man. Therefore, above all you Christian parents, bring up your children in discipline and admonition to the Lord, and lead them by an irreproachable example of pure faith, righteous living and good morals. If you neglect all this, if you send your children before their confirmation to the religionless state schools or to the Sunday schools of the false believers, yes, if you even attend their services often, if you allow your children to take part in the sinful pleasures of the world, if you rent them out to such places where they have no opportunity to hear and learn God's pure word, if you marry them off to false or unbelievers, etc., etc., etc. See, you are not only giving your children, but also many others, one trouble over another.

We should be so careful not to cause trouble that we should refrain from using them even in things that are, in themselves, optional for us Christians, if this would be a hindrance to our fellow men in their Christianity. If we do not do this, if we cause trouble by using them, this is an indication that we are in the sin of unkindness.

When our Lord Christ was asked to pay the interest on his entrance into Capernaum, to which he was not subject as a child of the Father, to whom everything in heaven and on earth belongs, he nevertheless declared himself willing to pay the tax demanded of him. And how did the Lord Christ justify this willingness to pay?

lung of that levy? He said to Peter, "But if we do not offend them, go to the sea, cast a line, and take the first fish that comes out; and when you open its mouth, you will find a stater; take it and keep it for me and for yourself. (Matth. 17, 27.) So, even if I do not need to pay the interest penny, I will nevertheless make the payment for the reason: "so that we do not annoy them", i the officials and with them their many from the! Israel saw in Christ until now out of weakness their knowledge - so not courageous - a bl man, and therefore in the case that (stus would have refused this tax, would have made the conclusion: he forbids the womb! He forbids to give to the emperor, he rebels against the truth and by his example tempts to it; because they, guided by such their thoughts, would have adopted a worse attitude of heart towards Christ than they had hitherto, Christ wanted such an annoyance to be avoided! The teaching is that we should always give up our freedom if our way of doing things is a source of irritation to another person, especially to a brother of weak faith, who, in spite of his instruction, which is of no avail, is powerfully corrupting his heart. -

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In the times of the first Christians, there was a custom among the pagans that the meat of animals whose blood had been shed on the altars of the C was taken back and either eaten at a banquet or brought to the market and sold there. At such banquets, relatives of the Christians were sometimes invited, and the meat of the sacrificial animals was offered for sale at the markets. Both to participate in such a banquet and to buy the meat at the market for food was not a sin in itself, as it is a sin to use money that has been used for the service of sin. Some Christians lacked this knowledge, believing that by eating the sacrifice they were guilty of idolatry themselves, and in spite of being taught about it they did not refrain from it.

to get rid of them. Thus, the enjoyment of the sacrificial flesh by those who had a right knowledge of it was a source of annoyance to those of their brethren who lacked this knowledge. It was to be feared that the latter would suffer shipwreck in their faith, fall away and be lost. In order to avoid this trouble, as well as to avoid upsetting the weak Christians among the Jews, it was necessary not to use blood and suffocated food (Acts 15:29), and thus to refrain from sacrificing to idols, i.e., from eating the flesh of animals sacrificed to idols. In reference to this, St. Paul had especially said: "Do not be angry, neither with the Jews, nor with the Greeks, nor with the church of God. (1 Cor. 10, 32.) Therefore St. Paul demanded abstinence from the consumption of meat that was known to come from sacrificial animals, because it was a matter of the salvation of immortal souls to whom Christ had given his blood. To spoil them by such reckless use of his freedom could only be against love. "Therefore, if the food offends my brother, I would never eat meat" (1 Cor. 8:13) - this is how every true Christian at that time had to speak with St. Paul and act accordingly.

But this word also applies to us; even if not with regard to the consumption of sacrificial meat, which - thank God - is no longer present among us, nevertheless with regard to many other things, which are free in themselves, but cause annoyance to our weak fellow Christians. Seest thou that by thy use of any mean thing, i. e. that is, such a thing, which you can either do or refrain from doing without sinning, the blessedness of your weak brother is endangered, that he will fall away from the congregation if you do not give up the use of it - not out of malice, but because he would have something for sin out of weakness of his knowledge, which he would be guilty of if he did not separate himself from you - that he will consequently lose his faith and his blessedness; And if there are no other causes compelling you and binding your conscience that you should nevertheless persist in the use, then it is a grave annoyance on your part, if you do not neglect the use of a means, in that you violate love and thereby perhaps do such damage that cannot be repaired for all eternity. How much more is it important for us Christians to refrain from all those things which the world considers to be mediocre, but which may by no means be regarded as such according to God's word, such as: the worldly dances, the attendance of circuses and theaters, the social gatherings in drinking houses and the like, all things which cannot be done without sin and without causing serious trouble! Eternity will reveal what a great number of those who have been lost have found their horrible end because of the annoyances caused by these things of the world's vanity, especially by those who bear the name of Christ.

In order to be careful not to give anyone offense, we must also heed the words of St. Paul: "Avoid all evil appearances. (1 Thess. 5, 22.) So not only that which is really evil, not only that which is not evil in itself, but that which is not evil.

According to this motto of our God, we are to avoid not only what seems to be evil to the weak, but also everything that must or can arouse evil suspicion. We are hereby commanded the utmost caution in our conduct. What we do should never appear to be something evil, something that is not proper for us to do. If there is an appearance of evil, then there will be no lack of annoyances, which are given with just such an appearance of evil. All our speeches and actions should be so true and clear that everyone who is not malicious can see through them as really good. In everything we do and refrain from, we should ask ourselves: Are the circumstances of the matter under which you act so clear that your actions must in reality be recognized by all right-thinking people as something good? But if you have to say to yourself that the circumstances under which you do what you do are such that anyone who does not know them very well must judge that you have acted shamefully, then it is necessary to refrain from such a thing, no matter how good it may be in itself. God does not want the good we do to have an evil appearance. As abominable as it is in his sight for a man to appear to have done a good thing when he has done an evil thing, so it is displeasing to God to let a good thing come to light in an evil appearance. The harm that is done by this is too great, because the evil appearance is also a fertile mother of many and serious troubles. Let us therefore be diligent to avoid evil appearances in all our words and deeds.

(Conclusion follows.)

"The speech of -the Lord is pure, as silver in an earthenware crucible, preserved seven times."

Ps. 12, 7.

(Conclusion.)

The speech of the Lord, which is written in the holy Biblia, the one and only book of God, and which has been finely interpreted and explained in our times, and which has been testified to in the confessions of these neighboring countries, and which has been contended for against all the gates of hell, old and new heretics, You hear them in your church and have them in your homes, finely and correctly brought together in the narrows and roundly and clearly put into the children's teachings (catechisms), which have just the grain and grist that the prophets' and apostles' Scriptures have. You laymen have enough of these little glimpses and solid handstones, besides the little psalms, and with them you can be richly and eternally blessed in soul. We have, praise be to God, the

true Biblia in all languages and many good books and faithful teachers, for which we thank God, in which we can rest abundantly, which is necessary for our blessedness. Therefore, there is no need, and it is detrimental to many people, to immerse themselves in all kinds of books.

Hereby, however, we do not condemn and reject the books, explanations and testimonies of the old church and teachers, and especially those that agree with the Nicene, Athanasian and Ambrosian Symbolism. But the devil has at all times mixed in his seed, and there has seldom been a teacher who has not at times spoken more darkly of the main articles, at times more dangerously, and at times even come from the bottom in some articles; as then many of them have revoked their doctrine or, since they have been challenged by the heretics, have become more modest.

and have spoken more clearly according to the measure of the prophets and apostles. For God has provided an eternal rule and guide, the Scriptures of the prophets and apostles; this alone is solid and superfine silver without all foam, dross and additions, and one can stand, live and die on it. On other people's books, which do not lead to the word of the Scriptures, and since their teaching is not similar to and in accordance with the faith, one cannot leave oneself in distress. All people can be lacking. Therefore the Son of God called prophets and apostles without means, and by the special prompting of the Holy Spirit, that they might be clearly sealed, wrote down their doctrine, and sent it to us, that we might strike all our thoughts, words, sermons, and writings, as on a right touchstone or goldstone, and bring them up according to their grist and grain.

We thank the good people of our time, who have hewn or mounted the same old oers and have cut the great halls (heaped up mounds of rock) and gathered much good grain from the fathers. Verily, such sayings beside the pure old church songs, of feasts of Christ, give us testimony that we have not adopted any new doctrine and ceremonies, but that both churches in the Orient and Occident have taught and believed something that we teach in our churches, as we keep symbola and confessions beside the symbolum of the apostles of the old church.

This year I came across an old booklet (I mean an old written booklet), in which it says how a preacher in Cologne summarized all the sermons he had preached for a whole year into one sermon of ten points. Man," the old preacher preached, "pray a Lord's Prayer while alive, in honor of the noble humanity of Christ, and give yourself a penny or a piece of bread for God's sake, because you are still in the time of grace, and for God's sake patiently overlook an evil word from your blasphemer, or do not let a word escape you that you would gladly speak in anger, and defend those of whom people speak evil, and be obedient to your pastor; And repent, and have remorse and sorrow for thy sins, and consider the passion of JEsu Christ. This is dearer to God and better for your soul than if all men who were ever born prayed for you after your death until the last day, or if twelve pilgrims went on pilgrimages for you, dropping a drop of blood at every step, or if after your death a pile of money was given that reached from earth to heaven, or if you endowed twelve hospitals of unrighteous goods, or if you had as many ruths planted on you as grow in an acre of field, or if you had twelve churches built in which a priest read and sang his eternal mass until the last day, or if twelve knights went to the holy land for you. Such small grains and pieces of ore, where red-gold ore stands, are hard to bear.

One finds much of this kind in the ancient books and hymns. Because the Antichrist sat down in the temple and church of God, he not only had to leave the Bible, baptism, Ten Commandments, Symbola, Our Father and absolution, so that the Son of God would miraculously receive a holy seed among the child of perdition, but he also often had to hear the truth from Christian teachers and leave good old songs and honest ceremonies.

Abominably he roared, and washed his hands in many people's blood, and defiled the Scriptures with his

Nevertheless, apart from the Bible and baptism, especially among young people, there remained a holy crowd who did not accept his mark and did not consider him to be their God.

This I tell you miners at length, that you may learn from David's beautiful saying and your psalm, as often as you see glimpses and burnt silver, to remember the pure doctrine of the prophets and apostles, and thank God besides, who has caused the doctrine that was mixed up, darkened, faded and corrupted in the papacy to be separated again, to be rubbed off, to be scoured, burned out, bagged, swept and passed through the furnace of the holy cross; That ye henceforth take diligent heed lest any man corrupt again the pure doctrine, and make it unclean for you.

Last of all, let the sayings of the prophets remind you that you must learn to separate good work and rock from the flawed slag, or from the predatory cobalt and talc, mica and cat's silver. What is so deaf and lasts as much as a heap of straw, as you miners say, or what is so rough and worked to death, that is always thrown into the way, like dull and corrupt salt, which has no more taste or sharpness, and better ways and paths with it.

The Anabaptists and other fanatics wanted to reject the Bible and sacraments along with the Roman Church. These people were not mountain-smart. Like those who want to throw away the beautiful and useful ceremonies, which are contaminated with the monks' filth, with manure with all. The child keeps the mother, the diapers she flees, the unclean bath with the Unflath she pours away.

Coiners, smelters and goldsmiths do not throw away their cretin, but wash it and let it pass through the fire again and keep what is good; the evil is lost in water and fire; So, although there is much glitter and gleam even in the silver and gold religion in the Roman church, and the Scriptures are stained and spotted like an ironstone stained with glue, and although the ancient ceremonies were stained and besmirched with great abuse, we must still try everything, as St. Paul says, and see what is good. Paul says, and endure what is good and make it pure and separate the abuse from the essence and then learn to use it rightly and blessedly.

Thus we can sing our twelfth Psalm in a Christian way and find wisdom, knowledge, grace and reconciliation, comfort, peace, joy, refreshment and life in it through the purified Word of Scripture, which is proven seven times by the Spirit of God in the furnace of the holy cross, and through faith in the gracious promise we can be eternally blessed with all true Christians.

May the true and firstborn and essential Son of God, the eternal Word from the Father's essence, spoken and born before all creatures, who brought us from the Father's bosom the counsel of the Holy Trinity and proclaimed the gracious promise of the gospel and preserved it until our time in the evil world and has now had it swept clean again and aborted, help me and you, true God with the Father and Holy Spirit, blessed forever and ever. Amen.

"That a grain of wheat or other growth should come out of the earth is a great miracle (wonder); as if God were still giving manna out of heaven to this day; but it has not the prestige, so it makes the ordinary contemptible." Luther.

(Submitted.)

In honor of Dr. W. Sihler, faithful pastor of St. Paul's in Fort Wahne, Ind.

(Conclusion.)

As he had been a hard worker all his life, so he was still in the days of his illness. As long as he could sit up, he tried to serve his neighbor. And since he was not able to do it by oral speech, he did it by pen. He wrote diligently for the "Witness of Truth. Most of all, however, he occupied himself now and later - later all alone - with his own edification. As often as he could, he read the Holy Scriptures, the catechism and the hymnal; he also took up church history, especially that of the Reformation and the American Lutheran Church. On his bed and next to it always lay a number of books, even the "Lutheran" was not missing. - He recited certain sayings to himself daily, sometimes over and over again, and thus defended himself against Satan's temptation.

It will certainly be desirable for the reader to hear the patient himself, how he spoke in the face of death. We therefore leave his last letter addressed to us, which he wrote a few days before his departure, to follow here. It reads thus: ... "Thank you very much for your letters of comfort. However, the 'personal and official sins' in my long life are many and grave, which God has partly revealed to me better, partly pressed more sharply into my conscience.... I am now doing my best to adhere especially to Joh. 5, 24, Rom. 8, 31, 32, 2 Cor. 5, 19-21, Phil. 3, 20, 21, Is. 53, 4-6, Joh. 3, 16 and other shorter comforting sayings, because Satan is not idle. So far, the gracious God has bestowed mercy on me, to keep me steadily in Christian patience during the almost six months of increasing suffering. And so I hope that he will also do this to the end. Rom. 8, 31, 32. is especially important to me, where God testifies that He did not spare His own Son for all of us once and for all, but gave Him up for us. Now I also belong to it and am a small part of the world that the Lord loved so fervently according to Joh. 3, 16. . . . Always help me to ask that my hour may come soon, not as we will, but as he wills..."

Pastor Sauer, the Blessed's confessor and assistant, also reports about the last time of the deceased in the same way as we saw and experienced it ourselves. He writes: "As you have certainly often heard from Dr. Sicher's mouth, it was a terrible thought for him to want to remain in office one day longer than he could really serve the congregation. He often criticized pastors who were weak in years and who, without being able to adequately preside over their ministry, remained in it and thus became a burden to their congregations. Therefore, in the last year, he asked not only me, but also individual members of the congregation, whether his physical and mental strength was fresh enough to continue in his office in the large congregation. At the congregational meeting on March 2 of last year, he had me ask the congregation whether they did not think it best for him to resign because of his advanced age. But the congregation could not decide - a vociferous proof of the cordial, intimate relationship between the old pastor and his congregation! - could not decide to ask him to resign already now. They only met

the change that Dr. S. was henceforth to preach in the morning only on every fourth Sunday. But already on Pentecost, while he was giving the confession, he suddenly felt so weak that he had to stop and could only say the absolution with great difficulty. When I then offered him, because of his weakness, to hold the afternoon sermon for him, he firmly refused, and so the man gifted with iron willpower held his sermon in the afternoon on the saying: Whoever does not have the spirit of Christ is not his. This was to be his last Sunday sermon. On the Wednesday after the Feast of the Trinity he preached another sermon in the evening, but he felt such a great weakness that, coming from the pulpit, he said to me: The very next day he read me his letter of resignation to the congregation. When I read it to the congregation on the following Sunday, many eyes became moist; the congregation alone recognized unanimously that the time had now come for their old pastor, who had served them faithfully for almost forty years - only one month was missing - to call it a day. She accepted his resignation."

From then on, his physical strength declined rapidly. Soon he could no longer leave the house, but his mind was still active. During this time he wrote several articles for the "Witness of Truth". His last two works were: "A prophetic voice of the year 1754" and "What does the rapid increase of strikes mean?"

On August 27, he felt so weak that he thought he was near his end; on that day he let me give him Holy Communion. From that day on, he was completely laid up. The rheumatic pains in his limbs became more severe, and they were joined by a cough that often kept him up all night. When the almost constant pain was bearable, he occupied himself with reading. First he read Luther, then the Reformation history of Seckendorf and the Hallische Nachrichten. And then he often spoke of what those men of the Reformation and also those first Lutheran preachers of this country had been for heroes in faith and giants in the "labor of love," in comparison with whom he felt like a miserable dwarf. In the end, however, he read only from the Bible, the hymnal and Dietrich's catechism, which books lay constantly on his bed so that he would always have them at hand. Dietrich's catechism was so dear to him because, since his memory was gradually weakening, he could most quickly find the core evangelical sayings that he needed for his comfort. He often repeated the 5th verse of No. 214 from the hymnal:

Whether with us there are many sins, With God there is much more grace, His hand to help has no goal, No matter how great the damage. He alone is the good shepherd, Who will redeem Israel from all her sins.

The members of the community showed him great compassion. They not only visited him very diligently, but also made every effort to provide him with every conceivable refreshment for his weak body in its great pain. During my visits, he diligently inquired about the sick in the community, and when I then told him about the seriously ill, he would say that he was in great pain.

who were suffering severe hardships, he expressed his heartfelt sympathy and declared, "Oh, my pains are nothing compared to this. How kind God is towards me. In general, he showed admirable patience and gentleness in his pain, which could only be an effect of divine grace. Once, when his chest pains were particularly severe and did not want to subside at all, he complained: "My dear heavenly Father could also, like the old bishop" (an old parishioner who, coming from church on Easter Monday, went home to eternal rest moved by the blow), "deliver me from all evil by a light stroke; but - he added - I will accept the sweet consolations of the holy scriptures as vain kisses from him until he takes me home.

His favorite sayings, with which he comforted himself against all the temptations with which sin and Satan afflicted him, were: "Thus God loved the world," etc. "If God is for us, who can be against us," etc. "Who can separate us from the love of God," etc. "I am sure that neither death nor life," etc. "If God is for us, who can be against us?"

It was a special joy to him and he praised it as a great grace that God had preserved his memory so strongly that he could daily pray all his intercessions for his family, his congregation, the synod, its institutions, professors and so on. He also consoled himself with this as a sure sign of his faith against the temptations of Satan when he tormented him with the fact that his faith was not of the right kind. "No hypocrite and pseudo-Christian - he said - can pray for others in truth.

On Saturday, October 24, I had to give him Holy Communion once again. On Sunday he could hardly make himself understood; he could hardly hear at all. When I came to his bedside on Monday evening (he had been slumbering almost constantly during the day), he straightened up, held out his hand to me and called out to me, albeit in a weak voice, but still quite understandably: "Now I'm going home! Christ is my life!" At 11 o'clock at night he beckoned to his wife and called to her in an already dying, whispering voice: "Stay with Christ!" That was his last word. From then on he lost his senses. On Tuesday morning, half past five o'clock, he slumbered gently and quietly, without the slightest agony, into eternal rest. - The time of the earthly pilgrimage of the deceased was: 84 years less 15 days.

Friday, October 30, the dear body was laid in the chamber of the tomb. Thousands of people accompanied it. People had come from near and far to take a look once more in this life at the face of the unforgettable father and to pay him the last service of love. Quite a number of pastors had also turned out for the funeral service; from Chicago alone 6 had appeared. At the express request of the congregation, 3 sermons were preached at the funeral, two on the day of the funeral and one on the following Sunday. The first one was held by our Reverend General President, Pastor Schwan; the word of Scripture, which he put to the heart of the extremely large funeral congregation, is the saying Ebr. 13, 7: "Remember your teachers, who have told you the word of God, which end look upon, and follow their faith." After him, Schreiber preached this about Phil. 1, 21: "Christ is my life and death. is my gain." The commemorative sermon on the following Sunday was preached by the pastor of the congregation, Pastor Sauer. He preached to the assembled congregation on the basis of the scriptural passage 2 Cor. 1:12: "For our glory is this, that is, the testimony of our conscience, that we have walked in simplicity and godly integrity, not in carnal wisdom, but in the grace of God in the world, but most of all with you."

If we are to finally summarize the life of the former Dr. Sicher, which is described in just a few lines, in just a few words, we must say, not in order to praise people, but merely in honor of God: The father S., who now walks among the blessedly perfected and before the face of God, was an exceedingly glorious miracle of divine grace, a righteous spiritual son of Paul and Luther. was an exceedingly glorious miracle of divine grace, a righteous spiritual son of Paul and Luther, a well-learned man, an abundantly gifted and energetic preacher, a great zealot for the truth and the glory of God, a restless worker, a fervent pray-er and intercessor, a friend and helper of the needy, a faithful husband and righteous father, an all-broken sinner living by grace alone, an open, honest, and sincere soul, a rich blessing and glorious ornament to our church. The words of his funeral sermon: "Remember your teachers," etc., can therefore be applied to him with full justification.

Quite a number of the founders and leading members of our synod have already passed away, and our ranks are thinning more and more. Let us therefore see to it that all of us are always found in the old sincerity and simplicity, in the unchanging adherence to the Word, both according to doctrine and life, so that by God's grace we may carry out our day's work here correctly and, when the end of our day comes, the joyful greeting will ring out to us from the mouth of Christ: "You have been faithful over a little, I will set you over much; enter into the joy of your Lord! May God have mercy on us!

Logansport, Ind.

J. H. Jox.

(Submitted.)

5 year's Wisconsin District meetings.

of our Synod were held at St. Stephen's Parish Church in Milwaukee from May 26 to June 1 and were very well attended.

The subject of the doctrinal discussions was the doctrine of church discipline, in that the 14th of the theses put forward by Dr. Walther on the characteristics of a well-established, truly Lutheran congregation was discussed, namely: "It (a well-established, truly Lutheran congregation) practices on its members the church discipline commanded by God in doctrine and life, and does so in an evangelical manner." Under the direction of the speaker, Fr. G. Kühle, the points were discussed that, according to divine command, the local congregation must practice church discipline on obviously unrepentant and stiff-necked sinners in the way prescribed by Scripture, for the purpose of bringing them to repentance and knowledge.

and then that it must be practiced not only with regard to the conduct of the individual members, but also with regard to doctrine. The third part of the thesis, that church discipline must be carried out in an evangelical manner, was postponed to the next synodal session due to the shortness of time, since the practical importance of it necessitated a more detailed discussion.

The afternoon sessions were devoted to business, among which the matter of the various missions again occupied a central place. The synod listened eagerly to the reports of our dear traveling preachers, from which one could see how faithfully and diligently they administered their arduous and strenuous ministry, but also what wonderful fruits their work has borne. In order to further the work of our missionaries - there are only three of them, whose field of labor extends over a distance of about a thousand miles - the Mission Commission was authorized to employ a teacher, who was to give instruction in the various places during the absence of the pastor. The synod was encouraged to provide the dear traveling preachers with funds to improve their external situation somewhat.

The synod decided to support the work of the emigrant mission as well as that of the Jewish and Negro missions to the best of its ability. The report on the latter was received with special interest. It could be seen that the Lord is visibly blessing the work and opening more and more doors for us among the Negroes.

A longer discussion was also devoted to our Progymnasium here. As can be seen from the annual report, in the past school year the institution again enjoyed a fine prosperity, both with regard to the state of health and the diligence, progress and behavior of the students. As, however, there is a lack of room on account of the large number of pupils, the Synod resolved to erect a new building at a cost of about H7000, but on the conditions that the building should not be commenced until the sum had been subscribed, and then that the Illinois and Minnesota and Dakotadistricts should also give their consent to the plan. It was also decided to offer the institution to the general synod at the next synod of delegates with the wish to raise it to a full high school as soon as possible.

The proposal of the Northern Illinois Pastoral Conference, submitted by the Reverend General Praeses, concerning the simplification of our Dietrich Catechism, was thoroughly discussed by the Synod and finally raised to a resolution, with the express wish that Dr. Walther, together with the other members of the St. Louis Faculty, be requested to begin the elaboration of the present plan immediately, after a larger number of the districts have also decided in favor of this proposal.

The Synod agreed to the other proposals of the Reverend General Praeses, which related to the support of widows and orphans, as well as to a better regulation of the meeting time of the individual district synods.

Otto Hattstädt.

All Scripture is designed to take us away from our works and bring us to faith.

Luther.

To the ecclesiastical chronicle.

I. America.

Farmers and the Knights of Labor. From the report of the Convention of the Knights of Labor, held last month in Cleveland, it appears that farmers have recently joined the Society of the Knights of Labor. This is a most sad thing. The farmers should thank God that they are in a position where they are urged by nothing to participate in the present revolutionary labor movement. The farmer class is the freest and most independent in our country. The farmers can virtually be called the princes of the country. They have no cause to beg their customers or to refuse one to another in order to exist. Their commodity is the dear bread, which all men need daily and for which all Christians ask in every Lord's Prayer. The farmers have therefore hardly to fear that they will be boycotted. They can therefore act no more foolishly than by banding together with the knights of labor, thus selling their freedom and independence for nothing and voluntarily and wantonly submitting to the most shameful tyranny. That godless farmers do this, who are filled with the communist and socialist spirit of our time, cannot be otherwise, of course. But fie on those who want to be Christians and join, even without any need, the subversives of our time, and thus make themselves partakers of all the atrocities they commit!

W. [Walther]

The American Church Congress recently held its second session in Cleveland. Not only the various American sects, Episcopalians, Presbyterians, Baptists, Methodists and others, but also Unitarians, Universalists and others who, because of their denial of the Holy Trinity, do not belong to Christianity at all, took part in it; even a Roman bishop participated. It is not surprising that the Lutheran General Synod, which holds communion with all kinds of enthusiasts, was represented; but what can one say about the fact that even a voice from the General Council in the "Lutlisan Workman", which approves of this movement, can be heard with impunity?

From the Lutheran (?) General Synod. The "Lutheran" has often brought evidence that this body wrongly calls itself Lutheran. We include here the following: The president of this synod, Rev. Rhodes of St. Louis, does not believe in the literal inspiration of the sacred Scriptures, as may be seen from his latest writing. In an account of his congregation in the „*Lutheran Observer*“, bread and wine - well reformed - are called "images of the broken body and the forgiven blood of our Lord". - The editor of the Observer has been writing articles for weeks in which the Lutheran confession, especially the Concordia formula, is fiercely attacked.

Gushing. In Evanston, Ills. an American congregation has asked its pastor to resign because he smokes and rides a bicycle.

Terrible abuse of the divine name. In New York, hundreds of thousands of tracts are carried from house to house, which appear to be religious in content, and bear superscriptions such as the following: "Wilt thou be saved?" "Redemption for all," and the like; but already at the third or fourth line, often only on the second page, they degenerate into a regular patent medicine advertisement. (Chr. B.)

The Unitarians, who, like pagans, accept only a supreme being and deny the holy Trinity, the deity of Christ and his work of redemption 2c,

still want to be considered Christians, but are not. See the first article of the Apology of the Augsburg Confession. In more recent times, some have become a little more honest and do not insist on the Christian name. They are willing to accept even atheists who say: There is no God, are willing to accept. At a recent meeting in Cincinnati, it was decided to welcome all who wish to be admitted and uphold "truth and righteousness and love in the world". - How contemptuously the Unitarians are held by many was shown to them at a recent Unitarian meeting by Mr. G. W. Curtis. In his address he told a story of a Unitarian preacher who had been called upon to bury a man who did not have a good reputation in the city. When asked why he, of all the preachers in the city, had been asked to bury the man who did not belong to his flock, the answer came to him: Well, he (the deceased) just did not believe much; since your faith seems to be about the same as his, we thought we should request you.

Not only are men calling **themselves "evangelists"** crisscrossing the country holding "revival meetings," such as the infamous Sam Jones, of whom we recently reported, but a Mrs. Van Cott is now holding such meetings in Denver, Col.

Roman Archbishop Corrigan of New York recently administered the Roman Sacrament of Confirmation to 119 criminals in the New York Penitentiary on Blackwell's Island. Of the 1200 inmates of the penitentiary, 750 are papists.

II. abroad.

Russia. The following, among other things, is reported from Russia in the Kreuzblatt of May 2: The way in which the Lutheran Church is being proceeded against here must seem almost unbelievable to the German reader. The Russian arbitrariness prevails here, which is composed of cunning and malice and knows no bounds. There are facts that must outrage not only the Christian, but every pagan who has retained a sense of justice. Here are some samples of this Russian-Christian despotism. In Uxküll, the Livonian village where in 1186, 700 years ago, Meinhard von Bremen built the first Christian church in Livonia, lives a woman who is fanatically Orthodox. In her fanaticism she ponders how best to overthrow the Lutheran pastor. At last she has found it. When the pastor distributed communion on Sunday Lätare (April 4), she mingled with the Lutheran communion guests. Since there is a large crowd of communicants and the pastor does not know each of them exactly, the Orthodox Russian woman is overlooked by him. Without knowing it, he hands her the sacrament of the altar. As soon as she has received it, she denounces the pastor for performing Lutheran official acts on members of the Orthodox *) Church. When the pastor now wants to preach on the following Sunday, Judica, he finds the church surrounded by Gensdarmen. He is arrested and subjected to strict interrogation. He says: "Punish not me, but the woman; for she has crept into our church unlawfully. She did not report to me. Look in my church book, in which the other communion guests are registered." It doesn't help. The pastor was suspended from his duties. He was not allowed to leave his house or to communicate with his superintendent. Only after three days does the governess manage to get the pastor to leave the house.

*) The Orthodox Church here means the Russian Church.

to escape from the guarded house. She hurries to the railroad, travels to Riga, and informs the Livonian superintendent of what has happened. Will he now succeed in bringing justice to the still imprisoned pastor? This is more than doubtful; it is even very unlikely. - Another sample of orthodox trickery: A Latvian soldier comes to a Lutheran pastor and wants to have himself and his bride summoned. But since he still has a red certificate, i.e. a certificate that does not yet allow him to marry, the pastor cannot fulfill his request. "So I will go to the priest," says the Lutheran soldier. "He may offer you just as little as I," the pastor replies. But the soldier is not dissuaded from his intention and goes with his bride to the popen. "Why did the Lutheran pastor not want to muster you?" "I still have a red bill." The sly pope says, "There is no harm in that, just leave everything to me. If you convert to the Orthodox Church, I promise you that you will be bidden and copulated." Trusting in this word, the people convert. When they are confirmed, the pope says: "I will baptize you when the time of the red sham has expired." This is how the gullible are duped. The promises made to them are never kept, and when they realize the deception, it is too late. For it is impossible to withdraw from the Orthodox Church. The deceived have often ended up committing suicide. A horrible case happened recently in Dondangen. Here a Lutheran Latvian was deceived into converting to the Russian church. His wife, who is attached to the Lutheran church, is beside herself. The domestic peace is over. When after a few weeks the wife gives birth to a child, the husband rushes to the priest to have it baptized Orthodox as soon as possible. Then the poor woman is seized with despair because she has to hand over her child to these Russian Baal monkeys. When the man enters the room with the priest, the unhappy mother strangles her child with her own hands, throws it at their feet and says: "Here you have my child, now baptize it! These are some samples of the Russian despotism and of the blind zeal with which the fanatical Orthodox seek to suppress Lutheranism in the Baltic provinces. The Lutheran and the Greek Orthodox Churches, or one can also say the German and the Russian Churches, stand opposite each other here like two hostile powers; for they represent Germanness and Slavanness. In the Lutheran Church the German element has its main support; therefore all efforts against the latter are directed at the same time against the Lutheran Church. It is a fight to the death that is being waged between the Lutheran and Orthodox Churches, the only difference being that the Orthodox Church is on the offensive, while the Lutheran

Church remains on the defensive and, bound hand and foot, is declared to have lost the right to defend itself against the cunning plots of its powerful rival.

How an apostle of unbelief recently fared in Australia is reported in the "Lutheran Church Messenger for Australia" of April with the following words: "Free spirits and their fruits" was the topic on which Symes (who is now becoming more and more impudent and no longer wants to confine himself to the capital) wanted to give a lecture on Wednesday, March 3, to the inhabitants of the small town of Woodend, 48 miles from Melbourne, in the hope of finding a good market for his rotten fruit here. However, he miscalculated badly and almost fared badly. With his own carriage, accompanied by a friend who paid the travel expenses, Symes arrived in the town in the afternoon and went to the speaker's platform at 8 o'clock.

The small hall was quickly filled, but only three ladies had gathered. As soon as the chairman had introduced the blasphemer and he rose, the audience began to grow restless. Some grunted, others howled, and a din arose that Symes could not get a word in edgewise. The chairman tried to establish silence, but in vain. Finally, however, when the rotten eggs from all the ropes fell on the speaker and the disorder grew, it was thought proper to dissolve the meeting hurriedly. The lights were extinguished and the hall had emptied, but Symes and his friend did not dare to be seen outside, but hid in a side room where they had to spend 2 hours in the dark. Finally they ventured out into the open and over hill and dale to the police station, but unfortunately no one was there. However, the old friends had already reappeared, took the two free spirits into their midst and led them through the main street to their inn. Here, Symes finally laid down his plea and even promised to give money if they would let him rest in peace. But even with money and good words nothing was achieved, but Symes was told flatly that he must leave town in 10 minutes, but before that he must make a firm promise never to show his face again in Woodend with his rotten fruit. Symes promised everything; immediately the harness was put on, and at 12 o'clock that night he trotted hastily out to the little town. To be sure that he would really leave, he was escorted for another distance, and then the crowd quietly turned back, and everyone went quietly home. Symes, however, was able to think about the fruits of free spirits on his way home in the dark night and should he want to speak about this topic again, he will have more material to do so. - So much for the "church messenger." The lesson that the wretched blasphemer received in the aforementioned town was indeed richly deserved, but the way in which those who still believe in a God proceeded was unfortunately not worthy of their faith. In any case, they would have done best not to appear at all in the hall where the atheist wanted to leave. Perhaps the emptiness of the hall would have had a better success than the rotten eggs. W. [Walther]

Mission among the Jews in England. The Society for the Conversion of Jews to Christianity recently held its 78th annual meeting in London under the chairmanship of Sir J. A. Kennaway, Member of Parliament. The annual report puts the income of the Society during the past year at \$200,000, and the expenditure at \$185,000. The Society employs for its purposes 141 agents, and has 35 stations, of which 4 are in England, 21 in mainland Europe, 6 in Asia (including 3 in Palestine), and 4 in Africa. When the Society was founded, there were barely 50 Jews converted to Christianity in Britain and Ireland. Now their approximate number is 3000, including 100 ordained preachers.

The community in Utica, N. Y.

In the following we would like to draw the attention of our dear Christians to the congregation in Utica, N. Y., with a few words. It is true that the general rule should be that individual congregations reach for the ceiling with church and school buildings, that is, that congregations are content with smaller church and school buildings if God has not yet given them the means to build larger ones. But there are always exceptions to this rule. And these exceptions come into play when a congregation, which is not able to build larger churches and schools, nevertheless needs them in order not to have to turn away the crowds that come to hear God's Word. This is the case with our sister congregation in Utica, in the State of New York. The Witness of Truth reports the following about the congregation: "The congregation in Utica, New York, was commended to the attention and love of all our congregations at last year's synodal meeting in Boston. This congregation is a small one, and with heavy sacrifices has bought a little church, established a school, which now already numbers over 100 children, and a wide field has been opened to it through the faithful work of its pastor. All the premises of the church, like the school, have become too small. She has to build bigger barns. But it is the poor, as we usually are, but rich in spirit, who come to us. Therefore, the congregation turned to the Synod and with gratifying unanimity asked the dear congregations to take to heart the need and the work of the brethren in Utica." So much about the circumstances of the congregation in Utica. We now know that our dear congregations do not tire in their work in the kingdom of God, but rejoice when they are able to give collections to poor congregations from time to time. We also know that individual Christians in our congregations have made it a rule to set aside a portion of their earthly goods to lend to poor congregations. For both kinds of charity we recommend the church in Utica. Concerning the request for interest-free loans, the "Witness of Truth" writes: "Our dear brethren in Utica have accepted the advice ... to ask for an interest-free loan. They want to pay for their church and school (if possible) themselves, and in this way: They will raise a part of the costs themselves. They want to ask for ten thousand dollars by interest-free shares or notes from their co-religionists and pay back one tenth every year, starting in 1888. In this arrangement, one lends the community a certain sum, from 100 to 5 dollars down. However, he gets his money back honestly.... One turns to Past. C. A. Germann, Utica, N. Y., and enclose from 5 to 100 dollars, and the notes, issued in all propriety, will be returned, and the money borrowed in due time also." F. P. [Beeper]

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Renewed Petition.

In Christ, warmly beloved congregations!

The small and poor mission congregation at Council Bluffs, Iowa, is still in dire need of support from their fellow believers. - When the congregation sent a petition to the dear synodical congregations, the debt of this congregation, now numbering 14 voting members, was about 1600 dollars. There has now been received for this congregation since last May \$575 to date. The debt therefore still amounts to over 1000 dollars. For the largest part of this sum the community has to pay 8 percent interest. - For the upkeep of the church and school, etc., the congregation itself contributed over 1000 dollars from February 1884 to May 1885 and over 600 dollars from May 1885 to 1886. - Were each Synod congregation to contribute only One Dollar, the congregation would be relieved of its great burden of debt. - The undersigned therefore takes the liberty of humbly recalling to the memory of all dear congregations and their pastors the petition of this poor mission congregation, which in its helplessness has allowed it to go out. A. C. Dörffler, Pastor.

The undersigned asks all dear congregations not to let the above renewed petition, which has been pressed out of the dear congregation in Council Bluffs, Iowa, by the most pressing need, go entirely unheard. Council Bluffs is too important an item for the mission of a large part of the far Northwest, and the efforts and costs already expended on it are too significant, for us to be allowed to spend the work there again. A very small mite from each community, and the need in Council Bluffs would be thoroughly remedied. Do we want to refuse this small gift and thus completely abandon the important field we have so laboriously won?

I. L. Crämer, President.

Ordinations "nd Introductions.

On Sunday Cantate, according to commission received, Candidate W. Schmidt was ordained and introduced to his congregation in Adams County, Ind. by F. Berg.
Address: Rev. liV. Seümlcit, Decatur, Lciams 6o., Inci.

After the candidate Geo. Link had received and accepted a regular appointment from the Lutheran congregation at Mount Clemens, he was ordained by the undersigned on Sunday Rogate by order of the Honorable President I. Schmidt with the assistance of Pastors Claus and Mühlhäuser in the midst of his congregation and inducted into his office. Geo. Link.

Address: Rev. 8eo. ldnk, 8ox 794, ült. Olemeus, üliek.

By order of the Honorable Mr. Praeses Beyer, Mr. P. H. Nauß was introduced by me on Sunday Cantate in his congregation at Cohocton, Steuben Co. Geo. Book.

Address: 8.6 v. 8. uavss, 6ovoeton, Zvvudeu 6o., bl. V.

Mr. P. C. Damm, called from my former second parish at Sand Prairie, Ill, was introduced there on Sunday Rogate by order of the Honorable Presidency of the Illinois District, assisted by Mr. P. H. Witte of

F. L. Behrns.

Address: Rev. 6. vamw, Lands, larerreU 6o., III.

By order of the Honorable District Praeses, Rev. I. G. Pflantz was introduced to his new congregation at Gordonville, Mo. on Sunday Misericordias Domint by the undersigned. Fr. Matthes asfistitr. I. Schaller.

Address: liev. d. 6. kllaotr,
dordonvillk, 6ape Oirardeau 6o., Llo.

By order of the Honorable Mr. Praeses Biltz, Mr. 8. O. R. Häschen was introduced by the undersigned to his two new congregations at Hanover and Egypt Mills, Mo. on Sunday Misericordias Domint. H. F. Grupe.

Address: R "v. O. 8. Uuesedeu,

8ox90, 6npe Oirardeau, Llo.

On behalf of the Honorable Presidium of the Illinois District, on Sunday Rogate, Mr. P. I. G. Göhrtngr was inducted at Staunton, Ill, assisted by Messrs. kk. Joh. Bergen uud H. Weisbrodt introduced by the undersigned.

G. A. Slater.

Address: R "v. ck. 6. ooklirwAsr,
Ltaunton, Llaeoupiu Oo., III.

Church dedications.

On Sunday Exaudi, the St. Paul Lutheran congregation at Garden City, Alabama, dedicated their new church (26X60) to the service of the Triune God. In the morning the undersigned preached in German, in the afternoon? F. Engelbert in English. C. Burkart.

On Sunday Exaudi the branch congregation of the undersigned at Wtnfield, Ind. consecrated their newly built little church (Frame building, 24X32) to the service of the Triune God. 8. E. H. Scheips preached in the morning, undersigned in the afternoon. Geo. Heintz.

On Sunday Exaudi the newly founded Lutheran congregation at Maple Hill, MontcalmCo., Mich. consecrated their little church (28X40 with tower) to the service of the triune God. In the morning Mr. 8. E. G. Franck preached in German, in the afternoon Mr. P. I. G. Schliepsiek in English. F. Bauer.

Mission Feast.

On Ascension Day the congregations of ck. W. Heinemann, E. Mangelsdorf, G. Mezger and that of the undersigned at Nashville, Ill, celebrated their community mission feast. Bro. Mezger preached, Bro. Hetnemann gave a lecture. Dte Collecte amounted to K48.81 (one third is for the Emtgranten-Hetm in New Uork, one third for inner mission, the rest for Juden- und Negermission). H. Kollmorgen.

The Michigan District

of the Lutheran Synod of Missouri, Ohio, &c. St. will meet, s. G. w., on Thursday, June 24, at the church of Mr. 8. C. Franke at Monroe, Mich.

Doctrinal Treatises: Theses on the Doctrine of the Person of Christ.

Registration with the local pastor at least 14 days in advance.

W. Burmester, Secr.

The Middle District

of the Lutheran Synod of Missouri, Ohio, &c. states will assemble, s. G. w., August 4-10, at the congregation of Mr. 8 Niemann at Cleveland, Ohio.

Subject of doctrinal negotiations: Theses on: "I believe a resurrection of the flesh."

All synod members desiring free lodging are urged to report no later than July 20 to the local pastor, Rev. ck. 8. Niemann, 70 Ltrevt. F. Dreyer.

To the attention of our dear pastors.

Also this year there are several (resp. 4) students in our local Concordia Seminary, who have no acquaintances within our Synod, with whom they could stay during the upcoming summer vacation and make themselves useful with preaching, schooling, etc.. Preachers who are willing to take in one of these students are hereby cordially requested by me, the undersigned, to notify me of this as soon as possible, and at the same time to name the services for which they intend to use one of these young theologians.

St. Louts, Mo, 12 Junt 1886.

C. F. W. Walther.

Announcement.

All those dear friends who hold non-interest bearing shares of the Dretrnigkett's congregation in Peorta, Ills. are hereby notified that the third series of issued shares will be redeemed this year.

Anyone in possession of shares of the 3rd series is requested to send them to our treasurer, Mr. F. Meyer, 1313 8.

8tr, who will send everyone his money with thanks.

Peorta, Ill, on 6 Junt 1886. Gottlieb Traub.

Conference - Displays.

The. mixed Mississippi Pastoral Conference of Wisconsin will gather at Father Reim's parish at La Crosse July 13-15.

Prior registration is sincerely requested. G. Barth.

The "Northwest Teachers' Conference" meets, s. G. w., July 20-22, at the Zion Congregational School, Milwaukee, corner of North and 21st streets. - Work : 1. The 4th thesis on the profession of a Lutheran parochial school teacher. (Dir. Krauss.) 2. Catechesis on Paul's conversion. (Creter Conferenz.) 3. A practical lesson on a biblical story. (Milwaukee"! Conferenz.) 4. Aim and quantum in arithmetic. (Milwaukee" Conferenz.) 5. What is the cause that we see so little fruit from our work, and what shall we take comfort in? (Teacher Garbtsch.) 6. Uorv eunand üistor^ de oowdierecl In sued L us to make tr eüeeetive In our sodoole? (Teacher Markworth.) 7. u. 8. Two papers from the Chicago Teachers' Conference.

All those who intend to attend this conference are requested to report this month to Mr. Tröller, 2004 North St., teacher. Visitors to the convention arriving in Milwaukee at the North Western Depot may take the Wisconsin, Grand Ave. and 12th St. Cars stopping near the Wisconsin Street station to North Street, from where they will have to walk 8 blocks west. At St. Paul or Union Depot, use only the northbound Walnut and 16th St. Cars and go to Fond du Lac Ave. which passes Ztons Church.

Those arriving by steamer, get on the northbound Walnut and 16th St. Car at West Mater St.

Chicago, June 11, 1886.

Fr. Rusch.

Incoming to the "äffe of the Illinois District:

For the synod treasury: Easter feast collect: from?. Schieferdecker's congregation in New Gehlenbeck -9.30, Fr. Krebs' congregation in Aurora 31.00, ?. Brunn's congreg. in Strasburg 12.00. By k. Lochner of Trinity's congreg. in Springfield 23.10. Communion coll. by Fr. Heumann's congreg. in Farina 5.57. By Fr. Hteber's congreg. in Town Rtch 4.00. (S. -84.97.)

For inner discord: AuS Chicago: by P. Wunder from Mrs. R. N. 5.00, by ?. Bartling by Mrs. A. Heiden 1.00, by P. Retnke by P. Bräunling 1.00, by P. Hölter by Wittwe W. 1.00, by P. Wagner by A. Thommen .50. k. Knirfs Gem. in Golden 3.66. By P. Heumann in Farina, wedding gesckrnk of Herm. Runge, 5.00. (p. -17.16.)

For Jewish mission: From "Omega" in N. 5.00. By k. Miracles in Chicago from Mrs. Wolfs 2.00. Mrs. N. M. in R. 5.00. (S. -12.00.)

For Negro Mission: From "Omega" in N. 5.00. Through k. Wunder in Chicago from Mrs. Wolfs 2.00. Through P. Hölter there from Wittwe W. 1.00. (S. -8.00.)

For Negro mission in New Orleans: Through ?. Miracle tn Chicago by N. N. "a building block for you new station, Isa. 54:2, 3." 1.00.

For Heathen Mission: By k. Bartling in Chicago by Mrs. A. Heathen 1.00.

For the Lutheran Pilgrim House in New Dort: From "Omega" tn N. 10.00. Fr. Wagner's Gem. in Chicago 31.00. By k. Streckfuß the. half of the Palm Sunday coll., 13.03. By k. Retnke the. of Fr. Bräunling 1.00. By ?. Heumann in Farina, wedding gift from Herm. Runge, 5.00. By k. Hiebei from sr. Gem. in Town Rtch 6.66, sr. Filialgem. 5.00. By teacher Zutz in Chicago, sent at wedding of Peter Claussen and Emma Vollrath, 9.35. Coll. by P. Schenck's Gem. in Algonquin 10.00. (p. -91.04.)

For poor students in St. Louis: By ?. Retnke in Chicago by P. Bräunling for Joh. Meyer 1.00.

For the laundry fund in Springfield: By ?. Holiday in Colehour from the Women's Club 2.50.

For poor students in Springfield: By Fr. Merbtz tn Beardstown, ges. at Diehl-Kobelenz's wedding, for I. Oesch 2.25. By Fr. Brauer's Gem. in Crete for Fr. Traub's sons 15.50. By ?. Wagner in Chicago from N. N. 5.00,

ges. on F. Topel's child baptism 7.10, A. Beduhn 2.00, N. N. .40. By I*. Noack in Riverdale for C. Hubert from Joh. Lotz, Joh. Rampke, Kay, Wtchmann, Wnterstetn, Joh. Schröder and Ho- meter each .50, Bro. Krüger, W. Rampke and Joh. Kuse each 25, Joh. Krüger and Bro. Rau each 1.00, N. N. 75. By ? . Holiday in Colehour by the Women's Club for R. Parts 5.00, for G. Wolter 5.00. By I*. Miracle in Chtcago for W. Licht from the women in sr. Gem. 5.00, Wittwe C. Otto 4.00, Frau Hacker 1.00. By I*. Hölter the. from the Jungfr.-Verein for Maas 11.00. By I*. Norden from the Gem. bet Htnckley for C. Hubert 3.75. (S. -74.00.)

For poor students in Fort Wayne: By?. Merbitz in Beardstown, ges. at Dtehl-Kobelenz's wedding, for Gerh. Büscher 1.00. Coll. bet A. Troykes Hockzett in York Centre for W. Bäder 13.00. By I*. Hölter in Chtcago from the Jungfr.-Verein for Starck 14.00. (S. -28.00.)

For poor students in Addison: by teacher Albers in Eagle Lake, half of coll. at double wedding of W. Hartmann and Th. Tatge, for G. Nuoffer 5.05. By ? . Miracle in Chtcago by the women in sr. Gem. for Karl Haase 5.00. By ? . Ganß in York, Nebr., communion coll. of Joh.-Gem., for F. Biedermann 4.41. (p. -14.46.)

For poor students in Milwaukee: By teacher Albers in Eagle Lake, half of Coll. bet of double wedding of W. Hartmann and Th. Tatge, for C. Nuoffer 5.05.

For salary in Milwaukee: By I*. Miller in Schaumburg by N. N. 5.00.

For the Milwaukee building fund: by ? . Reinke (p Chtcago by Mrs. Dor. Schulenburg 10.00.

For sick pastors and teachers: By I*. Reinke in Chtcago by P. Bräunling 1.00.

For the widow's fund: teacher Eggers in Homewood 5.00. By ? . Wagner in Chtcago by C. Marose .50. ? . Brunn in Strasbourg 4.00. From Chicago: through Bartling by Christ. Frundt 2.00, by P. Reinke from P. Bräunling 1.00, by I*. Hölter by Wittwe W-1.00. By ? . Heumann in Farina, Hochzettsgeschenk of H. Glusenkamp, 2.50. ? . Hiebel" Gem. in Town Mich 5.06. (S. -21.06.)

For the Deaf and Dumb Institution: By I*. Miracles in Chtcago by Mrs. Wolff 1.00.

For the Lutheran Hospital in St. Louis: By I'. Tooth in Nokomis from a parishioner 5.00.

For studtr orphans from Addison: from Chtcago: by k. Stretchfoot, half of Palm Sunday scoll., 13.00; by ? . Bartling of Joach. Hink 1.00, Mrs. Röhl 2.50. (D. -16.50.)

For the Gem. in Cedar Raptids, Iowa: Coll. of?. Great Gem. in Addison 32.02.

For the Saxon Free Church: Through Fr. Reinke in Chicago by Fr. Bräunling 1.00.

Addison, Ill, June 2, 1886. h. Bartling, Kasstrer.

Income to the Middle District coffers:

To the new building in Addison: From Fr. Trautmann's congregation in Columbus subsequently -6.00. Fr. Schäfer's congregation in Way- mansville 7.00. ? . Steger's in Archbold 5.00. I*. Berg's parish in Adams Co. 5.00. (Summa -23.00.)

For new construction in St. Louis: P. Trautmann's Gem. in Columbus nachtr. 5.00. By ? . Lange of Ph. L. in Valparaiso 25.00. I*. Sauer's Gem. at Fort Wahne 74.67. (p. -104.67.)

For the synodal treasury: P. Wesel's Gem. in Pomeroy 9.10. Eastercollecte of Kaiser's Gem. in Julietta 10.25. k. Schmidt's Gem. in Elhria 16.50. Eastercollecte of I*. Hüge's Gem. in Briar Hill 9.00. I*. Trautmann's Gem. in Columbus 16.50. I*. Haffold's Gem. in Huntington 6.11. In ? . Henkel's gem. in Aurora coll. 25.00. Easter coll. of ? . Gößwetns Gem. in Vtncennes 23.00. ? . Schmidt's gem. in Indianapolis 23.37. ? . Mohr's coll. at Jnglefield 10.50. Easter coll. from

Zorn's comm. in Cleveland 124.76. (p. -274.09.)

For the needy co-religionists in Saxony 2c.: From some members of I*. Schmidt's congregation in Indianapolis 17.60. P. Mohr's congregation in Jnglefield 7.00. (p. -24.60.)

For the congregation in Cedar Raptids, Iowa: Etl. members from I*. Gößwetns Gem. in Vtncennes 4.75.

For traveling preachers: By teacher Fedder, ges. on I. Grünert's birthday party in Valparaiso, 1.50.

On the budget in I*. Brunn's institution: From Mr. I. G. S. in I*. Niemann's Gem. in Cleveland 5.00.

For emigr.mtssion in New Dort: C. Völker in Lanes" vtile 5.00.

ForEmigrant mission in Baltimore: from the mts- sion box of ? . Frankes Gem. bet Fort Wayne 5.00.

For inner mission: Fr. Schmidt's congregation in Indianapolis 13.73. From the mtssion box of ? . Zorn's gem. in Cleveland 3.41. ? . Walker's gem. in Cleveland 7.52. W. B. from k. Niemann's Gem. in Cleveland 1.00. By P. Sauer in Fort Wayne from Cold Mater Road 3.50. (S. -29.16.)

For Jewish Mission: From Mtssion Box of Frankes Gem. bet Fort Wayne 5.00. Fr. Michael in Vöglein 2.00. (S. -7.00.)

For negro mission: ? . Rupprecht's Gem. in NorthDover 13.50, through dens. of Paul Elsholz that. 1.00. 1>. Treff's Gem. in Cleveland 11.50. Teacher Gärtner's school children in Marhs- vtile 2.80. I*. Schmidt's Gem. in Indianapolis 13.73. From the mtssion box of?. Zorn's Gem. in Cleveland 2.00. C. Völker in Lanesville 5.00. Mrs. Chr. Schneider in Liverpool .10, out of the piggy bank of P. Kaiser's school children that. .24. W. B. in I'. Niemann's Gem. in Cleveland 1.00. out of the piggy bank of?. Kretzmann's Gem. in Farmers Retreat 2.37, Helene K. the. 1.00, Teacher Meter's school children the. 2.63. (P. -56.87.)

For English mission: Mrs. W. K. in Farmers Retreat 1.00. From the bell-bag of his. Gem. 4.00. (p. -5.00.)

For poor students in St. Louis: P. Koch's Gem. in Hufs 4.25. I. G. S. from P. Niemann's Gem. in Cleveland 3.00. For S. Glaser: Hochzettscoll. bet L. Scheren in k. Zschoches Gem. in Marion Townshp. 8.51, desgl. bet Louis Doctor das. 6.85. (S. -22.61.)

For poor students in Sprtngfield: Paul Bkppus in . Evansville 1.00. For Rob. Gaisrr: From Mrs. Chr. Schneider in Liverpool .50, through Teacher Lutz of the Cleveland Teachers' .

By P. Weseloh in Cleveland, at H. Fre- deker's wedding coll. for H. Hubert, 7.70. Fre- deker's wedding coll. for C. Hubert, 7.70. Wedding coll. at Wethe- Brüggemann by P. Theme in Columbia City for H. Hannemann 9.70. By Sauer in Fort Wayne, coll. at G. Gerken's wedding for G. Hartmann 5.18. (p. -28.33.)

For poor students in Fort Wayne: Fr. Koch's Gem. in Huff 4.25. Women's Club in Niemann's Gem. in Cleveland for M. Brueggemann 10.00. From the support fund of k. Zorn's Gem. in Cleveland for Alf. Möller 8.00. By I*. Niemann, ges. on H. Jürgen's wedding in Cleveland for I. Dunkel, 7.65. Coll. by P. Kühn on G. Wehmöller's wedding in Dudleytown for G. A. Müller 2.50. By ? . Sauer, coll. on W. Hambrock's wedding in Fort Wayne 4.65. (p. -37.05.)

For poor seminarians in Addison: From the support coffee of ? . Zorn's Gem. in Cleveland for Alb. Krolm 10.00. F. H. R. in 1>. Ntemanns Gem. in Cleveland for F. Klee 5.00. By ? . Sauer, at W. Bade's wedding in Fort Wayne ges. for L. Plothe, 7.16. (S. -22.16.)

To the budget in St. Louis: ? . Weseloh's comm. in Cleveland 33.00.

To the budget in Springfield: Easter coll. of 1^, Walkers Gem. at Cleveland 17.76.

To the budget in Fort Wayne: Easter coll. of 1^, Seu- els Gem. in Indianapolis 26.75.

For the orphanage bet Addison: Paul Büppus in Evansville 1.00.

FürdasWatsenhaus bet St. Louis: By P. Schmidt coll. bet Aug. Ehrkes Hockzeit in Elyria 2.44. H. Rullmann sr. in Vtncennes 1.00. (S. -3.44.)

For the Pittsburgh Orphanage: ? . Weselohs Gem. in Cleveland 7.00.

For the orphanage in Wittenberg, Wis.: Collecte on the double wedding (Fr. Hrckmann and S. Daib, Fr. H. Küchle and E. Daib) bet Fr. Daib in Frtdethm 15.06.

For the orphanage in Indianapolis: From the poorhouse of ? . Trautmann's Gem. in Columbus 2.25.

For the deaf and dumb: H. Fehring in I*. Trautmann's Gem. in Columbus 5.00. P. Henkel's Gem. in Aurora 4.00. ? . Weseloh's congreg. in Cleveland 8.95. W. Schaper sr. in Columbia City 1.00. Teacher Meter's school children in Farmers Retreat .10. (S. -19.05.)

For our Pilgrim House: Fr. Jüngel's Gem. at White Creek 23.45, through dens. sent to I. Schlehüffer's wedding, 6.55. Fr. Henkel's Gem. at Aurora 5.00. Fr. Kaiser's Gem. at Liverpool 4.01, Mrs. Schneider's that. .20, Maria Schneider's that. .20. Fr. Hetd's Gem. at Mtshawaka 5.23. W. B. from ? .

Niemann's Gem. in Cleveland 1.00. ? Sauer's comm. in Fort Wayne 33.72. Mrs. W. K. in 1>. Kretzmann's comm. in Farmers Retreat 1.25. (p. -80.61.)
 For the Dstricts support fund (widow's fund) : ? Schmidt's Gem. in Elyria 17.50. ? Huges Gem. in Briar Hill 5.00. ? Trautmann's Gem. in Columbus 10.50. k. Haffold's Gem. in Huntington 5.66. Ferd. Köppke's in Schmidt's Gem. in Indianapolis 1.00. By Mertz coll. on Geo. Hauer's wedding in Brownstown 4.30. Schäfer and Gem. in Waymansville 6.00. Fr. Preuß in Avilla 1.00, whose Gem. at Avilla 10.00. Fr. Denninger's Gem. in Mount Hope 4.00. Fr. Kaiser's Gem. in Liverpool 2.75. ? Hunziker's Zion congreg. at Edgerton 3.30. John's congreg. 2.00. I. G. S. in ? Ntemann's comm. at Cleveland 2.00. W. B.'s. 2.00. Easter coll. of I*. Mueller's Gem. in Lanesville 9.05. I*. Rauh in Sugar Grove 1.50, whose Jacobus Gem. das. 5.75. Dreieinigkett's Gem. das. 2.75. ? Berg's comm. in Adams Co. 5.50. Coll. of I*. Kretzmann's Gem. in Farmers Retreat 17.12, from God's Box of thes. Gem. 2.20. N. N. das. .18. (p. -121.06.)
 Fort Wayne, May 31, 1886, D. W. Roescher, Kasstrer.

Revenue to the Eastern District's coffers:

For the synodical treasury: from the congregation at Port Richmond, N. A., -11.67. congregation at Ashford, N. A., 4.70. congregation at Wollcottsville, N. U., 6.00. congregation at Wellsville, N. U., 5.00. congregation at Bergholz, N. U., 7.71. congregation at St. Johnsbury, N. U., 7.60. congregation ? Ebendicks 6.15. Gem. in Washington, D. C., 18.00. (p. -66.83.)

For the progymnasium in New York: Gem. at Ashford, N. U., 3.20.

For inner discord in the East: F. and K. K. at Baltimore, 1.00. Gem. at Wellsville, N. N., 5.00. Gem. in Bergholz, N. U., 4.66. By ? King by H. Schäfer 1.00. Gem. of P. Schröders at Eden Valley, N. D., 12.00. By k. Ahner, ges. at wedding of A. Leopold and Anna Voskamp, 8.25. P. H. Walker 5.00, by sr. Gem. 20.00. St. Pauls Gem. in Baltimore 37.23. Gem. ? Böckers in Farnham, N. U., 8.37, from d. Mtssionsbüchse s. school .73. Gem. ? Stutz' in Albany, N. I., 32.13. By ? Krafft of Frl. Schmerling 1.00. (p. -136.37.)

For emigr.mtssion: By I*. Ahner, s. at the wedding of A. Leopold and Anna Voskamp, 8.25.

Mr Emtgranten-Mission in New Uork: Gem. in Wellsville, N. Y., 2.00. Gem. ? Ebendicks 5.00. Kasstrer Schmalzriedt in Michigan distr. 6.98. Kasstrer Röscher in Middle Distr. 27.69. Kasstrer Meyer in Western Distr. 8.15. (S. -49.82.)

For emigr.mtssion in Baltimore : Kaff. Schmalzriedt tm Michigan-District 4.33.

For the Pflgerhaus: F. u. K. in Baltimore 2.00. Joh.-Gem. bet Somerset, N. N., 3.00. Gem. in Ellicottsville, N. U., 8.40. By I?. F. King of N. N., 2.00, G. Bogendorfer, 2.00, Mrs. Christmann, 2.00. Kasstrer Schmalzriedt tm Michigan-Distr. 84.32. Gem. ? Lauterbachs in Johnsbury, Pa, 3.95. Zions-Gem. in Acctdent, Md, 7.25. Kass. Meyer in Western District, 48.65. Festcoll. of the Gem. ? Schröders in Philadelphia 35.85. By P. Hetn of F. P. Präger 1.50, N. N. .50. Festive coll. of the Gem. Hansers in Rockville, Conn., 10.00. Festive coll. of St. Paul's congreg. in Baltimore 59.25. Festive coll. of Martini congreg. in Baltimore 40.00. (P. -310.67.)

For Jewish mission: F. u. K. K. in Baltimore 1.00. By I*. F. King by H. Schäfer 1.00. Kaff. Schmalzriedt

in Michigan Distr. 6.60. Cass. Roescher in the Middle Distr. 28.90. Kass. Meyer in Westl. Distr. 26.95. By ? . Stutz of N. R. .40. (S. -64.85.)

For negro mission: Through ? . Stürken from Mrs. B. 5.00. By ? . H. Schröder from Mrs. H. Fries 1.00. By ? . Ah-ner from the colored T. G. .50. (S. -6.50.)

For Mission in New York City: By ? . F. King by W. Schäfer 1.00. Gem. I". Ebendicks 5.00. b. at Rockville, Conn. .50. by ? . F. King by Mrs. Ch. Schmidt 2.00, Mrs. L. Burmester 2.00. (S. -10.50.)

To seminary building in Addtson: Gem. in St. Johns- burgh, N. N-' 3.60. Gem. in Bayonne City, N. I., 100.00. (p.-103.60.)

For the comm. in Utica: comm. in Paterson, N. I., 11.71. By ? . Stürken by W. Sallmann 2.50. Kaff. Meyer in West L. Distr. 3.00. (S. -17.21.)

For the Rochester community: Dmch ? . F. King by Mrs. Ch. Schmidt 1.00. Mrs. L. Burmester 1.00.

For the comm. in Cedar Rapids, Iowa: comm. ? . Eben- dtcks 1.65. St. Paul's comm. in Martinsville, N. U., 4.15.

For the widow's fund: Gem. ? . Hers 3.50. By ? . Schröder from sr. Gem. in Eden Valley 8.00, by himself 4.00, Mrs. H. Fries 1.00, Miss Bernreuther 1.00. ? . Ebendick 4.00. Gem. at Bayonne Citv, N. I., 16.35. (S. -37.85.)

For educational institutions: Gem. ? . King's in New York 11.25. Gem. in Wellsvtlle, N. Z., 2.00. (S. -13.25.)

For the Lutheran Free Church in Germany: By ? . Sör- gel of N. N- in Rockville 1.00. Kaff. Röscher in Mittl. Distr. 16.50. By ? . Sieker from the parish of ? . Drees' 10.00. (p. -27.50.)

For poor students in St. Louis: By ? . Stürken of Mrs. H. 5.00.

For poor students in Springfield: Gem. in Wellsvtlle, N. N-- for H. Restin 18.00. Women's association of the Gem. ? . Stürkens for F. Meuschke 4.00 p.m., for I. Koßmann 4.00 p.m. Women's Association of the Community ?.. Körners 15.00, Virgins' Association 10.00 for Herm. Kionka. By ? . Stürken by Mrs. H. 5.00. (S. -80.00.)

For poor pupils in Addtson: Frauenverein der Gem. ? . Stürkens for L. Koßmann 16.00.

For the mission in Erte, Pa: Congreg. in Ashford, N. A>, 3.60. Congreg. in Ellicottsville, N. U.. 6.60. (S. -10.20.)

For H etdenmisston: Through ? . Stutz from the missionary box sr. Gem. 8.00, from N. N. .25. (S. -8.25.)

For the deaf-mute institution: By ? . Sörgel by Mrs. W. 2.00. By ? . Ahner by Mrs. Regine Berrmann 1.00. (S. -3.00.)

For Wartburg Heimath in East New York: Gem. in Wellsvtlle, N. U., 2.00.

For the orphanage near West Roxbury: By ? . Stürken by Mrs. Treide .75, Mrs. Sy. 1.00, G. Braud .50. By ? . W. A. Frey by Mrs. P. Prinz 5.00. By ? . F. König by M. Hagen .25. By ? . Sörgel by Mrs. E. .50. Gem. in Port Rthchmond, N. A., 6.42. (S. -14.42.)

For the orphanage at Unton Htll, N. I.: Gem. at Paterson, N. I., 11.84. Gem. at Wellsvtlle, N. A., 2.75. By ? . Steup by Katie & Tillie Bleuler 1.00, s. women's club 5.00. By ? . F. König by W. Schäfer 1.00. Comm. ? . Ebendicks 13.00. Ges. on ? . Stechholz's birthday party 3.46, through dens. by Mrs. Rosine Körber 1.00. Gem. in Bayonne City, N. I., 8.40. Through ? . Stechholz, ges. at D. Steffen's wedding, 2.18. (p. -49.63.)

Baltimore, May 31, 1886. c. spltman, cassirer.

Revenue to the Nebraska District's coffers:

For the synodal treasury: By ? . I. P. Müller of his. Dreieinigkeits-Gemeinde \$4.50.

To the new building in Addison: By ? . I. P. Müller by W. Wegner and Aug. Schulz 3.00 each.

For preachers' and teachers' wtttw en and orphans: By ? . A. Hofius 10.00. By ? . I. P. Müller, thank offering of sr. Frau Gemahlin, 5.00. (p. \$15.00.)

For widows and orphans: By ? . A. H. Cämmerer by A. Schott .75.

For inner mission: By ? . I. A. Meyer from sr. Gem. 8.00. By Mr. D. Ztmmermann of ? . Bodes Gem. (Öfter-Coll.), 15.83. By ? . Tb. Möllering from sr. Gem. 6.50. By ? . W. C. H. Oetting desgl. 11.60. By ? . H. Wehking from sr. Joh.-Gem. 5.70. By ? . W. G. Bul- linger, quarterly salary sr. Gem. in Clear Mater 18.00. By ? . C. Holm from sr. Gem. bet Scotia 2.20, sr. Gem. in North Loup 2.25, by Mrs. Sauter 1.00. Coll. on infant baptism of F. Rudolph 2.61. By ? . I. P. Müller from sr. Dreieinigk.- Gem. 5.61, By ? . W. I. Gans, communion coll. of sr. Joh.-Gem., 1.95, by Mr. Teacher Reinhard 5.00. (p. \$86.25.)

For English discord: By ? . G. Weiler of sr. Zions-Gem. 10.00.

For the Lutheran Pflgerhaus in New York: By ? . A. Hofius from sr. Gem. 11.50. By ? . A. H. Cämmerer by himself and C. Präuner each 1.00, by A. Schott .25. by ? . I. P. Müller from sr. Dreieinigkeits-Gem. 4.50. By ? . A. H. Cämmerer by C. Schults, G. Seckel, H. Eyl .50 each, B. Stolle, F. Eyl, G. Heuerman, A. Mantey .25 each. (p. 20.75.)

To the budget in St. Louis: By ? . R. H. Biedermann of sr. Gem. 6.75.

For negro mission: By ? . A. H. Cämmerer from the piggy bank of Hugo Cämmerer .35. By ? . G. Weiler from sr. Zions-Gem. 10.00. By ? . H. Fischer from sr. Gem. 10.18. (p. \$20.53.) Total \$170.58.

Omaha, June 1, 1886. f. c. festnrr, cassirer.

Revenue to the Wisconsin District's coffers:

For construction and debt retirement of Concordia College in Milwaukee: From ? . Th. Wtchmann's congregation \$6.50. ? . F. Wolbrecht's comm. 11.00. Chr. Freihube, Milwaukee, 3.00. ? . Wesemann's Gem. in Grafton 38.07. (S. \$58.57.)

For Professorngehalte in Milwaukee: From the Gemm. of ? . C. Seuel 12.51, I. L. Osterhus 10.00, Ph. Wambs- ganß in Adell 18.23, in Batavta 4.15, Th. Wichmann 20.00, C. Strafen in Watertown 43.81., W. Hudtloff in BellHPiatne u. Rickmond 4.60, F. Wolbrecht 10.00, H. Rathjen 5.20, A. Rohrlack 12.00, Schneider in Wayside 7.00, Damm in Bloom- field 7.50, E. Aulich in Elltsvtlle 3.25, L. Schütz in Caledonta 5.00. From Zions congreg. in Milwaukee 17.00. ? . E. Seuel 1.00. ? . A. G. Döhler 4.00. Confirmattons-Collectr in ? . F. Keller's Gem. in Racine 9.44. Bon etl. links from ? . C. Strasen's Gem. in Watertown 4.75. Jak. Jung in Sheboygan 5.00. N. N. from Stephans - Gem. in Milwaukee 5.00. Coll. at an evening entertainment of school children 31.34. Coll. at a church concert of the singing societies of the Dreieinigkettsgem. in Milwaukee 100.00. (S. -340.78.)

For the construction fund in St. Louts: By ? . I- L. Osterhus 3.00.

For the Pilgrim House in N. A-: From the congregations of ? . I. L. Osterhus 5.00, F. B. Arnold 8.50, C. F. Ebert in Hartland 6.21, A. E. Winter (St. Paul's parish in Lavalie) 6.88, I. M. Hiebei in Wtson 7.55, G. Rosenwinkel in Berlin 3.25, Fuhrmann in Clntonville 8.00, in Larabee 2.17, H. Datb tn Wittenberg 3.01, in Tigerton 2.07, I. Dtehl 3.00. By ? . Pröhl of N. N. .25. H. Pfrenger in Sheboygan .50. by the women's club of the comm. in Menasha 10.00. ? . A. E. Winter 1.12. N. N. in Reedsburg 1.00. By ? . Grüber by Hugo Grahm 1.00. Ernst Wetzel in Sheboygan 1.00. ? . G. Barth 1.00, thank offering from his branch 1.00. (p. -72.51.)

For Jewish mission: Women's Association of the Milwaukee Jmm. congregation 5.00.

For poor students in Addison: Women's Society of St. Stephen's congreg. in Milwaukee 10.00. Ernst Fischer in Hancock 5.00. (S. -15.00.)

For poor students in Springfield: wedding eoll. bet L. Hilgendorf 6.84.

For the Institution for the Deaf and Dumb in Norrts: ? . Th. Wtchmann's parish 6.93. ? . L. Schütz's Gem. in Caledonta 5.00. (p. -11.93.)

For Negro mission: Mrs. Reinhardt in Kilbourn 1.00. Women's Club of Jmm. congreg. in Milwaukee 10.00. Surplus at mixed pastoral conference in Milwaukee 2.44. N. N. in Reedsburg 2.10, N. N. in Grafton 1.00. ? . L. Schütz' Gem. in Caledonta 5.00. (p. -21.54.)

For the comm. in Cedar Rapids, Iowa: ? . Geo. Kuechle 1.00.

For ? . L. Schütz's parish in Caledonta: ? . G. F. Schtl- ltns Gem. in Ebleville 8.00.

For the Free Church in Saxony: ? . C. Seuel 1.00.

For the Preachers' and Teachers' Wtttvenkasse: From the ? . A. G. Döhler 1.00, F. Wolbrecht 5.00, F. Wesemann 5.00, A. Rehwinkel 4.00, Lücke 5.00, Damm 4.00. From the teachers: Brandenstein 4.00, Schaup 2.00, F. H. Meyer 2.00. From N. N. in Milwaukee 2.00. ? . E. Grothes Gem. 10.00. Ernst Wetzel in Sheboygan 1.00. Jul. Noack 1.00. ? . Reichmann's Gem. in Auburndale 1.25. (p. -47.25.)

For the synodical treasury: from the congregations of ? . I. Schütte in Milwaukee 20.26, I. G. Nütze! in Oshkosh 25.06, F. Schumann in North Prairie

2.10, R. Jank in Bear Creek 3.65, in Union 1.41, in Manawa .78, F. Wolbrecht in Sheboygan 11.33, Ledebur (Dreieinig!) 3.65 and (St. Joh.) 1.95, G. F. Schilling in Dundee .60, in Eblesville 6.95, C. Sorg in Wolf River 3.66, F. Schumann in Waterford 2.40, L. Schütz in Caledonia 5.00. From the Gem. in New London 4.45, in Mapleton 2.05. (S. -95.25.)

For the new building in Addison: ? Th. Wtchmanns Gem. 7.50.

For internal dissonance of the Wisconsin - District: C. Schu- bert 1.00. ? A. G. Doepler 3.00. John Pritzlaff 38.00. ?.

F. Leyhe .99, whose Gem. in Graut 2.78, in Sigel 1.23, in Gr. Rapids 5.00. Of the congregations of ??: I. L. Osterhus 5.00, C. F. Ebert in Hartland 6.00, C. Baumann 7.95, A. Rohrlack 9.60, G. F. Schilling in Eblesville 8.75, C. M. Otto in Scott 1.75, Kothe (Confirmationscoll.) 12.40, Feustel 5.00, Rehwinkel 5.00, Lücke (St. Joh.) 5.00, I. Strafen in Milwaukee 14.00, H. F. Pröhl in Augusta 10.25, I. Dicht 3.00. N. N. in Reedsburg 2.00. Women's Club of the Jmm.Gem. in Milwaukee 20.00. (p. -167.70.)

For poor students in Milwaukee: N. N. in Reedsburg 2.00. From Freistadt by C. Hilgendorf 1.00, I. Prah 2.20, Mrs. Groth 1.35, I. Schösiow '95, W. Wedtg .50. (S. -8.00.)

For new construction in Milwaukee: L. Weibrecht Sr. 5.00. ? I. v. Brandt 1.00. ? L. G. Dorpats Gem. in Butternut 10.00, in Silver Creek .85, in Glidden .39. From Whittlesey by A. Grimm .50, B. Grimm .50, E. Manke .25, L. Neu- müller.50, M. Frischman.50. (pp. -19.49.)

For the orphanage in Wittenberg: ? C. Seuels Confirmands 6.07. ? A. G. Döhler 1.00. By ? I. G. Nützet, Christenlehrecoll., 18.62. Teacher Paul's pupils 9.00. Teacher Müller's pupils 1.20. ? Fr. Keller's confirmands 4.65. ? Th. Wtchmann's comm. 10.34. ? Ph. Wambsganß' congregation in Adell 8.64. ? F. Leyhe's Confirmationcoll. 4.00. Hockzitscoll. at Joh. Müller's in Muscoda 4.45. From Karl Heizer's savings bank .50. By Louise Denzel 1.00. N. N. in Reedsburg 1.00. Ernst Wetzel in Sheboygan 1.00. Baptismalcoll. at H. Host's in North Prairie 1.90. (p. -73.37.)

In my last receipt read: Für Gebr. Rösch, Taufcoll. bet Ottng, 2.50 instead of "für ? Rösers Gem."

Milwaukee, May 31, 1886. c. Eißfeldt, Kassirer.

Incoming to the Coffee of the Western District:

For the synodal treasury: From ? Schülke's congregation in Palmyra -5.00. By ? Schuft from sr. Gem. in Lockwood 5.15. ? Richter's congregation in Elltsville 6.75. (p. -16.90.)

For the Progymnasium in Concordia: By ? Roschke in Freistatt from T. 1.00. For debt repayment: Through Prof. Bäpler from ? Polack's Gem. in Herktmer 23.10.

For inner mission in the West: Through ? O. Hanser in St. Louts from Unnamed 10.00. By Mr. Ftcht from the church in PilotKnob 1.50. ? Schülke's community in Palmyra 5.00. ? Schalter's church in Cape Gtrardeau, Easter Coll. 12.00. By ? Fackler in Canton by sr. Gem. 1.75, by Ludwig .25. ? Hoüs' Gem. in Osage Bluff 7.70. By -r in St. Louis 5.00.

k. Roschkes Gem. in Freistatt 3.75. By P. O. Hanser in St. Louis by Mr. G. Hasecoster 8.00, by Mr. W. Ostermeyer 10.00. (p. -64.95.)
 For Negro mission: By? O. Hanser in St. Louis from Wittwe Summer 1.00, from Unnamed 10.00. By k. Fackler in Canton from sr. Gem. 1.75, by Ludwig .25. by k. O. Hanser in St. Louis by Mr. G. Hasecoster 2.00. k. Heyne's Gem. bet Lake Creek 6.00. (S. -21.00.)
 For the Lutheran Pilgrim House in New York: By P. O. Hanser in St. Louis from Unnamed 10.00, from Chr. Hauen 1.00. Fr. Schülke's congregation in Palmyra 5.00. Through Fr. Schalter in Cape Girardeau from Mr. Nicmeyer 1.00. ?.. Köstertngs Gem. in Altenburg 13.35. By U. Fackler in Canton from sr. Gem. 1.75, by Ludwig .25. by P. Holls in Osage Bluff by Mr. John Beck 1.00. P. Mähns Gem. in Ellsworth 1.10. k. Grimm's Gem. in Washington 7.05. l'. Roschke's Gem. in Freistatt 6.00. 'By Fr. O. Hanser in St. Louis by Mrs. Göddecker 1.00, by Mr. W. Ostermeyer 10.00. (p. -58.50.)
 For the widow's fund: By P. O. Hanser in St. Louis from Ed. Junghans 2.00, by Mr. Karl F. Lange and wife, thank offering for celebration of ibrer silb. Hole time, 50.00. St. Louis Lehror Conference 7.25. (p. -59.25.)
 For the orphanage near St. Louis: By U. Fackler in Canton from sr- Gem. 1.75, from Ludwig .25. (S. -2.00.)
 For poor students in St. Louis from Minnesota: By ? Albrecht at Schalls, coll. on H. Mangel's child baptism, 1.50, by N. N. and N. N. each .50. (pp. -2.50.)
 For the Gem. in Council Bluffs, Iowa: l?. Albrecht's Gem. bet Schalls 2.25.
 For the Gem. in Cedar Rapids, Iowa: P. Albrecht's Gem. bet Schalls 2.25.
 St. Louis, June 6, 1886. H. H. Meyer, Cassirer.
 Received for poor students: By Mr. P. Wambsgaß jr. from the women's association of sr. Gemeinde 11 towels, 6 pr. woolen stockings, 3 undershirts, 1 pr. underpants, 1 handkerchief and 1 box collar for Gresens; by Mr. P. A. Müller -4.36 from sr. Gem. and 5.64 from himself for Wolfram; by Mr. l?. l. Bernthal by sr. Gem. 11.00 for Stülpnagel; by Mr. P. L. Ernst, ges. on the infant baptisms of Messrs. E. Neitsch and E. Schneider, 3.25 for Wolfram; by the Women's Association of the Gem. in Pekin 10.00 for Oesch; by Mr. ? Will- ner 5.00 for Düsenberg; by Mr. ? Feddersen, Coll. sr. Filiale, 1.00, sr. Gem. 4.26, by Mrs. Bäfte 2.50, by C. Lücke 5.00 for Donner; by dens., Coll. s. Gem. 6.39, by C. Lücke 5.00 for Bulk; by Mr. P. E. Schulze, Ostercoll. sr. Gem. 10.00 for Kleimann; by Mr. P. Leßmann, Ostercoll. sr. Congregation, 7.00 for Dommer; by Mr. Köhler, Easter Congregation in Dwtght, 4.35 for l. Hoffmann and Gresens; by Mr. P. Wegener, Palm Sunday Congregation, 10.40 for Krimann. Gem., 10.40 for Krusche; by Mr. P. A. Kühn, Easter coll. sr. Gem. 5.00 for dens.; by Mr. l*. Hanewinkel 2.15; by Mr. P. Bayer of sr. Martinus-Gem. 5.25 for Kitzmann; by Hm. k. Th. Büngrer of G. Schreibe, sent on L. Storz' wedding, 8.00 for Hannemann; by Mr. P. E. A. Frese of sr. Gem. 7.50 for Hubert; by Mr. Georg Göhrtnqer from Accident, Md., 1.00 for Ambacher; by Mr. P. Maurer from sr- Gem. 2.30 for Stülpnagel; by Mr. ? C. Schröder from sr. Gem. 5.11, by Mr. Lücke 1.00, by himself 1.89 and from Mt. Olive by H. Monke 2.50 and Herm. Monke 2.00 for Potratz; by Mr. P. Base from sr. Gem. in Deer Park 3.75, from the Women's Club in Ashland 2.00, from Mrs. Zimmermann 1.00 and from Mrs. Hannemann.25 for Hannemann; by Mr. P. Schlechte from his Gemm. in Otis and Westville 10.20 for G. F. Koch; by Mr. P. Löschen, at H. Merler's wedding ges. 6.00; by Mr. P. Heumann from the Women's Club sr. Gem. 3.75, sent on W. Borchelt's wedding 14.95 and by W. Borchelt 5.00 for Feddersen; by Mr. F. Arndt in Chicago 34.00 for Stark; by Mr. H. Lankenau, sent on Fr. Bultemeier's wedding, 20.00 for H. Traub. A. Crämer.
 Received for the mission at Erie, Pa. by Bro. Stärker of his congregation at Hamlin, N. A., -11.30; by Bro. Solinger of the congregation at Boston, Eric Co., N. U., 7.50, at Sprtngville, N. A., 4.11.-Thank you very much!
 Erie, Pa, June 5, 1886. H. Steck.
 For the household here received with hearty thanks through Mr. F. Riehmman from the community at Mount Pulaski, Ill, 3 sacks of flour, 5 p. potatoes, 130 pounds of pork, then 4 p. pork. From P. Löschen's Gem. at Mere- dosta, Ills, a case of circa 320 psund of pork.
 Springfield, Conc. college, June 9, 1886. f. Janssen.

For the local seminar library

received with heartfelt thanks from Mr. Niese here: LlirUa, that is, the entire Holy Scripture with short interpretations by Li. N. Haas. 1707 Fol. - Bible with annotations. Wittenberg 1612. fol. M. Günther.
 Received for student W. from Mr. E. Brueggeman in Whitley Co, Ind." - .50; by Mr. ? T. Thieme from his St. Peter's congregation 4.67, from his Zion congregation 5.04, from Mrs. Johanna Lücke 1.00. Many thanks! N.A. Bishop.

Changed addresses:

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Volume 42, St. Louis, Wo., July 1, 1886, No. 13.

A Chaldean pastor. *)

In the month of March, in Lodz, as well as in several other churches in Poland, a rare guest visited us, Pastor Moses bar Jakob from Urmia in Persia. During the famine in Persia several years ago, he collected orphans from his and neighboring parishes and took them into his home. At present he has 44 children in his "orphanage". He told us many interesting things about the conditions there. We will share some of them with our readers: The Christians in Persia originate from apostolic times, they were won for Christianity by the apostle Thomas and still number about 12000 souls despite all the persecutions that the Muhamedans have exercised against them. The government is very harsh. No Muhamedan may be converted to Christianity, and the Muhamedan religion may never be called a false one. In addition, Christians are not allowed to have intercourse with Muhamedans, nor are they allowed to become soldiers, because Christians are considered dogs and unclean. They are also all poor, since no one is allowed to trade or own land. They make their living from agriculture, the only occupation still permitted to them. The land is the property of the government, the Christians are only allowed to rent it. They have to give two thirds of the yield to the government as rent. From the remaining third, they must pay the taxes, feed themselves and tithe for the support of their pastor. It is not uncommon for poor

people to have so little left over that they are often without food for two or three days. The taxes are very high, for each head of the family one pays c. 5 rubles †), for each house 12 rbl., for a cow 3 rbl., for a sheep 1 rbl. If people have to borrow money, they have to pay 50 cents interest to the muhamedanem or Jews, so for 10 rbl. they have to give 15 rbl. If Christians are so wealthy that they can hide money, then

*) We report this from Pastor Angerstein's "Ev.-Luth. Kirchenblatt" in Lodz, Poland, April 15.

**) Outside Persia there are still living in Kurdistan, Babylon, India 2c. c. 200,000 "apostolic" Christians.

†) One ruble (100 kopecks) about 75 cents.

they do not take interest, taking interest is considered usury, thus sin. The yield of the country is very large, but the prices for the products are very small, e.g. a pud of raisins costs 50 kopeks, a pud of grapes 6 kopeks, a bottle of wine 2 kopeks, a pound of buffalo meat 5 kopeks. The life of the Christians enjoys very little protection; the houses have no windows, so that the Kurds cannot plunder the Christians so easily, the light comes only from above. For their protection they are not allowed to have weapons, while the Persians always go out with weapons or ride (driving is not done there at all). A Mohamedan who slays a Christian pays a fine of 60 rbl. to the government, for a Jew only 30 rbl.; if, on the other hand, a Christian or Jew were to slay a Mohamedan, they would be beheaded along with all their household members. The laws of the country are generally very strict; a thief, for example, has his hand cut off, so theft is very rare there. It should be mentioned in passing that the Jews there live in polygamy and often come to the pastor for instruction and baptism; the pastor mentioned above baptized 30 Jews last year. Unfortunately, he also complains about the same thing that we complain about in Europe, that many Jews only mean to make a business with their conversion to Christianity and are very dishonest.

The Christians who call themselves "apostolic" teach pretty much the same as our church. They have two sacraments, they baptize their children and believe that the body and blood of Christ are in Holy Communion; they recognize Christ as the only mediator and savior and expressly teach that no apostle, not even Mary, nor any saint can help us. Only they do not seem to have confession in our sense, but they have thorough preparation for the Lord's Supper, which lasts a week, and they also have strict church discipline. The pastor treats his congregation in a genuinely patriarchal manner; in addition to the punishment of the word, there is often corporal punishment; one who misses the service is given 20 sticks by a servant, for example; a girl who sins against chastity has her head shaved off, then she is put on a donkey and led around the village; everyone who passes by has the right to spit in her face. Whoever does not bring his children from the age of 6 to the

If a Christian sends a child to school, he is not admitted to Holy Communion, nor are his children baptized. The Christians are very religious, they come to church every day early and in the evening and three times on Sundays. When the church servants strike two sticks together and call for the service, all the houses are closed and young and old go to the church. The service is held in a simple manner with psalm singing, prayer and pericope interpretation. As in the houses, so in the church there are no benches to sit on, everything squats down on cane mats, standing up only to listen to the Bible word and to pray. During prayer, the hands are folded, the pastor raises them in the air, and prays with his hands outstretched. The bread necessary for Holy Communion is baked by the pastor himself under certain prescribed prayers, red wine is poured into the chalice, and possibly everything is distributed. What remains of the bread and wine is eaten and drunk by the pastor at the end of the service. Holy Communion is not celebrated every Sunday, but only once every 3 months. It is brought to the sick at their bedsides. Each service closes with a blessing, but not with the Aaronic, but with the Apostolic, i.e. with the well-known words: "The grace of our Lord Jesus Christ, the love of God and the fellowship of the Holy Spirit be with you all. Amen." Those who miss the service or otherwise give public offense are not admitted to Holy Communion, may not be godparents, and even their children are not baptized; if they die, their bodies are not brought into the church. All corpses are accompanied by the pastor, only unbaptized children are buried quietly. There is no drinking at all, so you almost never see a drunk. Every house is arranged to accommodate travelers, because there are no inns either. Because no girl can show herself on the street alone, because the Muhamedans would rob her immediately, therefore they live quietly and modestly in their parents' houses. The aforementioned pastor therefore disliked a double thing about Europe's Christians: the many drunks one encounters on the streets and the dancing girls who let themselves be touched by all kinds of men and dance round dances with them.

The pastors are under the supervision of a bishop; they are trained for their office in higher schools, where Chaldean teachers are employed, and have assistants in the same, who are called deacons. The deacons are not ordained. Their main duty is to assist the pastor in visiting the sick, and then, according to apostolic custom, they are to care for the poor by accepting gifts in kind from the wealthier members of the congregation and bringing them to the poor in their homes; no poor person asks for anything himself; beggars are not known at all.

When a child is born, immediately after the mother's recovery, about 14 days after its birth, the father and mother bring it to the church for baptism. According to the custom of the Orient, the child is placed in water up to its neck and then watered three times and baptized in the name of the Triune God. Both parents are sternly admonished to instruct their child, as it grows, in the catechism and to set it a good example. Only a very sick child is baptized before going out and without the mother being present. Confirmation, which has arisen there in more recent times, takes place in the 12th year, since children there mature much faster and therefore girls also marry at the age of 14. The engagement takes place in the presence of the pastor, who says all kinds of blessings; at the wedding ceremony the pastor says to the bridegroom: "you see your bride now beautiful, young and healthy, but she can also become old and frail and ill, do you want to love her not only now, but also then, in such evil days?" Likewise, he asks the bride. At the funeral the pastor speaks over the coffin: "From earth you were taken, to earth you will return. Jesus Christ will raise you up on the last day." The marriages are made only among the same Christians, marriages with the Nestorian Christians and with the Catholics are forbidden, so there are no mixed marriages there. The forbidden degrees of relationship are also strictly enforced, because even marriages between siblings are forbidden, like the one with the niece. Divorces are permitted only for the one biblical reason, adultery. The guilty party may not remarry.

From this whole account it is particularly important to us that these Christians, who for centuries were closed off from all intercourse with other Christians in their mountains, despite all Muhammadan persecution, despite many famines, nevertheless remained faithful to their paternal faith and that the doctrine they have basically agrees with our church doctrine. How this must strengthen and fortify us in the conviction that our Luther has led the church back to apostolic purity. But we must also be ashamed of her zeal and the severity of her customs. We are ashamed that the pastor declared that he had never heard of a suicide in his ten years of ministry, that this does not happen among Christians; he only had one thing to complain about, that about every year a Christian becomes a Muhamedan out of great need. But even in our country, there were only a few people to complain about!

Finally we put the saying that Pastor Moses bar Jakob inscribed in our stranger's book in memory of us in Chaldean language, it is German: "Fear not, I am with thee, depart not, for I am thy God. I strengthen thee, I also help thee, I uphold thee by the right hand of my righteousness." (Is. 41, 10.)

(Sent in by P. A. Rohrlack.)

From Aergerniß.

(Conclusion.)

As much as we have to be on our guard that we do not give offense, we also have to be careful that we do not take offense. By the latter we do not mean to be really annoyed by a given annoyance. This effect of a given annoyance is called in the holy scripture: "to become an annoyance" (Ex. 34,12.), "to become an annoyance" (Ex. 23,33.), "to receive an annoyance of the soul" (Prov. Sal. 22, 25.). In order to be protected from the effects of a given annoyance, we should diligently watch over ourselves and always ask God to give us a firm heart from which all given annoyances will bounce off, like projectiles off a solid wall. - An offense is taken when a good thing given or commanded by God is allowed to ruin a man in the blindness of his heart. What is offered by God to a man for his eternal salvation or for his physical well-being is used by the one who takes offense to the detriment of his soul or his body, or both at the same time.

There are the sufferings for the sake of Christ, without which a true Christian cannot be in this world. "For whom he hath provided, he hath also ordained to be conformed to the image of his Son, that he might be the firstborn among many brethren" (Rom. 8:29). But how many a Christian takes such heavy sorrow in these sufferings! "When tribulation and persecution arise because of the word, he is soon vexed" (Matth. 13, 21.), that is, he falls away from the faith and again surrenders to the world with its lust, the end of which is eternal damnation. "Then shall they deliver you up into tribulation, and shall put you to death. And you must be hated for my name's sake by all nations. Then shall many be offended, and shall betray one another, and shall hate one another." (Matth. 24,9,10.) "These things have I spoken unto you, that ye should not be offended" (Joh. 16, 1.), namely, that they will put you under ban, and whosoever killeth you will think that he doeth God service thereby.

Above all, there is our Lord Christ Himself with His word and work, in whom most people have taken offense from the beginning, still take offense and will take offense until the last day, so that the prophet Isaiah calls Christ "a stone of stumbling and a rock of

trouble, so that many of them stumble, fall, break, are entangled and caught. (Isa. 8:14, 15.) Not only the aged Simeon looked at these words of the prophet at Christ's presentation in the temple, when he said among other things, "Behold, this one is set for a fall and a rising of many in Israel." :c. (Luc. 2, 34.), but also the apostles Paul and Peter cite it, when the latter writes: "But unto them that believe not, the stone which the builders rejected, and which is become the corner stone, is a stumblingblock, and a rock of offence: who stumble at the word, and believe not, whereon they are set." (1 Pet. 2, 8. 9.) But St. Paul writes: "As it is written, Behold, I lay in Zion a stumbling stone and a rock of offense; and whosoever believeth in him shall not be put to shame." (Rom. 9, 33.) It is true that God has

He did not set Christ as a "rock of trouble" in such a way that the greatest number of people would be forced to stumble against it according to an unchangeable decision. He speaks clearly and distinctly through the prophet Isaiah: "Behold, I lay in Zion a foundation stone, a tried stone, a precious cornerstone, well established. He that believeth shall not flinch." (Isa. 28:16.) According to the language of the new covenant, this means nothing else than: "God so loved the world that he gave his only begotten Son, that whoever believes in him should not perish but have eternal life." (John 3:16) But the fact that this rock, which God has set as a rock of salvation and blessedness for all men, stands before most men as a "rock of trouble" is the fault of men themselves, namely the fault of their unbelief; for "whosoever believeth in him shall not be put to shame."

In particular, it was and is the highest and greatest benefit that our merciful God has shown us, namely, the deep humiliation of Christ in his suffering and death, which became a source for the carnally minded people who were sunk in their own righteousness, from which they drew and draw one annoyance after another by virtue of their reluctance. The prophet Isaiah already speaks of this: "Many will be angry with you, because his form is uglier than other people's, and his appearance than the children of men. (Isa. 52, 14.) When Christ appeared, the rulers of the people of Israel, the chief priests, elders, scribes and Pharisees, preceded all others in the terrible sin of taking offense at everything Christ spoke and did, and this so obviously that the dear disciples once turned to the Lord and said to Him, "Do you also know that the Pharisees were offended when they heard the word?" (Match. 15:12.) To which the Lord Christ answered His disciples, among other things, "Let them go; they are blind and blind guides." Whoever wanted to be angry with Christ, and however much he wanted to, Christ could not and would not refrain from speaking and doing according to the commandment he had received from his Father.

"Blessed is he who does not take offense at me" (Match. 11, 6.), he shouts to the disciples of John in front of the ears of a large crowd in the heart, which was also eaten up by this terrible sin of taking offense at Christ. Yes, Christ's own disciples, one and all, fell into this sin when the time of His bitter suffering and death had come. "This night," said Christ to them, "ye shall all be offended in me." (Match. 26, 31.) And although Peter, recognizing this grave sin of being offended at Christ, but trusting in his own strength, presumed highly and nobly, "Though they all be offended at thee, yet will I never be offended," yet it was he who was most grievously offended at Christ, completely falling away from the faith and forswearing Christ. The dear apostles, with the exception of Judas Iscariot, did indeed recover and were healed of their sin, but wherever in the world they preached the gospel according to their Lord's command, there was also the anger that the great multitude took at Christ. This was especially the case among their own people, as St. Paul says: "But we preach Christ crucified, an aversion to the Jews."

and a foolishness to the Greeks. (ssCor. 1,23.) And still today this has not changed and will not change until the last day. The wise and prudent of this world, who in conceited self-righteousness have raised themselves up to be their Savior, will always take offense at Christ. If such wicked people do not repent and become like infants and children, the longer the worse, they will deceive and be deceived. - But God help us, that we give no offence to any man, and that of all the offences which are given, our souls receive none; but that we also take no offence at God's gifts, and especially take none at Christ, nor at the afflictions which are to be endured here for Christ's sake, but that we always be guided by Christ's good word, whether it be said to us in punishment or in consolation, until at last we arrive where there are no more offences.

Lutheran Martyrs in Spain.

Juan Gonzalez, his mother and siblings.

Juan Gonzalez was a priest who had led a righteous life and was well versed in the Scriptures. For years he preached freely from the pulpit in Andalusia that man's righteousness does not consist in his works, but only in faith in the Lord Christ. But finally his zeal for God's word had to have the same outcome that all faithful servants of God have had at all times. He was rejected by this world. On the evening before the day on which he was to depart from this time of struggle, a monk came to him to hear his confession. But Juan put him to shame by the clear word of God. The following day he was taken to the non-place, and with him his two bodily sisters, one of whom was still a tender girl. His mother and his two brothers were still kept in prison. But on the next day of the trial, she and one of her brothers confessed the Lord even unto death. When Juan and his sisters were led out of the dungeon to the place of execution, the people, to whom he had so often expounded the word of God, were standing all around. At the sight of the crowd, he sang with the sisters from a joyful heart the 109th Psalm: God, my glory, be not silent 2c., and heartily exhorted them to steadfastness.

Immediately a gag was placed in the mouth of the faithful singer, for such a voice seemed too dangerous to Rome's servants. Then the death sentence was pronounced and Juan was clothed with the Sanbenito, the heretic's garment, "which," as the old narrator says, "appears shameful and detrimental before men, but is honest, beautiful and glorious before God and the angels. - Then each of the condemned had to recite the Apostles' Creed. When they came to the third article: "I believe in a holy, universal Christian church 2c.", they were told to add the word "Roman". The sisters said, "What Juan Gonzalez will do, we will do too!" They said this with the intention of taking the gag out of Gonzalez's mouth on this occasion, so that he would appear before all the people as a round and

could make a public confession of his faith. The executioners took the gag out of Juan's mouth. Immediately the martyr raised his voice and said: "Brothers and sisters, be fearless and confess a universal, holy, Christian church! But the Roman one is not the true Church of Christ." After this was done, Gonzalez and his sisters were tied to three stakes, which stood not far from each other, so that by their brave and cheerful countenances they might strengthen each other to the last moment. The executioners seized the rope, strangled the blood witnesses of JEsu Christ and threw their bodies on the burning woodpile. This happened on September 24, 1559.

Donna Isabella de Baena, Maria de Virves, Maria de Comel, Joan and Maria de Bohorquia.

Among the oldest confessors in Seville, who were devoured by the inquisitorial fire, there were also many pious women. In the house of Donna Isabella Baena there was always a school of godliness and a true temple of God, where the confessors of the pure gospel praised and glorified God day and night without ceasing. Nothing was seen there that was ungodly or unchristian. Nor did they look for any glory of holiness, but found nothing else than the pure and righteous fear of God. In this holy place the inquisitorial net was finally thrown, which caught the above-mentioned and some others in one go. But this also happened according to the counsel of God, before whose face the time had come for the faithful to confess his name in shame and pain.

Maria de Bohorquia was a virgin, descended from one of the noblest families in Spain. Although only 21 years old, she surpassed all her co-religionists in her knowledge of the Holy Scriptures. Dr. Egidius, who was her teacher, says that he still learned something from her conversation. When she was in prison, she always made even learned doctors, who often came to try her, ashamed. But if the Dominican monks appeared to confuse her conscience with sophistical questions, Mary, with the sword of the Word of God, cut apart their finely twisted knots and proofs every time. But she also possessed, besides a sharp, penetrating mind, a fresh and strong memory, with which she held forever what she had once read in the Holy Scriptures. She had many Lutheran books and could read the New Testament in the basic language (the Greek). After Mary had been in the dungeon for a long time and had endured many torments there, she was finally condemned to death and led out to the judgment seat. Nevertheless, she remained as joyful and courageous as if she had triumphed over her judges. With loud words she confessed the gospel and sang songs of praise and thanksgiving that had to win the hearts of all. When the executioners noticed this, they put a gag in the virgin's mouth so that she had to remain silent. Before her execution she was asked one more time by the inquisitors if she wanted to convert and confess her errors! After she was freed from the gag, she gave a clear, round answer that she neither could nor wanted to recant! Thereupon the rope was tightened around her neck and she was strangled. Her sister Johanna was already in the dungeon under the suffered tortures cheerfully and died blessed. Donna Isabella Baena, Maria de Virves and Maria de Comel, however, were led out at the same time as Maria de Bohorquia, remained faithful and, like her, were strangled.

Their bodies were thrown into the fire. Isabella's dwelling, which had so often resounded with the praises of the Lord, was torn down to the ground and razed to the level of the earth. Between the ruins a marble column was erected, an eternal brand of godlessness for Rome's servants, but an eternal monument of godliness for the confessors of the gospel. On this column was inscribed that many sins had been committed in this place by the godless and hardened Lutheran heretics.

Fernando de San Juan.

He was also one of the most distinguished members of the Seville community. He was distinguished more by his fear of God, sincerity and brotherly love than by the noble family from which he came. Although still very young, Fernando led a blameless life. At an early age he was elected head of a learned school, in which he led many young men to Christ. When he had fulfilled this office with all diligence and zeal for eight years, God led him to the full knowledge of the gospel. Now he let it be his most dedicated concern to lead the youth entrusted to him to the same goal. Fernando was imprisoned and treated in the most inhumane way. He was put on the rack and not taken down until all his limbs were so shattered that he could no longer use any of them. When he was unable to walk, the executioners dragged him out of the torture chamber by his feet and back into the dungeon, as if Fernando, says the old narrator, had been a sack of excrement or a stinking carrion. In the same dungeon where Fernando was taken, there was a young monk from the monastery of Isiror, named Morcillo. A few days before, he had allowed himself to be seduced into apostasy by the inquisitorial intrigues. Through Fernando, however, the fallen man was resurrected. and so strengthened in his faith that he requested a new interrogation. In this he boldly and resolutely condemned his own apostasy, and confessed that he wanted to remain with the Gospel until death. For the sake of this confession, Morcillo was burned. Fernando, however, was led out after him, and since he did not deny Christ, first a gag was put in his mouth and then he was thrown alive into the fire, from which he came to the glory of his Lord.

Julianus Hernandez.

Julian was small and skinny in person (hence his nickname: the little one), but the bigger and stronger he was in spirit. In Germany he had become acquainted with the pure doctrine. On his return he brought with him two large barrels full of books, including copies of the New Testament in Spanish and Lutheran writings. Only at the risk of his life did he succeed in this enterprise. The inquisitors kept a watchful eye on all heretical books. But God arranged it so that Julian, the small but bold one, could distribute all the books in the city of Seville. These books were like a timely refreshing rain for the oppressed Lutheran confessors of Seville.

But the joy over such a happy progress was to last only a short time. A blacksmith, to whom Julian had once shown a Spanish Bible, became the traitor and delivered everything to the heretic judges. Soon the inquisitors got behind the whole nest of heretics (that is what they called the congregation in Seville), and there they not only gutted and captured the mother together with the tongues, but also destroyed and devastated the nest itself, as is the way of the raging dragon. That was the first hunt that destroyed this godly community. And this hunt was so productive that even the hunters were frightened by the number of those they caught. All the dungeons were filled with prisoners; large woodpiles were set on fire to extinguish them with the blood of the martyrs. In the city of Seville alone, about 800 souls, men and women, were imprisoned for the sake of the truth. Often about 20 and more were burned at once. Around this time, Julian was also put in prison, where he was bound in iron chains for about three years. During this time he had overcome and wearied the executioners and torturers by his wonderful steadfastness. For though he was but a small and weak creature, yet God's grace was mightier in him than all the chastisements of his enemies. As often as he left the torture, he was as stout-hearted, steadfast, and cheerful as when he mounted it. And when he was then led back to his dungeon or dragged, he sang a little song to his fellow prisoners with a cheerful, loud mouth.

On December 22, 1560, the second Auto da Fe was held in Seville, for which Hernandez was also designated. As he was being led out to the place of judgment, he exhorted and comforted his imprisoned brothers with these words: "Well, dear brothers, be fresh and undaunted, for this is the hour in which we, as valiant heroes of the Lord Jesus Christ, are to confess Him and His truth before men. If we confess Him, He in turn will confess us, and prepare for us an eternal, joyful victory and heavenly triumph over all our enemies!" Julianus could speak no further, for the executioner had placed a gag in his mouth. As he now ascended the funeral pyre, he proved his joyfulness and confidence of faith by gestures, since it was not granted to him to express them by words. Next to Julianus stood Dr. Rodriguez, who gave him a hard time and wanted to force him to recant. He had the gag taken out of his mouth so that he could speak. But Julian made a clear, unapologetic confession of Christ and punished Rodriguez with serious, lasting words. But the latter, as if beside himself with rage, cried out: "O Spain, which conquers whole nations and rules over them, you must now be confused by a despised man! Away with him, that he may be killed!" Immediately some executioners ran up and struck Julian a mortal wound in the midst of the fire.

The Lutheran Church in Poland

has 64 congregations and 40 branches; in all these congregations and branches together, 3620 boys and 3577 girls were confirmed last year, a total of 7197 children. The Holy Communion was received by 220,183 persons. The zealous Lutheran pastor W. P^A Angerstein, pastor at Lodz in

Poland, raises the question in his "Ev.-Luth. Kirchenblatt" of May 15: **"Has Christianity died out among us?"** and answers the following: If one observes with attentiveness the life of most of our parishioners and compares it with the life of the Jews living among us, one involuntarily comes to the conclusion that it is not better than that of the Jews, indeed often much worse. The Jews often stand out, for no matter how corrupt a Jew may be, even if he eats away at the marrow of the Christians like a leech, depriving them of their possessions by usury and fraud, his Sabbath is sacred to him, and the religious duty of daily prayer is equally sacred to him. Christians in great majority have given up praying; even many of those who still consider it their duty to attend church services and go to Holy Communion. In daily life, most Christians chase after riches; they pay no attention to integrity and conscientiousness in trade and business; if they hide money, they do so not out of charity, but in order to engage in usurious transactions; in times of need, they either take their neighbor's property or their own lives; In sickness, they resort to all possible and impossible means; even Christians who want to be pious are not afraid to resort to magic remedies, and if nothing helps, then even the communion of the sick is regarded as such a magic remedy, in that in the rarest cases they seek forgiveness of sins and usually think that Holy Communion will give the sick person health, or at least alleviate his pain. At every turn one encounters the most whimsical superstitions. Faithfulness to one's confession is almost unknown. And how the holy commandments of God, which regulate family life, are trampled underfoot! The spouses live in discord, adultery of the married, fornication of the single are encountered innumerable times. Parents do not raise their children in discipline and fear of God, do not send them to schools, and often use them to earn a living from their earliest youth. The children have no reverence or respect either for their own parents or for their own masters, teachers and pastors. How many fathers and husbands spend their most delicious time in the tavern and are heroes in boozing, brawling, and night swarming, how many young girls sacrifice their chastity, their breeding to the cleaning devil and the dance floor!

Truly, we have reason to ask: "Has Christianity died out in our country?" But not only to ask, but also to see where the damage is! Well, the damage lies in the neglect of youth and in the decay of confirmation. If the youth does not learn anything and does not

attend schools, and if the pastors admit ignorant, raw children to confirmation and are not afraid to lie in the holy place by declaring children who have no concept of Christianity and the truths of salvation to be mature, mature members of the congregation, then it cannot be otherwise, the congregations must decay and either become godless people or a prey of the sects and false prophets. How can children be admitted to confession and Holy Communion who have no knowledge of sin and no faith, and who regard confirmation only as a license to enter the world? Truly, in which pastor still has a shred of faith in him.

and therefore also believes the Scriptures that those who enjoy the Holy Communion unworthily receive it for judgment, he should not plunge a whole crowd of ignorant children into this judgment of God every year. Every year the time of confirmation is a time of judgment for whole crowds of children! The damage is great and compassion for the youth and the ignorant parents moves us to write down these words. May they touch the hearts of the readers and fill them with holy seriousness, may all remember that he who sows the wind must also reap the storm and that such a wind seed, such an empty threshing of straw has become the present confirmation priest. The storm cannot be omitted, for ah, the sowing is after it; as the seed, so the harvest. If our church is not to decay completely, if the complaint that Luther made in his time about the decaying and ignorant Christianity is not to arise again, then the serious parents and pastors must stand up like one man against this cancer and demand that change be brought about. The children must learn the main parts of the catechism, they must have a concept of confession and the Lord's Supper, they must have examined themselves and recognized their sins, they must have learned the differentiating doctrines of the churches and sects, only then may and can they renew the baptismal covenant in confirmation, pledge allegiance to the Lutheran church with consciousness and be admitted to Holy Communion. Pastors who demand all this must not be regarded as tyrants and miracle workers, but as faithful stewards of God's secrets, but who do not do it, as unfaithful servants of God.

To the ecclesiastical chronicle.

I. America.

"Know Thyself, or Our Secret Sins, by Dr. Ossian Hartmann, Iowa City, Iowa." Under this title a pamphlet appeared at the beginning of this year, which, as it says on the back of the title page: "is dedicated to all chaste hearts, and all (!) who want to live chastely and purely and happily", but against which rather all chaste hearts are to be warned. A more miserable work, both in terms of its medicinal and its religious content, has hardly ever been written about self-abuse. We would not have mentioned it at all if it were not for the "Herold und Zeitschrift". This paper writes incomprehensibly and irresponsibly: "Written for the instruction of the youth (!). This booklet, written by a pastor of the Iowa Synod, who is also a medical doctor, can be highly recommended." On the contrary, we must say that the pamphlet is written in such a way that, if one wanted to prove its wretchedness by excerpts from it, one would have to put all shame out of one's eyes. The religious material, however, is nothing but the most miserable rationalistic gibberish. Therefore, be young and old warned against it. - The so-called silent secret sins are a subject about which a book that could be put into the hands of the youth is an urgent need. The sin of unnatural fornication, which corrupts body and soul, is spreading like a cancer among the youth of our time. It is more widespread than many parents and teachers realize. As much good as Kapff's "Warning of a Friend of Youth" contains about this subject, this booklet also contains some things, the reading of which is not suitable for every young man and every virgin.

suitable. *) We believe, however, to be able to give hope that a similar writing from the pen of a godly, experienced and in the pure doctrine well-founded man will make its appearance in not too distant time. W. [Walther]

Should we be ashamed of the Methodists? As is well known, the Pope, especially on the authority of the Third Plenary Council, some time ago issued an edict forbidding the members of his church to raise money for ecclesiastical purposes through festivities, fairs and bazaars, except with the privileged permission of the bishop concerned. Although *oyster-suppers, strawberry-festivals* and *ladies' bazaars* are especially popular in the Methodist Church, one of its English papers, the *Western Christian Advocate*, makes the following pertinent remarks: "We wish that all Protestant churches would cease to use bazaars, fairs, and all such things as a means of raising money for religious purposes, and that they would appeal to the people for what is necessary to carry on the work of the Lord. It is possible to hold quite innocent entertainments of this kind; but one runs the risk of getting into things that cannot be justified, while it is not at all in keeping with the dignity and whole spirit of the gospel to resort to such emergency remedies in order to lend a hand to the *halting benevolence* of those who, as disciples of Christ, should not be in need of such help." - If now the leading spirits in the Methodist Church begin to see clearly in this matter, how should Lutherans want to accept the nature, which is now also being worked against in the Methodist Church, and hire well-paid banquets, sales of female handicrafts, etc. for the benefit of the church? This only happens if it is done with good intentions, in order to induce those who are "outside", of whom we "should not need" according to 1 Thess. 4, 12, to contribute money for the good of the church, while Christians who are imbued with the spirit of love give willingly (Rom. 15, 26. 27. 2 Cor. 8, 2. 12.). How disgraceful it is when some congregations hold their festivals in the entertainment centers of the world, in theaters or opera houses, or even turn their churches and school halls into dining halls and invite the whole world to come there and give to these temporary "church restorations"! That there, where Christian love prevails, there is no lack of the necessary money for church purposes, even without such things, has been proven by our young men's associations and our virgins' associations, which, without using such lures and bait, have laid many a mite on the altar of the Lord. C. D.

Mission Funds. Last year the Methodists tried to raise one million dollars for missionary purposes, but they did not quite succeed. This year they plan to make the attempt again. The Episcopalians and Baptists also intend to raise 1 million each this year. The Southern Methodists intend to raise half a million and the Dutch Reformed \$100,000.

Beautiful relationship between workers and employers. "Haus und Herd" reports the following letter from workers at a factory in a German newspaper:

"To Messrs. Brothers E . . . S. . . Dear Sirs! After I have discussed with my colleagues the present oppressive situation of the factory owners, from which also our honored gentlemen have not been spared, we have come to the decision,

A good English translation of Kapff's booklet has just been published in the second edition by Schäfer and Koradi in Philadelphia under the following title: *Admonitions of a Friend to Youth*.

To our honored gentlemen, who at all times are helpful to us in our distress, both by counsel and by deed, to contribute a small mite, even in the present so oppressive time, which weighs upon you, if not to alleviate, then at least to prevent an even greater pressure. And for this purpose, we place a deduction from your wages at your disposal. On behalf of the workers: A. K."

The above-mentioned journal writes of the factory owners: "The S. brothers know how to arrange their work in such a way that in their puddle factory no work is done either during the night from Saturday to Sunday or from Sunday to Monday, while other factory owners brazenly claim that this is not possible. Some of their workers have been employed in their factory since their youth, their fathers having made their living in the same factory. Several of them started out with little blood years ago and now own pleasant little houses and various fields. When they started to build, the S. brothers lent them all the money they needed, but not in order to demand it back with usurious interest, but rather they gave them the widest latitude for repayment, in that the debtors were never reminded to pay or had to put up with deductions from their wages: they simply paid back as much as they could, even if the installments were small. "It should also be noted that the workers and factory owners are strictly clerical."

Indians. Of the 320,000 Indians on our continent, 200,000 are still heathens and savages; about 100,000 are civilized, many of whom have become Christians. (Sendb.)

II. foreign countries.

Emigrant Mission. The Lutheran Committee for Emigrant Missions in Hamburg, headed by the pastors Dr. Kreusler, Pastor Gleiß and Pastor Meinel, has published an interesting report on its activities in 1885, from which we inform our readers of the following: "Pastor Keyl, the active pioneer of the Missouri Synod, reached the goal of his long-cherished, very justified wishes with his New York Immigrant Mission before the end of the year. His work in New York still lacked the firm gathering and holding point of his own hostel. He had to accommodate the immigrants assigned to his care or who turned to him for help, even if they only needed overnight accommodations, in German inns in New York, which put fetters on his work and severely hampered its free movement. What we had hoped for in our previous report was realized towards the end of the past year: under favorable conditions, the purchase of a house in the best location, i.e. in the immediate vicinity of the large landing site of Castle Garden, was offered. The Mission Committee therefore confidently seized the opportunity, and at present Pastor Keyl is opening his Pilgrims' House (No. 8 State St.) to his numerous protégés in the same street in which the German Emigrants' House of the General Council, directed by Pastor W. Berke meier, is located, which initially can accommodate up to 125 guests at a time in 24 rooms. We wish the industrious worker in God's field also in this new phase of his activity progress and prosperity outwardly and inwardly."

What the heathens learn from the Roman missionaries. The local "Herald of Faith" writes: "The German Trappists (monks) have been active among the Kaffirs in South Africa for only four years, and now songs to the praise of the Blessed Virgin and St. Joseph are heard there, sung by the natives." - Poor pagans! The Roman missionaries only teach them to exchange their old pagan idolatry with a new papist one.

Encouraging Luther words to support poor students.

Following the "Word of Comfort for our Poor Students", which was published in the second number of the "Lutheran", here are some words of encouragement from the mouth of Luther to those who have a heart for these poor people. Already Luther had to lament: "How one can see today how there are so few of them who take such poverty and misery to heart, and how wickedly and unfaithfully those who are rich and have plenty of money and good things give or steer something so that the youth, who are to take the place of those who now administer the teaching office, may be educated and taught. Soon after this complaint, however, he addresses the Christians who are "godly and love God's word" with the following encouraging words:

The word of God, and those who teach and preach it, is like all other arts, as the German saying goes: "Die Kunst geht nach Brod" (The art goes after bread). Therefore the divine promise in the 41st Psalm v. 1 reads: 'Blessed is he who takes care of the needy'. For you have had the first grace and have already been justified by grace and in vain; you should recognize this and thank God for it; then, he says, I will bless you in this way, make you rich in this way and shower you with benefits, so that you will feel that enough has been done for you. And this should admonish us especially that we should gladly help both, pupils and teachers; for such alms are called tithes in this place, which are not given to them, but to God. And Christ Himself also says, "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

"The Levites and priests in the law of Moses hold no portion or inheritance in the land with the people of Israel, and received nothing of the inheritance of their brethren: "'For I,' saith the Lord, Numbers 18:20, 'am your portion and your inheritance among the children of Israel.'" But what did the Lord have, or how could he be their portion? Answer: The vows, sacrifices and tithes, these he says I will give you, that with them you may maintain and feed yourselves and your servants. I will give you the vows, the sacrifices and the tithes, which he says I will give you, that with them you may preserve and nourish yourselves and your servants, that you may keep my office and my service, that is, that you may teach and learn, and thus keep my word. For this reason the priests had no inheritance of their own. Neither had they any portion in the land among the children of Israel; they had nothing to eat of their fields or inheritance, but they did eat with our Lord God of his tithes. And these are called divine sacrifices and vows of God, as if

our Lord God himself should eat them and die of hunger.

"Where you give something to poor disciples, you have given it to God Himself, and you should know that you have done God a very pleasant service and such an offering, which has this glorious and high title, that it is called a vow of God. But he that believeth and doeth this, let him know that it is a special gift of God. For the world respects it not, and therefore also the Turk cometh and taketh away by force all that we have gathered together, and have refused to give to them to whom we ought to have given it. For God will eat with us, or will not let us have any of the goods we have. But is not this a glorious honor, after which we should all justly desire that I feed and nourish God myself, if I feed any teacher or disciple? For in this way you tithe to the house of God, which cannot be maintained without the schools and disciples.

"Therefore, when God demands that we honor him, he means that we should offer him not only a verbal sacrifice, but also reverence with our hearts; indeed, he also wants the deed itself. He wants everyone among us to help promote the ministry of preaching, and to give and direct that the students may be preserved in their studies and that the teaching may thus be spread. Then God is rightly and truly praised and glorified, and you shall make a vow and say: I promise and vow that I will give and direct something to help the church. . . .

"Therefore let this example be diligently impressed upon the minds of the people, that Jacob vowed a tithe; not that God himself should eat of it, or be made rich, but that he should give it to the poor ministers of the church, and to those who are always the least brethren or disciples of Christ on earth. For all other arts have their profit and one can earn something with them; only this profession of those who have to administer the church office needs to be helped and taxed. We must live from the altar, as St. Paul says. **He who is godly and loves God's word gives something**, but he who is devoted to doctrine and to teachers and disciples steals and snatches as he can and may, even that which is given by others. (St. Louis. ed. II, 449-455.) G. J. W.

(From Pastor Biewend's Luth. Anzeiger.)

A converted socialist.

The following is reported from the last days of the former Social Democrat [Zielowsky in Stettin](#). For several years Z. had worked as an agitator among the workers of Stettin and other cities and had caused much mischief by a truly demonic eloquence. It happened that once in a meeting he raised his fist against a believing preacher who had opposed him and shouted: "Let your God help you, let our fists help us!" He had hardly said this when he was stricken with a stroke and that hand, that arm, the whole right side remained paralyzed. When he awoke from his anesthesia, he was lying in a hospital room of a deaconess house, which he had just a short time before badly blasphemed in word and writing. The loving care he found there broke his resentment, the illness his defiance, and one evening he was heard praying aloud: "Merciful God, for the sake of JEsu Christ, our only mediator, I beg you, give me some sleep tonight, so I will believe that it is you." The Lord heard his groaning and as a converted Christian Z. got up from the sickbed and now sought to work for the Kingdom of God with untiring zeal. His external situation was greatly changed by this: Formerly idolized by thousands, now scorned and antagonized by his former comrades; formerly bursting with health and strength, now a cripple; formerly sufficiently provided with funds as an agitator, now dependent on the meager earnings of his wife and the support of some benefactors; but still he joyfully confessed again and again: his present misery was dearer to him than his former happiness. At last he also went home in peace. X.

The Papal Regiment.

It is impossible that on earth there should be a worse regiment that kills more souls than the pope's; I will not mention the drudgery of the flesh. Luther. 24, 202.

Exhortation to the St. Catechism.

(From the simple and short explanation of the small catechism Dr. M. Luther by J. Mathesius. 1574.)

The highest wisdom is indeed of the holy catechism Lahr, The divine power that makes blessed, From the bosom of the Father brought by the Son, An excerpt of prophetic Lahr And the holy Apostlesschaar, Everything that should know a Christian, Fine briefly therein is written:

Of God's nature and will, And how his wrath is to be quenched; How one in fear, affliction and distress Calls to God in the name of Christ; What the Christians' signs of grace are, Which finely strengthen their faith. The eternally unfading seed, From which the Christian tribe arises; The sensible milk pure, So Christians alone begets and nourishes;

The g'wiss'st compass and right magnet ;

He who does not have it will go astray;

The right test stone, which proves what is right and wrong is taught; All teaching urtheilet right, teaches, comforts and admonishes bad; The lay Bible and understanding The children's teaching is well called; A bright light in the dark world, On the right path shines and keeps us. Therefore, this book is the very best for every Christian.

He who remains in simplicity,

Keep the faith, keep the knowledge free, God's child and heir he is. Keep us in it, Lord Jesus Christ!

Joh. Mathesius.

The heathen gods.

Anastasia, a noble citizen of Rome, when she was accused of burning her father's idols, and the judge was very angry about it: "Yes, she said, I have honored them; for when they were full of dust and covered with cobwebs and other impurities, and the mice wanted to nest in them, I threw them into the fire so that they would become clean. Item, further she spoke: How are you angry that I burn your gods? Let me do with them: if they are gods, they will defend themselves against a poor woman. (Luther. 49, 363.) Anastasia was burned in 304 for her faith.

Des Pabsts Morden.

"Who will recount all the blood, murder and misery that the pope has inflicted on his own? Some have reckoned that for the sake of the pope alone (since the papacy has exalted itself above the empire) 1,100,000 men have been slain; some reckon even more." So wrote Luther in 1531 in his "Warning to His Dear Germans." - How many have been killed "for the sake of the Pabst" since that time?

Bible hatred in the papacy.

When the Englishman Tyndale translated the New Testament into English in Germany, Cochläus, the fierce enemy of Luther and Lutheran truth, reported this to the. Henry VIII, King of England, and warned him against it. He wrote, among other things: "Let your people be sent the New Testament in English. Give orders to all ports of England so that **this pernicious article of commerce** cannot enter the country.

How a Lutheran princess blesses and admonishes her grandchildren.

The Elector Sophia of Saxony, widow of Elector Christian I, who died in 1591, was a faithful Lutheran and made a serious effort to properly fortify her two sons in the pure Lutheran doctrine and to protect them against the influence of the dishonest crypto-Calvinists, who had caused so much mischief in Saxony during the reign of her husband. But she also faithfully took care of the four sons of her second son, John George I. Shortly before her blessed departure (1624), she had the four princes come to her and addressed them in moving words thus: "Be welcome to me, you dearest children, you dearest treasures, I wish you all at the same time from Almighty God long life, constant welfare in body and soul, temporally and eternally. May the Lord God bless you and keep you; may the Lord God make his face shine upon you and be gracious to you; may the Lord God lift up his countenance upon you and give you his peace. But I admonish you in a motherly way, and I beseech you in a fine and princely way, that God and man may be well pleased with you. Always have the Lord God in mind and fear him, for the fear of the Lord is the beginning of wisdom. Remain steadfast in the pure word of God and in our true religion of salvation; do not be turned aside, either to the right or to the left, neither good nor evil, neither money nor honor. The evil spirit will be very hard on you and will try to seduce you. God will bless you abundantly if you remain faithful to him. In any case, you should put all that is in the world to the test and leave it, before you leave our true, blessed religion. For what good would all temporal things be to you if you were to forfeit your blessedness; then you would be the most miserable creatures. Therefore remain steadfast and do not fall away from God. Be obedient also to your Lord Father and your wife Mother, and hold them in high honor, that their blessings may come upon you. Do all the princely virtues throughout your life, and God will be pleased with you and my blessing will remain with you.

Luther's translation of the Bible.

The pious Prince George of Anhalt, Lutheran Bishop of Merseburg, ordained by Luther, said in one of his sermons: "Who can say what a great benefit and divine blessing it is that the entire Bible of both Old and New Testaments has been brought into our German language by the venerable dear Dr. Martin Luther and others? Martin Luther and others, whom he drew to it, from the main Hebrew and Greek sources into our German language, by the special grace and gift of the Holy Spirit, so pure, clear and understandable that even St. David and the holy prophets speak so intelligibly and clearly in words and senses, as if they had been born and educated in our mother tongue. - But we should thank God for such grace, and ask that we **may** hold such his translation dear and valuable, **keep it, and bring it to our descendants unadulterated."** - Let us remember this word well, since in more recent times one has been pleased to change Luther's translation.

Two priests

were burned at Regensburg in 1418 merely because they had said that too much had happened to Johann Huß in Costnitz.

The papists cannot stand the word of grace.

At the first Lutheran sermon held in Waiblingen, the song was sung: "Salvation has come to us from grace and pure goodness"
2c. Then the priests and chaplains spat on it and left the church.

The soul must have JEsus.

When in the time of terror in Thorn in 1724 the Roman priests tried to persuade the mayor Rösner to resign to the Roman church, he answered: "Enjoy my head, the soul must have JEsus." The head fell under the executioner's hand.

Inaugurations.

By order of the Honorable President I. Schmidt, Mr. K. E. Mahlberg was installed in the congregation of Unionville with the assistance of Mr. ? I. L. Hahn by the undersigned. G. Bernthal.
Address: Lsv. L. Lluirderx,

Unionville, InseolL 60th, IAiod.

By order of the honorable Mr. President I. H. Niemann, on Sunday Exaudi Mr. ? H. Evers at St. John's parish near Convoy, Van Wert Co, Ohio, introduced by the undersigned. G. F. C. Seemeyer.

Church dedications.

On the second day of Pentecost, the branch congregation of the undersigned in Town Seymour, Eau Claire Co, Wis, dedicated their newly built little church to the service of the Triune God. I'. H. F. Pröhl preached the sermon, the undersigned offered the dedicatory prayer and performed the dedication of the churchyard.

W. I. Friedrich.

On Trinity Day, St. Paul's Parish at Orleans, Harlan Co., Nebr. dedicated their newly built church to the service of the Triune God. In the morning the undersigned preached in German, in the afternoon Mr.? E. Flach in English.

I. Brewer.

On Trinity Sunday, the newly built little church of the undersigned's branch congregation in Town Lewiston, Columbia Co, Wis. (22)<40 feet), was dedicated to the service of the Triune God. C. Seuel.

Mission Festivals.

On June 20, the congregations at Town Herman, Sheboygan Falls, and Town Wilson celebrated their community mission feast at the latter place, Fr. Karth and Fr. Wambsganß 86n. preaching. The collecte was \$57.22.

I. M. Hieber.

The congregations offinck, Wambsganß, Otto, Schilling and Herzer celebrated their community mission feast this year on Trinity Sunday, June 20, at Cascade, Wis. Festival preachers were the Nütze! and Schilling. Proceeds of the Collecte \$88 33. I. Herzer.

1>. Vettters and my congregations celebrated mission feast on Sunday Exaudi at Aellowbank, Lac-Qui-Parle Co, Minn. H50.00 was collected for inner mission, \$20.72 for negro mission. The festival preachers were ? Cousin and

Ms. Paw Paw.

The Eastern District

of the Synod of Missouri, Ohio, &c. St. is holding, s. G. w., its meetings this year at the congregation of Mr. President I. j P. Beyer, 195 Maujer St., Williamsburgh, N. U.; but ! not in August, as decided, but from July 21 to 27 inclusive.

The subject of the doctrinal discussions will be 1. the fourth petition, with consideration of the workers' question; 2. continuation of last year's lecture: how necessary and blessed it is that every Lutheran Christian confesses his faith also before friend and foe.

Synod members are urged to register at least 14 days in advance. N. Sörgel, Secr,

The Middle District

of the Lutheran Synod of Missouri, Ohio, and other states will meet, s. G. w., from August 4 to 10, at the congregation of Mr. ? Niemann at Cleveland, Ohio.

Subject of doctrinal negotiations: Theses on: "I believe a resurrection of the flesh."

All synod members desiring free lodging are urged to report no later than July 20 to the local pastor, R6V. I. H. Niemann, 70 Street. F. Dreyer.

Conference - Displays.

The next St. Louis One Day Conference will be held on the 2nd Wednesday in July.

The mixed pastoral and teachers' conference of Manitowoc and Sheboygan counties will meet, s. G. w., Aug. 3-5, at the home of Mr. ? Hillemann in Town Herman.

Timely registration is required. I. Heart er.

Revenue to the Illinois District's coffers:

For the synodal treasury: From ? Mayer's congregation in Bremen -2.85. Half of the Collecte on the 1st day of Pentecost from ?. Great Gem. in Addison 18.47. From ?. Strikter in Proviso, synodal contribution 2.00 and from sr. Gem. 11.00. (p. -34.32.)

For new construction in Addison: By Kasfirer Festner in Omaha 6.00. By Kasfirer Roescher in Fort Wayne 23.00. By Kasfirer Eißfeldt in Milwaukee 7.50. By Kasfirer Menk in St. Paul 90.75. (p. -127.25.)

For inner discord: By ?. Succop in Chicago by H. Hedder 5.00. One third of the Mission - Coll. in ?. Coll- morning Gem. at Nashville 16.27. Coll. at missionary feast in Addison 96.80. By ?. Miracles in Chicago by Mrs. C. Otto 5.00. (p.-123.07.)

For Jewish mission: part of mission coll. in ?. Coll- morning comm. at Nashville 8.13. Through ?. Miracles in Chicago by N. N. 1.50. Coll. at mission feast in Addison 49.19. (p. -58.82.)

For Negro mission: part of mission coll. in ?. Coll. in the morning at Nashville 8.14. By ?. Miracles in Chicago by N. N. 1.50. Coll. at mission feast in Addison 71.43. Subsequent by students in West District there .34. (p. -81.41.)

For the Lutheran Pilgrim House in New York: From ?. Hölter's Gem. in Chicago 28.51. Through ?. Burfetnd in Richton, Coll. attend Werner-Bodescken wedding, 12.75. By ?. Muller in Lake View by K. Muller 2.00. By ?. Succop in Chicago by I. Köhn 1.00. By ?. Kirchner's Gem. in Matteson 3.20. A third of Mission's Coll. in ?. Kollmorgen's Gem. at Nashville 16.27. By ?. Mueller's Gem. at Echester 13.00. ?. Brewer's Gem. at Crete, 1st Sdg. 32.40. (p. -109.13.)

For poor students in Springfield: By ?. Kirchner in Matteson of the Women's Association 7.00. ?. Döerlein's Gem. in Homewood for Herm. Wacker 14.46. By ?. Noack in R. ver- dale by Jak. Schmidt for C. Hubert .50. coll. at wedding of G. S. u. A. F. in Echester for G. Müller 3.05. part of coll. at L. Buchholz' wedding in Addison for G. Koch 8.00. By ?. Miracle in Chicago for W. Licht, proceeds of Krieg's bequest, 22.00. (p. -55.01.)

For poor students in Fort Wayne: Through ?. Willner in Quincy for Chr. Diögemüller 6.75. By ?. Reinke in Chicago for H. Bohl of the Young People's Association 22.00 and for W. Schön- feld of the Young People's Association 22.00. Part of the Coll. at L. Buchholz's wedding in Addison for W. Bäder 8.00. (p. -58.75.)

For a new seminary organ in Addison: By ?. Roeder in Arlington Heights by N. N. 10.00.

For the wash let in Addison: By Kasfirer Menk in St. Paul 2.75.

For poor students in Addison: By Kasfirer Eißfeldt in Milwaukee 5.00 and for Th. Hinz 10.00. By W. G. in Richmond, Va. for B. Göpfarth 5.00. By ?. Müller's Gem. in Echester for Oscar Schneider 5.00. Part of Coll. at L. Buchholz's wedding in Addison for Th. Hinz 8.00. (S. -33.00.)

For salary in Milwaukee: half of coll. on 1st Pentecost of ?. Great comm. in Addison 18.47.

For the Milwaukee building fund: ?. Wunders Gem. in Chicago 35.00.

For the Wittwenkasse: From the Chicago Teachers' Conference 15.00. Coll. of ?. Kollmorgen's Gem. at Nashville 6.45. By ?. Kollmorgen from Virgin N. N. 1.00. (p. -22.45.)

For stubborn orphans from Addison: By ?. Succop in Chicago by H. Danker 2.00.

For the Gem. in Utica, N. U.: By ?. Succop in Chicago by W. Thoms jun. 5.00. Frtedr. Franke.50. (pp. -5 50.)

Addison, Ill, June 15, 1886. h. Bartling, Casfirer.

Entered the Michigan District Caste:

For the synod treasury: From the congregation in Port Hope -7.80. Congregation in Montague 5.00. ?. G. Links Confirmands 1.35. congregation in Gr. Haven 7.72. congregation in Monroe 9.87 and 18.00. congregation in Monitor 5.75. congregation in Roseville 5.00. M. Forester Sr. 2.00. congregation on Tandy Creek 7.32. congregation in Frankenmuth 34.86. congregation in Richville 7.82. congregation in Wyandotte 2.90. (Summa - 115.39.)

To the new building in Addison: comm. in Fowler, 3rd Sdg., 16.75. comm. in Caledonia 5.00. comm. in Richville, 2nd Sdg., 9.25. comm. in Frankenmuth 4.25 u. 28.00. comm. in Monitor 5.00. (S. -68.25.)

For new construction in St. Louis: Gem. in Amelith 1.00.

For internal mission: Belknap congregation 4.83. Leland congregation 5.00. Port Hope congregation 9.80. Benona congregation 1.54 & 3.25. Gr. Haven congregation 4.64. By ?. C. Franke of N. N. 1.00. Mrs. Eichbauer 1.00. teacher Harbeck's pupils 5.01. comm. in Fowler 3.05. comm. in Monitor 5.25. comm. in Beaver 2.00. comm. in Millers 12.54. comm. in Kilmanah 4.00. On

I. L. Heinath's wedding at Frankenmuth ges. 10.10. comm. at Norris 4.50. comm. at Roseville 14.00. M. Förster Sr. 3.00. teacher Bernthal 1.00. comm. to Tandy Creek 4.25. by ?. Fackler of N. N. 1.00. Gem. at Sebewaing 22.00. (S. -122.76.)

For the widow's fund: Women's Association in Adrian 12.00. Congregation in Montague 5.00. Congregation in Bingham 4.00. On I. L. Hemmeters wedding in Frankenmuth 11.00. ?. Mueller's confirmands 1.63. congreg. at Amelith 3.28. Jmm. congreg. at Detroit 12.84. G. Mtnkus jr. 1.00. congreg. at Richville 6.85. (p. -57.60.)

For the deaf and dumb: By ?. Intercessor by A. Reindel 10.00. Gem. in Lenox 6.83. Gem. in Monitor 4.00. By ?. Partenfelder, on C. Karnatbs Hochreit ges., 3.57. By ?. Mühlhäuser, on I. Schmidt's, I. Rusch's and I. Odörfer's wedding s., 12.60. By ?. Krüger from G. Gärtner's children 1.00, from I. Peter's children .50. By ?. Mühlhäuser from Mrs. Streeb 2.00. By Kassirer H. H. Meyer 11.30. (p.-51.80.)

For poor Michigan sophomores: comm. at Amelith 4.30. comm. to Tandy Creek 3.09. (p. -7.39.)

For poor students in St. Louis: Gem. to Tandy Creek 7.00.

FürF. Walther in Fort Wayne: By ?. L. Fürbringer, at wedding at Chr. Härtlein ges., 3.30, by G. Krafft 12.30, I. Son 6.00, N. N. 8.50. (S. -30.10.)

For Karrer in Milwaukee: By ?. Fackler of N- N. 3.00, Mrs. Emmet 1.00, Mrs. Ballenberger .50. (S.-4.50.)

For W. Maurer in Addison: Zions Comm. in Detroit 15.00.

For G. Roller in Addison: Gem. in Frankenmuth 12.90.

For Negro Mission: Gem. in Montague 2.25. By ?. G. Link 1.00. Gem. in Frankenlust 11.25. Gem. in Kingsley 2.05. Gem- in Bear Lake .87. From God's Box in Eale- donta 2.15. E. Kunder in Detroit 5.00. By ?. Mühlhäuser from G. Streeb 1.00. Gem. at Tandy Creek 3.90. By ?. Arndt from E. A.

1.00. teacher Riedel's pupil .15. comm. at Big Rapids 2.91. By ? Bernthal by Mrs. Kruger .50. H. Miller.50. (S. -34.53.)
 For mission to Jews: By ? Bohr, from etl. sr. Confirmanden 1.00. Gem. in Montague 3.40. By ? Heinecke, ges. auf der Kindtaufe bei Ebr. Ensminger, 1.70, by R. Hay- wardt 1.00. (S. -7.10.)
 For Heathen Mission: By ? Sievers jr. by Fr. Zill .50.
 For the comm. in Cedar Rapids: From N. N. 1.00.
 For the congregation in Lansing: By Kassirer Röscher 10.00.
 For sick pastors and teachers: By ? G. Link 5.00. Gem. in Frankenmuth 28.21. (p. -33.21.)
 For teacher Hopf: By ? Mühlhäuser by N. N. .50, Mrs. Strikert 2 00. trinity congreg. in Detroit 10.00. teacher Ritzman 1.00. teacher Plumhoff .50. (S. -14.00.)
 For emigr. mission: E. Kundingrr in Detroit 5.00. By ? Bernthal from H. Miller .50. Gem. to Sandy Creek for New Uork 2.00. (S. -7.50.)
 For the Lutheran Pilgrim House in New Uork: Congregation in Rtch- ville 7.25. Congregation in Belknap 7.00. Congregation in Montague 5.00. Congregation in Lake Rtdge 9.43. Jmm. congregation in Waldenburg 10.83. St. Peter's congregation in Waldenburg 3.17. By ? G. Link 1.00. Congregation in Monitor 6.00 & 6.00. N. N. 1.00. From God's Box in Caledonia .50. F. W. Rühls 1.00. Congregation in Frankenmuth 33.00. By ? Mühlhäuser from I. Schröder Sr. 2.00, W. Förster Sr. 1.00. Gem. in Bay City 23.40. By ? F. Bauer, Ktrchweihcoll. in Maple Hill, 7.00. Trinity congreg. in Detroit 32.11. congreg. in Adrian 15.00. congreg. in East Saginaw 10.75U. 1.75. comm. in SandBeach 6.63. (p.-190.82.) Total -792.35.)
 Detroit, June 20, '86, Chr. Schmalztrtedt, Cassirer.

Entered the caste of the Western District:

For the synod treasury: By?. Pennekamp's congregation in New Wells -6.00. ? Germann's congregation at Fort Smith 2.65. By Mr. Weinreich from?. Matuschka's congregation at New Melle 12.00. By Mr. Geissler from the congregation at Humboldt 4.85. ? Willes Gem. at Concordia 4.00. ? Pennekamp's church in Topeka 8.25. ? Falke's compound in Glasgow 2.50. By ? A. W. Frese of sr. Gem. in Lyon 3.00, by W. H. B. 1.75. (Summa - 45.00.)
 For the Progymnasium in Concordia: By ? Pennekamp in New Wells, coll. at Kößl's wedding, 4.00. By Mr. Kröncke, school fees from Hugo Bräcklein, 18.00, from C. Bredehöft 3.00. ? Nützels Gem. in West Ely 9.00. (S. -34.00.) For debt repayment: ? Schalters Gem. in Cape Gtrardeau 10.00. ? Sandvoß' Gem. in Appleton City 9.50. From Mr. Karl Geissler in Humboldt 3.00. sS.-22.50.)
 For inner Mrssion in Weilen: ? Demetrios Gem. in Perryville 8.20. By Mr. M. C. Barthel from Mr. H. Brundiek in Wisner, Nebr., 5.00, by I. Mönning, Sheboygan, Wis., .65. By ? Achenbach in S. St. Louis by I. F. S., 3.00. By Messrs. Aug. G. Brauer and John F. Schuricht tn St. Louis, 2.00 each. ? Jehns Gem. in Kansas City 8.25. By ? Sandvoß in Appleton Ctty by sr. Gem. 3.50, from himself 1.00. By ? Matuschka in New Melle by sr. Gem. 6.50, from himself 2 50. By Praeses Biltz from sr. Gem. in Concordia 16.13, by S.Z. 1.00, by Fr. Brackmrrn 2.00. ? Jbens Gem. in Harvester 5.00. By Prof. Pieper from ? Lehmann's Gem. at Tandy Creek 3.00. By ? Hahn in Lincoln from Mrs. A. Witte 1.00. (S. -70.73.)
 For Negro mission: By ? Achenbach in S. St. Louis from I. F. S. 3.00. From Mr. Aug. G. Brauer and John F. Schuricht in St. Louis 2.00 each. By ? Hahn in Lincoln from Mrs. Böttcher 1.50. (S. -8.50.)
 For Jewish mission: By? Achenbach in S. St. Louis by I. F. S. 5.00.
 For the Pilgrims' House in New York: ? Siecks Gem. in St. Louis by Mr. Collector Hagelberg 56.00, by Mr. Collector Günther, I. ZHlg., 48.00. By ? Rupprecht in Cole Camp by N. N. 1.00. By ? Smukal in Iron Mountatn by etl. members sr. Gem. 10.00. ? Kogler's gem. in Orange, Cal. 8.81. By ? Matuschka of N. N. in New Melle 25.00. By Mr. M. C. Barthel of ? Mendes Gem. in Uniontown 9.65. ? Rohlfings Gem. in Carrollton 12.67.

k. Gräbner's parish in St. Charles 20.01. By Mr. Geisslin from the parish in Humboldt 4.85. Fr. Wille's parish at Concordia 7.80. Fr. Senne's parish in Alma 11.00. By Fr. Matuschka in New Melle from Wittwe Wulfekötter 1.00. By Pres. Biltz from sr. Gem. in Concordia 22.62, from individuals 8.25. Fr. Michels' Gem. in NewHaven 5.00. ? Barteis' congregation in St. Louis 10.00. By Fr. Wangerin in St. Louis from Mrs. N. N. 5.00, from Miss Jul. Meier 1.00. By P. Hafner in Leavenworth from H. Brunte 1.00. P. Rvpprecks Gem. in Cole Camp 6.75. k. Heyne's Gem. bet Lake Creek 12.00. (p. -287.41.)

For the widow's fund: By P. Kellcr in Palmer, coll. on Mr. Hornbostel's child baptism, 5.00. By I'. Achenbach in S. St. Louis from I. F. S. 3.00. From Mr. Aug. G. Brauer and John F. Schuricht in St. Louis each 5.00. By Fr. Pflantz from sr. Gem. in Gordonville 9.00. ? A. W. Frese's congregation in Lyon 6.25. (p.-33.25.)

For the orphanage near St. Louis: Through Fr. Matuschka from Mr. Weinreich, Sr. 2.00. ? Sandvoß' parish in Appleton City 6.00. Durck Mr. Geißler from the parish in Humboldt 3.60. Through Fr. Wangerin in St. Louis from Mrs. E. S. 5.00. (S. -16.60.)

For St. Louis Lutheran Hospital: by Mr. Succop, Sr. in Pittsburgh, Pa. 10 a.m. Fr. Matuschka in N-w Melle 1 a.m. (S.-11 a.m.).

For the deaf and dumb: By I'. Achenbach in S. St. Louis by I. F. S. 2.00.

For poor students in St. Louis: By I'. Ackenbach in S. St. Louis by I. F. S. 2.00. By Mr. Aug. G. Brauer and John F. Schuricht in St. Louis 2.00 each. (S. -6.00.) *

For poor students in Springfield: From Mr. Aug. G. Brauer and John F. Schuricht in St. Louis 2.00. each (p. -4.00.)

For poor seminarians in Addison: From Mr. Aug. G. Brauer and John F. Schuricht in St. Louis 2.00. each (p. -4.00.)

For Newton Mission, Kans.: P. Frese's Gem. at Hanover 7.50.

For P. G. I. Mueller at Wellsville, Mo.: By IL.Wan-gerin in St. Louis from Mrs. N. N. 5.00.

St. Louis, June 21, 1886. H. H. Meyer, Cassirer.

With heartfelt thanks the undersigned received: For M. Mertz, collected by Mr. Benj. Martz at his tinny wedding, -8.00; for F. Verwiebe through Fr. L. Schulze by some young people of the congregation in Schenectady, N. U., 13.00; for F. Randt through Fr. Chr. W. Otto, collected at the wedding of Mr. H. Unzelmann and H. Schröder, 5.50; for O. Kaiser through A. G. Grimm from the Frauenverein sr. Gem. 4.00; for I. Klausung by ? A. Brömer by the women's association sr. Gem. 15.00; for F. Randt by Fr. A. Eh. Großberger of sr. Gem. in Martinsville, N. P., 4.00; for Demzien by k- I. F. Niethammer of the Gem. of P. Seemeyer 11.50; for A. Pläß of the Gem. of P. P. Pläß in Ashippun 5.00; for Fleckenstein, ges. at the wedding of P. I. Möller in Acctdent, Md., 10.55; for M. Mertz durck U. W. G. Polack by sr. Gem- 25.00; for C. Rüßkamp by Fr. H. Walker of the Women's Association sr. Gem. 17.00; for Chr. Drewes durck P. Chr. Hockstetter, Collecte at Hrn. W. Sckmdts Leiche, 1.80, on G. Radunz' Kindtaufe 1.71, in the Gem. zu Wolcottsville 9.49; for F. Verwiebe durch P. L. Schulze vom Jünglings- u. Jungfrauenverein sr. Gem. 20.00.

Fort Wayne, June 21, 1886.

H. Dümling.

For the household of the Progymnasium at Concordia, Mo. have given: Diedr. Harms at Mora, Mo. a slaughtered pig; F. Köhn at Sheboygan, Wis. 2 half barrels of salt fish; H. Röpe a slaughtered pig; Wittwe Stünkel 1 sack of potatoes, apples, cabbage, Onions and E-er; M. Frer-kin'g S. flour, 1 S. potatoes; F. Neid 2 S. potatoes; H. Stürmer 1 roll of butter and fat; I. Thieß 1 ham, 1 roll of butter; H. Ehlers 1 pot of fat; F. Hink 1 S. each of flour and potatoes, 1 cartload of wood; M. Bruns 2 Bush each. Kartcfeln and sweet potatoes, 2 barrels of apples, 1 pot of Molasses, 1 bucket of herrings, sausages; Fr. Niemann 1 S. potatoes, 3 chickens, apple butter, S. flour; H. Schlesselmann 1 S. each of apples and potatoes, cabbage; H. Kammcyer eggs and 1 roll of butter; H. Bruns 1 Gall. Molasses, 1 p. potatoes, eggs; B. Röper 1 p. potatoes; H. Allewelt 1 p. Potatoes, cabbage; G.Kücker2S. Apples, cabbage; F. Brackmann 2 p. flour; P. Biltz honey; F. Ehlers 1 p. potatoes; A. Frerking 1 p. each. Potatoes & apples, 1 roll of butter; I. Neid 1 p. potatoes; I. Frerking 1 p. each potatoes & apples,- 1 turkey, sausage, meat; C. Wolters 1 p. each potatoes & apples; I. Cordes 1s. Potatoes, 2 gal. Molasses; H. Runge 1 p. turnips; Häsemeyer turnips, apple butter, 1 roll butter, fat; H. Hemme 2 hams; H. Hamm apple butter; H. Frerking 2s. Apples, 1 p. Kartcfeln; H. Loh- mann sausages; H. Flannemeyer sausage & lard; Heermann lard, meat, sausage; C. Brödehöft 1 roll of butter, meat; I. Kränke 1 goose & 1 chicken; F. Schilp meat; H. Bringkötter 1 p. mebl; Frau Ziegelbein 1 p. flour & meat; F. Dedek 2 gall. Vinegar; H. Gieselmann 1 pot of lard; I. Eckhof meat; W. Flannemeier 1 p. apples, eggs.

With heartfelt thanks

Elisabeth Nörper, Administrator.

The following gifts have been received by the undersigned since New Year's Day for poor Wisconsin scholars: From I?. Döhler, Forestville, -2.00; P. G. Präger, Good Hope, 1.00; by k. F. König, New York, from N. N. of Closter, N. I., 5.00; by U. C. Strasen, Watertown, from some young men and maidens of his. Gemeinde 7.75; by Kassirer E>ßfelvt, Milwaukee, 4.00; by Kassirer Spilman, Baltimore, Md., 3.00; by Mr. W. Plötz, Oshkosh, of the werthen Frauenverein there 10.00; by ? G. Barth, Sandusky, Sauk Co., 1.00; surplus of a hat collection at the Wisconsin District meeting in Milwaukee 6.41; from the Zion congregation of P. Schütte, Milwaukee, 10.00. (Summa-50.16.) Gott vergelts!

Racine, Wis. June 16, 1886,

C. F. Keller.

With heartfelt thanks, the undersigned certifies the receipt of the following kind gifts for students of our Progymnasium: from the parish of P. Endewardt -2.00 (delayed); for Joh. Karrer from U. Karrer's parish 6.02; for the Markworth Bros. from the parish of P. Osterhus 4.00, from P. Dicke 2.00, for H. Brandt from Fr. Brege 2.50, from E. Brege 2.50; for H. Eggers from the worthy women's association of the parish. of P. B. Sievers 10.00, for C. Heuer 10.00; from Mrs. Rullmann for Eberhardt 2.00; for H. Brandt from Joh. Schläger 20.00; for Joh. Karrer from the Gem. of P. Schneider (Hochzeitscoll. bei Karl Wallschläger) 6.55, by teacher Steuber from Deputirten bei der Synode 1.41; for N. N. from W. Rick from P. Heyner's Gem. 1.00; for David Ehmann from the Gem. ofl. F. Müller 8.90; for Eberhardt from P. Rolfs Gem. 11.00; for Kretschmar from P. Brauers Gem. 4.50.

Milwaukee, June 10, 1886.

Ch. H. Loeber.

Received for pupils of the Progymnasium at Concordia, Mo: From N. N. in Beardstown, Ill, for Stünkel -2.00; from the congregation in Memphis 27.00 for Ruschhaupt; from the Women's Association of the congregation in Bremen 10.00 for Jäger and Bunsel- mkyer; from the Young Fr.Verein daselbst 15.00 for Jäger, Dahl and Bunsetmeyer; from the Jünglingsverein in Alma and from the Frauenverein daselbst 5.00 for Mießler; from the Frauenverein in Washington, Mo., 14.65 and from individual members of the Gem. daselbst 15.00 for Stöppelwerth; from Röpe in Alma .85 and from N. N. 10.00 for poor pupils. With heartfelt thanks

A. BLpler.

Received for church building in Cedar Rapids since March 23, 1886: From the k?. and their congregations: H. W. Castens -1.50, G. Präger 2.50, A. I. Bünger 1.00, G. Reisinger4.80, F. W. Franke 8.50, Th. Wichmann 9.73, I. I. C. Sauer 1.06, C. Kretzmann 2.00, P. Seuel 1.00, Th. Schöch 10.00, A. Rohrlack 1.00, I. H. C. Schleif 3.50, C. F. W. Hagen 1.50, H. Nauß 4.50, E. Strube 5.00, G. Baier 10.00. From the Kas- sirians: H. Tiarks 200.00, Chr. Schmalzrtedt 45.26, G. Renfer 3.03, A. Tortner 3.00. (Summa -318.88.)

Many thanks to the dear donors.

June 9, 1886.

Ph. Studt.

To cover our fire damage, the following has still been received: from P. Matusckka's parish at New Melle, Mo., -16.00; from the parish in August", Mo., 8.00; from the parish in Jonesburg, Mo., 8.00; from? A. W. Müller's parish at Beaufort, Mo, 7.00. Specifically for me: by P. Lentzsch from G. Herr 2.00 and from G. Stünkel .50; from L. Schmidt, Frohna, Mo., 3.00; Gem. at Randolph, Ill., 5.10; from Mr. F. W. Schuricht, St. Louis, 5.00 and from I. H. Succop, Pittsburgh, Pa.

To all dear donors we say our heartfelt thanks.

Wellsville, Mo.

G. I. Mueller.

For poor students received with heartfelt thanks from Mr. Michael Sckmidt in St. Louis, Mo., -5.00. As a thank offering from N. N. of P. Lehmann's congregation tu Jefferson Co. mo., 5.00, likewise the same from N. N. 1.00. By k. Horst in Htlliard, O., by Mr. Ch. Wollpert 7.00, likewise by Mrs. Weber 1.00.

C. F. W. Walther.

For poor students

received through Mr. ? B. Sievers -8.00 coll. at the wedding of Mr. W. Heuer; by Mr. P. C. C. Schmidt in Indianapolis for Stud. J. Hackmann -63.52, namely by the young men of sr. Gemeinde 49.50, from the Women's Association 12.27, from N. N. 1.50, from Fr. v. Strohe .25. M. Günther.
Received for the English Lutheran Mission in the West: By Mr. Kassirer H. Tiarks at Monttcello, Iowa, -10.25.
St. Louis, June 23, 1886. C. F. Lange, Cassirer.

New printed matter.

Choral Book. A collection of the most passable chorales of the Evangelical Lutheran Church, mostly after **Dr. Fr. Layriz**, along with the most important liturgical movements. St. Louis, Mo. Lutheran Concordia Publishers. 1886.

This chorale book is the work announced in advance in the "Lutheraner" of April 15 of this year. The principles according to which the editor, Mr. H. F. Hölter of St. Louis, Mo., has edited the work, he himself states precisely and conscientiously in the remarks sent in advance. We therefore share the most important information from it here. Since the second edition of Layriz has been the preferred edition, it has been reproduced as unchanged as possible, unless obvious errors had crept in against the generally accepted rules of composition, which of course had to be corrected. In the editing of the melodies, the original form has always been used, if it could be found and the execution of it did not present too great a difficulty. Where it was to be feared that a certain later reading might already have become too common, either it or the original form is given as a variant. If the change concerns only the rhythm, it is usually indicated by small notes above the system. Some syncopated passages have been changed (according to Herzog and Zahn) in such a way that they are now easily executable. Not all of the original melodies have been included in our hymnal on purpose, since some have been invented without any merit. Since

The chorale book is primarily intended to serve unison congregational singing, so some melodies are set lower, others higher than they are in Layritz's second edition, but the pitch is always chosen in such a way that, as much as the range of singing styles allows, it is made possible for all voice types to sing the melodies without great effort. A completely faithful reproduction of the movement or the harmony has not been considered advisable, since the same, originally intended only for singing choirs, is often unusable for the accompaniment of congregational singing. The originally not used fermatas, bar lines and rests were not allowed to be missing for easily guessable reasons. In order to avoid the so obstructive turning of pages, the arrangement of the chorales often had to deviate from the alphabetical order. However, in order to facilitate the opening, three registers are included. One contains the melodies of the chorale book in alphabetical order, as well as the number of the parallel melodies and the hymnal number of all songs to be sung after the respective melody. In the other, all melodies are arranged according to the verse measure. The third gives the beginnings of all songs in the St. Louis and Wisconsin Hymnals, Prayer Book, Passion Book, and Easter Book with the number of the corresponding melody along with its number in the metrical register. To save space, no text has been printed with the notes. The inclusion of only one verse would have served no further purpose; however, the printing of the entire song does not belong in the framework of a chorale book. Above each chorale, a short historical note is added, indicating either the inventor of the melody or the first publisher of it, or, if neither of these was known, the collection in which the chorale first appeared, or only the year of its inclusion in congregational singing. The second section of this chorale book contains mostly chorales whose inclusion was necessitated by consideration of the Wisconsin Synod Hymnal, and also the Litany, the *Te Deum*, and some liturgical movements, namely the following: The Salutation, the Antiphons, the Amen, the Create in me God, the Preface, the Holy, the Our Father, the Testament Words, and the Christe, thou Lamb of God. From all this it is easy to see that the collector and editor of this chorale book has proceeded quite soberly and has not allowed himself to be seduced by either archaistic or modernistic fondness to lose sight of the practical interest and the need for a truly ecclesiastical style. Any changes always have an authority of their own, as through and through the best sources from older as well as more recent times have been used with the utmost care. After all this, we confidently hope that the magnificent book will soon become common property at least of the Synodal Conference and the means to a common worthy truly ecclesiastical choral singing serving the edification. With this chorale book the church receives a priceless treasure. The number of recorded chorales, including the Litany and the *Te Deum*, as well as the (15) liturgical pieces, amounts to 342, the number of pages is 232 in large and tall quarto format. The equipment is splendid in every respect. Price \$2.50. W.

[Walther]

Communism and Socialism. Proceedings of the First German Lutheran Congregation U. A. C. at St. Louis, Mo. Conducted and edited from stenographic notes by resolution of the congregation by C. F. W. Walther. Second edition. St. Louis, Mo. Available from Concordia Publishing House. Price 10 Cts.

We are pleased to be able to inform you that the first edition of this publication, which is especially important for our time, is out of print and that a second edition has become necessary. If our dear readers help to spread this writing, they will help to fight against the spirit of socialism, which would like to come to dominance. May the Lord of the Church bestow His rich blessing on it also in its second edition. G.

Changed addresses:

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The "Lutheran" is published twice a month for the annual subscription price of one dollar for out-of-town subscribers, who must pay the same in advance. Where it is brought to the home by carriers, subscribers must pay an extra 25 cents for deception.

To Germany, the "Lutheran" is sent by mail, postage paid, for H.25.

Briefs containing business, orders, cancellations, funds etc. are available at the address: InUlI. ConnorMa-VorInx t äI 6. ffnrtkel, Corner nkLliumi 8tr. ch Inrlinnn chve., 8t. Douis, älo., anbcr-zuscnden.

However, letters containing information for the paper (articles, advertisements, receipts, changes of address, etc.) should be sent to the editor. Receipts, changes of address re. >, are to be sent to the editorial office under the address: "Lntlx-runer", inneuxli" 8eminur.r, to the editorial office.

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Volume 42, St. Louis, Mon. July 15, 1886, No. 14.

In memory of our unforgettable Fick.

When we have read an old good book, by which we have been awakened from our natural sleep of sin, or strengthened in faith by the blessed knowledge, led back from dangerous wrong ways, which we had stumbled upon, to the right way, freed from heavy doubts and brought to certainty, or filled with sweet consolation in sadness and temptation, then as a rule we would also like to know something about the man who wrote the book. Then we would like to know when, where and how he lived, what he was like, what other books he wrote, whether his life was in accordance with his teaching, how he himself came to a true living faith, what his way of life was like, so that he could write so rich in experience, and finally whether he also remained faithful until death, died on his teaching and went in peace in the right faith and confession of Jesus Christ, his Savior. If a book has made a deep impression on our hearts and has had a great influence on our whole Christianity, we are interested in everything we can learn about the person of the author who has become dear to us. That is why our godly fathers have so diligently described the lives of pious writers after their deaths; and we are now very happy to receive information about men through their biographies, whose works belong to our greatest treasures on earth. With their biographies, our fathers did not only want to honor the blessed authors of good writings, but also God the Lord, and to show how God, out of free mercy, led them wonderfully from their youth, not only made them from lost sinners into blessed children of God, but also equipped them to be capable and faithful instruments of His grace, and used them for the spreading of His kingdom of grace through their oral preaching during their lives, as well as through their writings even after their death. With the description of their life, they have at the same time given the key to their spirit-filled writings.

This is then also above all the purpose which urges the writer of this to share something "in memory of our unforgettable Fick" with the readers of our "Lutheran". He was one of our most intimate, sincere and loyal friends we have ever had on earth, to whom we have much, much to thank; But the purpose of this "Remembrance" is not both to pay off a debt of gratitude, but to place before the readers the image of a man who left such glorious writings and such delicious songs to us and to the whole Church, and thus to show to God's glory the root from which such refreshing fruits have grown, and at the same time to make a small contribution to the future history of the orthodox Evangelical Lutheran Church of America.

We would have liked to publish a sketch of his life immediately after the blessed farewell of our friend, but we lacked precise and reliable information about the very period of his life in which he was sought and found by God and prepared to be an instrument of His grace. We therefore turned to the relatives of the Blessed in Germany to obtain such information from them. Although we had to wait a long time for this due to obstacles that had arisen, we finally received all the richer material for achieving our purpose through the kindness of the closest relatives of the deceased, for which we hereby express our heartfelt thanks to them.

Our Fick is the son of the former Commissary of Economy and Lieutenant Otto Fick and his wife, Mrs. Wilhelmine née Hillefeld. He was born on February 2, 1822 at Dönhausen in the county of Hoya in the then Kingdom of Hanover. Here he also received his first lessons in reading and writing from an old lady living in his family at the time. Later, in 1828, when his parents moved to Petershagen in the administrative district of Minden, he attended the Rektorschule there. His pious parents seem to have inspired in the boy already in this early time the thought that he should become a pastor one day. It is reported to us that he, when he was asked during this time what he wanted to be, he always answered: "A soldier or a pastor". In any case, the boy had been inspired to become a soldier primarily by the fact that his father was an officer. In addition, however, there was the fact that at that time cavalry was quartered in Petershagen. On the awakened boy made therefore the smart. Riders made a deep impression. In all the many letters available to us, in which the young Fick pours out his heart to his father and mother, there is not a single word later from which one could conclude that the desire to become a soldier rather than a pastor had taken root in him. Later, as we shall see, his choice wavered only between missionary or pastor. This was undoubtedly a consequence of the touchingly tender love for his parents and the deepest veneration of them, which is expressed in all his letters. Their every wish was a sacred command to him. Since he now saw that both father and mother had destined him for direct service in the kingdom of God, it was and remained a foregone conclusion with him that he would have to become either a missionary or a pastor.

Unfortunately, many parents, even Christian ones, follow the principle of leaving the choice of profession entirely to their children. They may not be opposed to their sons becoming pastors, but instead of appointing at least one of them to this profession when they see that he has beautiful gifts for it, and instead of awakening and nurturing in him at an early age the determination to become a pastor, they regard this as a harmful compulsion. In this way they neglect the sacred parental duty to be life guides to their still inexperienced children; indeed, they "sin in this," as Luther writes in the preface to the Small Catechism, "that it is not to be said." How many a Christian parent would not have lamented that their gifted son had become a prey to the world, if they had devoted him to the service of the kingdom of God! Although an old church teacher says that it is a miracle if a pastor becomes blessed, we would like to claim, on the contrary, that it is a miracle if a pastor is lost, since no one has the opportunity to live in the world anymore.

faith to be received than just a pastor, provided that he, like Timothy, "brought up in the words of faith and good doctrine" (1 Tim. 4:6.), has become the minister of an orthodox church.

But, let's return to our dear Fick.

In 1832 his parents left Petershagen. As a result, the ten-year-old boy came to Siebenbäumen in Lauenburg not far from Lübeck to his maternal grandfather, Pastor Hillefeld there. Here he was taught by his uncle August Hillefeld, a young believer and gifted man who was his father's assistant preacher; and it was here that our Fick came to a conscious living faith. To become a missionary became here the highest goal of his longing. "Just think," he said to one of his sisters during this time, "when I am among the poor black heathens, and they are all sitting around me, and I tell them about the dear Lord JEsu, of whom they had never heard, then the thick tears roll down their black cheeks." Already in the last year of his stay here, his poetic talent became apparent. From this time we have some of his most beloved little songs, e.g. to the larks, whose song he enjoyed so much. When he once read such a song to his sister and she asked him "how he did it, that he thought out the rhymes," the little poet answered: "I do nothing at all; it is then as if someone said the verses in my ear, then I must quickly go and write them down. Far from indulging in childish reveries and putting learning on the back burner, however, he was so diligent and made such rapid progress that his teacher was able to begin teaching him Hebrew and English as early as 1834. When the time approached for him to be taken to the Gymnasium, he wrote to his parents: "Now" (in February 1836) "the time is getting closer and closer for me to go to school in Ratzeburg, but I still don't really like to think about it. I do have a desire to learn, I also have a pretty good memory, but I just can't think very thoroughly and deeply about a deep matter; however, I hope that the good Lord will still give me this gift.

How powerfully the Spirit of God worked on our Fick, after he had been transferred to the grammar school in Ratzeburg (called the cathedral school) in 1836, can be seen in a letter to his father dated December 1, 1838. In it he writes, among other things, as follows: "O my father! That Christ would dignify me to be an efficient instrument in His hands! It is this thought that occupies my soul, which I cherish wherever I am. Oh, how things must still change in my inner being if I am to be worthy of it! What folly and shortcomings must I still put away, what faith, what love must I still gain! But the grace of our Lord and the love of Jesus Christ will not spurn me, the poorest of sinners; of this I am quite sure in my faith. O Father! How can I not thank the dear God enough that he has still opened my eyes at the right time! How could I ever have felt happy if I had not been in the profession to which you and my dear mother determined me in prayer and supplication? If I had always searched for the shell and had not found the real core I would have lost all hope of this. What more beautiful thought can my heart think of than that I myself, strong and powerful through Jesus Christ in the Gospel, should one day spread and testify to the same? So I wish to become a missionary, for I have always thought of this profession as the most blessed and glorious; but I will just as gladly become a preacher of my fatherland, if that is more welcome to your wishes, for these are and must be worthy, holy and weighty to me also in this, as in every other matter. O father, what delight it gives me to stand there offering peace, inner peace of mind! How he cancels all other wishes I had about my future life so abundantly and exuberantly! O what heavenly joys a faithful servant of Jesus Christ enjoys already on earth! How joyfully he will renounce all earthly pleasures, if he works beneficially with a believing and loving heart! Yes, Father, that is what I desire, what I ask for and pray for; but before I reach it, I would like to become quite different. Oh, when at times my heart is so cold, and all love seems to have gone from me, yes, then I often grieve very much, then I would like to tremble. When I look at my sins, how they often weigh me down so heavily, I want to despair. But then I can call to mind that love which also overcame death for me, which I deserved even more bitterly! Oh, then I often feel light again and free from all oppressive consciousness of guilt! Father, the Holy Spirit must still work many things in me, so please pray, as Paul says: if someone feels so weak, ask a strong man to pray for him, and it will be better. Thus, dear Father, I have written to you what seemed to me to be the most important thing of all; of other things I would not know how to write much more" 2c.

We must exclaim here: O happy father who has such a son! But we must also add: And O happy son, who has such a father, as our Fick had him! He replied to what he had just told him: "O joy! Today salvation has come to my house!" To which the son immediately replied, namely on January 4, 1839: "Dear father, yes, I feel it, I have found the divine joy, and by telling you this discovery, the most beautiful of my life, the best of all my knowledge, I gave you an unspeakable joy. And how could it be otherwise? Is it not the most precious treasure that the earth can give to mortals, which by God's grace has also become mine? Am I not infinitely rich in having that in which we are already given everything that is true peace and true happiness here, and eternal bliss there? And how happy I am that I was able to give you joy when I wrote to you about my find; how many other fathers would have received this indifferently! Oh! I feel the terrible weakness of man without Christ; without him he does not know his strength - and falls. Therefore it is my greatest request to the Lord that He be with me in all things, that I never let Him out of my heart, that He become the first I in me. For man without Christ is a play of passions and evil lusts, and his heart is all too open to the devil, who

creeps about peering, as it were, and runs at wherever he finds an exposed place in the heart."

It is true that we still have a large number of letters from this time, which contain wonderful testimonies of a deep life of faith of the young Fick; however, in order not to become too extensive, we refrain, although reluctantly, from making further announcements from them. Only one more thing should be mentioned from this time. According to his father's will, our Fick was to complete his grammar school education at the grammar school in Lüneburg. Shortly before his departure from Ratzeburg (on June 24, 1839), he wrote to his parents: "Now there are only a fortnight to go and I may be on my way to you! There we want to philosophize with each other, no, not philosophize with the intellect, which leaves the heart cold, but talk about matters of the heart. It seems to me that only those who love Christ can talk to each other; for is there anything more sublime than to talk about the Son of God in one's heart? O Father, how I, the greatest sinner by nature (which I must confess to myself, if I do not want to deceive and deceive myself most seriously), can now go to you joyfully and gladly, that is a mystery to me, and only Christ's grace and blood solve it for me."

When he entered the Lüneburg Gymnasium in the fall of 1839, he had the pleasure of being admitted immediately to the Prima, that is, to the top class of this institution, after a rigorous examination. When he entered the school, he wrote to his father: "The school is very highly ranked, which is why I can still learn a lot here for a long time. He was no less pleased to become acquainted with Blessed Louis Harms, who was then still a candidate and tutor in a Lüneburg family. He maintained a lively intercourse with him. In a letter he calls him a "true disciple of the Lord". It is true that our dear Fick complains during the time in which he frequented the Lüneburg Gymnasium that he was sometimes so taken in by the zeal in his scientific studies that this harmed his eating in Christianity; at the same time he always reports how God's grace followed him, awakened him to heartfelt repentance and always ignited him to new zeal. He writes, for example, on July 27, 1840: "Even if I did not lose interest in Christianity during my studies, for I believe that I can no longer do that, I nevertheless left it at a sinful lukewarmness and a lawful Bible reading. No impulse came from outside that would have brought me closer to salvation; for although everyone here, I believe, has a Christian knowledge, there is absolutely no Christian fellowship, admonition and edification here; an urgent need for me. So I worked like a servant for fourteen days, from morning till evening, but the Lord was far away, because I was only looking for knowledge and not for Him. Next Friday I wanted to go to communion; the seriousness of this celebration provoked me to a serious contemplation of myself and I found myself unworthy. Then I remembered the saying: Seek first the kingdom of God, and all other things will come to you of their own accord, and gave me light over my self-delusion. But the Lord loved me and chastened me, and I heard his voice and came to him, and have resolved now to pray and cry unto him day and night without ceasing, to come into my heart, to manifest himself therein, and to make his abode therein. Pray for me that I may become a new creature; I am not yet; my walk and my heart still testify against him."

me. I myself am surprised that I have become ashamed in divine things, while my will has been so persistent in human things. I think I know the cause of this: I never took in the whole Christ, but was content with individual beautiful thoughts derived from him." It can be seen from this that the excellent young man still lacked both a thorough knowledge of human corruption and a clear evangelical knowledge, as well as a correct distinction between the law and the gospel, and between sanctification and justification by faith. It is true that his righteous, excellent father had already acquired Luther's works for him at that time; he also read in them; he himself writes after an eight-day illness during the Christmas season of 1840: "At that time my Bible and my Luther were my only books"; but at that time the time had not yet come that he could have said with Luther: "In my heart only this one article rules and shall rule, namely the faith in my dear Lord Christ, which is the one beginning, means and end of all my spiritual and divine thoughts, which I may always have day and night." (VIII, 1524.) Our dear Fick at that time still lacked that "firm heart" which Scripture calls "a delicious thing." Nevertheless, it was of incalculably great benefit to him that he was led into Luther's writings at such a young age, surrounded everywhere by swaying modern believers, and that a taste for them was produced in his heart. This saved him first of all from the most frightening enemy of all true Christianity - from self-righteousness. Full of Lutheran spirit, he wrote to his father on December 10, 1840: "Oh, how I rejoice with you that the Lord has brought us forth; it is infinite, immeasurable, undeserved grace from Him, for which we cannot thank Him for all eternity." Later, however, it became even more apparent how important it had been for him to have come across Luther's writings so early on through God's providence; for when he later came into a community that lived according to the Scriptures and according to the confession, above all in Luther's writings, he soon felt as much at home there as in his spiritual father's house. Would that all fathers, who prepare their sons for the former administration of the holy office of preaching, would consider this! They cannot give them a more glorious gift than if they acquire Luther's works for them.

(To be continued.)

The papists cannot prove their papist doctrines on the basis of the Holy Scriptures.

The dear readers will remember that some time ago in the "Lutheraner" (No. 6.) it was announced that a rich Scot had offered 180,000 crowns (Thaler) as a premium for Catholics who could prove ten Roman heresies with Bible verses, that he had demanded only one Bible verse as proof for each heresy and had promised 18,000 crowns for each proof.

The local Jesuit paper, the "Herald of Faith", takes this into account (No. 31.) and calls the story a lie. And why should it be a lie? He writes: "The rich Scotchmen prefer to climb the Swiss mountains and to

sights of the world than to engage in theological disputes." The "Herald" counts on the stupidity of its readers, who will also swallow such a terrible conclusion: The Scots prefer to climb the Swiss mountains than to get involved in theological disputes, therefore no Scotsman could offer 180,000 crowns as a premium for the proof of the doctrinal points in question!

Nevertheless, the "Herald" goes into the questions and tries to answer them "because of the gullible and weak believers and the ignorant". And it is nice that the writer compares himself with Don Quixote before he starts to work. He says namely: (it) "came to our mind the Spanish knight Don Quirote, who once jumped against a windmill with a lance inserted, believing that it was a giant to be fought. It is to this Don Quixote that we, writing this article, are to be compared. We are running against something that is not worth running against. The Protestant religion is a windmill." The writer thus calls himself a knight of the sad shape, an adventurous enthusiast; and adventurous enough is the way in which he tries to prove his Roman heresies.

The ten teachings that the Romans are to prove are as follows:

1. that one should pray to the Virgin Mary,
2. That only the priests may partake of the wine in Holy Communion,
3. that Peter was not married,
4. that the priests are not allowed to marry,
5. That one should pray to the dead or for the dead,
6. That there is more than one mediator between God and man,
7. That Peter had been bishop in Rome,
8. That the Roman Church is the oldest,
9. that the Virgin Mary can make us blessed, 10. that the Pope is Peter's successor and Christ's Vicar.

These are all teachings in which the papacy is very concerned, for the sake of which it has murdered thousands and thousands because they did not believe one or the other or all of them. But the papists cannot prove even one of them from Scripture, nor can they cite a single proof for any of them. With some of the puncte the writer in the "Herald" is so open to admit it. Thus he says of the doctrine (1) that one should pray to Mary -: **"This is also not written in the Holy Scriptures."**

Concerning the doctrine (2) that only the priests may partake of the wine in Holy Communion, he says: **"This also is not written in the Bible."** Concerning the teaching (5 a) that one should pray to the dead, he writes: "That one should do this is **not written in the Bible."** Concerning (7) that Peter was bishop in Rome, he says: **"This, too, cannot be proved incontrovertibly from the Holy Scriptures."**

Let the reader remember these sayings.

Regarding a point (5 b.) that one should pray for the dead, the "Herald" says: (This) "is clearly stated in the second book of the Machabees 12:46: 'Holy then and salutary is the thought of praying for the dead, that they may be delivered from sins.'" A proof from the holy Scriptures had been demanded, the "herald" points to a human book. The Apocrypha, which includes the books of the Maccabees, are not sacred

They are not recorded by holy prophets driven by the Holy Spirit (Malachi was the last prophet of the Old Testament); they lack the prophetic spirit and contain some things (like those mentioned by the "Herald") that contradict the prophetic writings. Christ and the apostles only point us to the writings of the prophets that were given to the Jewish church for safekeeping, Luc. 24, 27. 44. 26, 27. Rom. 3, 2. 2 Petr. 1, 19. The Papal Church declared the apocryphal books to be divine at the Council of Trent in 1546, but therefore they are not. And the fact that the pope declares human books to be divine is, among other things, also proof that the pope church is the realm of the Antichrist, of the vile one who exalts himself over everything that is called God or worship, 2 Thess. 2, 3. 4. But the pope church cannot well do without the apocryphal books; it needs them to prove some of its errors. Therefore, the "Herald" believes to have won here and says: "We would have earned these 18,000 crowns honestly and honestly - it is a pity that they only exist in our imagination, otherwise we could use them well. The "herald" will probably have to wait a long time for these 18,000 crowns, since the saying he cites is not a scriptural saying and will not be recognized as such by the Scotsman.

Note, dear reader, that the "Herald" has failed to provide scriptural proof here.

The Romans are asked to prove (6) that there is more than one mediator between God and men. The "Herald" admits that Christ is the perfect and actual mediator, but wants to prove from the book of a papist theologian, Thomas, that others are also called mediators between God and men in an improper way. But is this the scriptural proof that is demanded? Well, the "Herald" points to Moses being called a mediator in Scripture. But Moses lived in the Old Testament, which was a model of the New; our question is

about mediators of the New Testament. And then Moses was mediator only for a certain people, for the people of Israel, to whom he delivered the will of God, and he was mediator only as long as he lived on earth; but the papists make deceased people mediators.

The "Herald" continues: "In this sense" (like Moses) "the priest is a mediator between God and men." No, the Scriptures teach us otherwise. In the New Testament there are no priests as in the Old Testament. The exemplary priesthood of the Old Testament has reached its end in Christ. For the sake of the high priesthood of Christ, all believing Christians are spiritual priests before God. The apostle Peter writes: "You are the chosen generation, the royal priesthood", 1 Petr. 2, 9. In the Revelation of John 1, 6. we read: "He (Jesus Christ) has made us kings and priests before God and His Father." As priests, believers have "access to the Father" through Christ the Mediator, Eph. 2:18, "joy and access in all confidence", 3:12, and need no other mediator.

It says further in the "Herald": "In this sense (like Moses) every man is a mediator who prays for another, e.g. the saints. In this sense there are innumerable mediators between God and men - and in this sense the Church also speaks when she calls Mary a - mediator'." These are

again mere assertions. Moses was a mediator not only because he prayed for the people, but especially because he received the divine revelations and made them known to the people. A man can pray for others, but that does not make him a mediator between God and these people. The "Herald" tries to present the doctrine that the saints are mediators in such an innocent way. Pure fraud! For it is a terrible lie when papists say that they consider Christ to be the actual mediator, and the saints, especially Mary, only in so far as they pray for us. In fact, the saints, especially Mary, are placed beside Christ, the only mediator, even above Christ. Christ is portrayed as a cruel judge who must first be reconciled through Mary. The saints, especially Mary, are considered more merciful than Christ. According to the view of the people led by the clergy, Mary is far above Christ, who is known only as a little child in his mother's arms, who, obedient to his mother's word, must also do what she demands in heaven. It is a blue haze when papist writers claim that in the Roman Church the saints are regarded merely as mediators who intercede for us, not as mediators who are to redeem and reconcile us. The saints are not merely invoked as intercessors, but as dispensers of the desired benefits. They are expected to help us in physical and spiritual need, and merits are attributed to them, merits that are placed next to the merit of Christ. The Apology contains a Roman formula for absolution, which reads: "The suffering of our Lord Jesus Christ, the merits of the Mother Mary and of all the saints shall be yours for the forgiveness of sins. The Papist theologian Gabriel Viel (d. c. 1495) writes: "According to the order made by God, we should take refuge in the help of the saints, so that through their merits and intercessions we may be saved." (Lxp08. ean. Ni88a6, Lect. 30. lit. L. x. 62 f.). In Roman prayers such words often recur: "Deliver us at all times from all dangers. Reconcile us to thy Son." (The Child's Theology.) Protect me, O Mary, now and at my end from the grimness of my enraged son s." (Himmischer Baumgarten, 1819.) In the Marian Psalter is attributed to Mary what the Psalter of David attributes to God alone. It says, e.g., Ps. 51 (50). "O Lady, be merciful to me, who art called the Mother of Mercy, and according to thy great mercy cleanse me from all my iniquities." In a German hymnal published in Dillingen in 1.1573, it says: "Thou Mary pure, by thy obedience and godly humility hast contrite the devil his head, and deprived him of all his power." Therefore also in the Roman (Latin) Bible Gen. 3:15. is translated: "she (Mary, not he, Christ) will crush your head."

Yes, the papists also speak of faith in the saints. The Jesuit Cornelius a Lapide writes: "The faith that we have in the Lord Jesus is the same faith that we have in all the saints. (Oomment. in Dp. aa kkil.) The Jesuit and Cardinal Bellarmine writes: "He cannot call the saints saints and friends of God who does not believe in them in a certain way, that is, who does not believe that they are saints, or who does not hope in them as patron saints, or who does not love them as such." (I. 1. 6s lisat. 8. e. 20.)'

Quite obviously, then, the Pabst Church makes the saints mediators in the proper sense apart from Christ, and hence the call to prove "that there is more than one mediator between God and men."

Notice, dear reader, that the "Herald" has remained and must remain guilty of the proof also in this point.

(Conclusion follows.)
(Submitted.)

Notices, concerning this year's meetings of the Illinois District.

True Christians do not ask whether a doctrine pleases the ungodly crowd, whether it finds favor with all who bear the name Christian, whether it is therefore popular, whether it rhymes with human reason, but only whether it is founded in God's Word. They are therefore not ashamed to confess a doctrine revealed in God's Word and recognized from it, even if it has often become an object of ridicule. Indeed, the very fact that even pretended followers of Jesus Christ renounce such a doctrine moves and drives them to proclaim loudly and clearly that they hold to this doctrine. At the same time, they seek to grow in the knowledge of such doctrine, so that they are all the less in danger of being swept away by the current of the times, and at the same time, so that they "may be mighty to ... to punish the contradictors". Accordingly, this time the subject of the doctrinal discussions on the occasion of this year's meetings of the Illinois District in the church of St. Jacob's Parish (P. W. Bartling) in Chicago from June 16 to 22 was the doctrine of hell, a doctrine against which especially in our time the prince of darkness from hell rages and rages. By means of the six publications of Mr. Past. H. Ramelow, every synod member was made certain anew that there really is a hell according to God's Word and that the teaching of our Evangelical Lutheran Church is in accordance with the Scriptures and therefore does not have to give way to the false doctrine of hell, which is now also penetrating Christian communities in many cases. The entire negotiations, which were conducted with great seriousness, were intended not only to squeeze the heartfelt sighs out of the individual synod members: Lord, save me from hell! and: Praise be to you, Lord Jesus, that you have delivered me from hell! but also to fill him with renewed zeal to work in his profession and state so that others may also be saved from hell.

Longer discussions were devoted to our Progymnasium in Milwaukee, and with praise and thanks to God we heard from the report of the supervisory board of the aforementioned institution that God has blessed this institution so abundantly and beyond expectation. Although the District could not be pleased to accede to the decision of the Honorable Wisconsin District to build a new

building in Milwaukee this year, it did accede to the decision of that honorable body that we offer our institution in Milwaukee to the General Synod next year, with the wish that it be converted as soon as possible into a full school.

Gymnasium. And so that the general synod would accept the gift all the more gladly, the synod decided to encourage its dear members to reduce as much as possible the debt still existing on the institution in Milwaukee in the coming synodal year. Not only here is there an opportunity for charity, but also in the field of emigrant, Negro, Jewish and especially inner mission, which the synod also recognized and decided upon accordingly.

Of the resolutions passed with regard to the proposals of the General Praeses, who was presently attending the meetings of the Honorable Minnesota and Dakota Districts and could not arrive until the last day of our meeting, but was represented by Mr. C. Groß, Vice-President. Groß, we mention only that according to which our Illinois District also desires that the Honorable Faculty of Concordia Seminary in St. Louis be requested to prepare a simplification of the text of our Dietrich Catechism as a draft for the next meeting of the Synod of Delegates. F. P. Merbitz.

(Submitted.)

Report on this year's Minnesota and Dakota District meetings.

From June 16 to 22, this district was assembled at the Zion congregation of the Rev. G. A. Bernthal at Town Benton, Carver Co, Minn. The same now numbers 66 pastors, of whom 25 are voting, and 17 teachers.

The doctrinal discussions were based on the fourth and fifth theses of a paper by President Sievers on the second commandment. The first three theses of this paper had been discussed in last year's meeting of our district. - Following the guidance of the fourth thesis, the last part of the prohibition, namely lying and deceiving in God's name, was dealt with this year, and it was shown how this happens firstly through false doctrine, in that God's word is twisted through false interpretation and the false doctrine thus created is passed off as divine truth; and secondly also through hypocrisy, in that God's name is spoken in the mouth but not in the heart. This last point of the thesis was discussed in particular detail. Among other things, it was emphasized that we should not only beware of hypocrisy ourselves, but also of making others hypocrites. On the basis of the fifth thesis, they then discussed the commandment which Luther explains so beautifully with the words: We are to fear and love God, that we "call upon His name in all our troubles, pray, praise and give thanks." - The doctrinal discussions of the next synodal assembly in 1888 are to deal with the third commandment.

As far as business was concerned, we discussed and passed resolutions on our progymnasium in Milwaukee, on the care of widows and orphans, on the Negro, Jewish and emigrant missions, and other matters. With special interest, however, we listened to the reports of our dear workers in the field of inner mission. A morning session was even devoted to receiving these reports. God has again blessed the faithful work of our missionary and traveling preachers this year.

Doors have opened for them as far as Montana. With great joy we heard that we are to get a traveling preacher for this territory as well.

It should also be mentioned that our dear District President, Pastor F. Sievers, presented us with a paper he had written about the connection of the congregations to the Synod, which the Synod recognized as highly timely and necessary and decided not only to include in the Synodal Report, but also to publish in pamphlet form. Whoever reads this writing will certainly soon lose all doubts about joining the synod. May it find wide circulation and especially in our district remedy the unfortunate situation that out of 66 pastors only 25 are entitled to vote, because the congregations of the others have not yet joined the synod.

j. J. B.

Znr ecclesiastical chronicle.

I. America.

Faithful confession of faith in the pure doctrine. One of our traveling preachers reports the following: "Last year, an old mother died in W., who diligently kept company with her son and his wife. Half a year before her death she became bedridden, and as often as I came up I visited her. When I was there again on Sunday, June 14, one could clearly see that her end was near. Since I had to leave again at noon to preach at another place on the same day and to make arrangements for the synod on Monday, the son and daughter-in-law of the sick woman asked me what they should do if the mother died. I told them they should sing a song in the house and one of the attendants should read a funeral sermon from Luther's Hauspostille. At the grave they could sing another song and pray the Lord's Prayer. When I came back, I wanted to give a funeral sermon to the mother. At first they did not like the fact that I did not promise to come to the funeral; they thought that it would not be possible to bury the mother without a preacher. However, I instructed them about this and exhorted them not to allow any of the fanatic preachers, and also pointed out to them that they should set a good example to our fellow believers in the same case. They really did as I had told them. But both the Methodist preacher and the Albrecht brother did everything to impose their services on the people. The latter sent his wife to watch over the sick woman during her last nights; others offered to do so. At the funeral they both appeared in the house of mourning, watched with amazement that their services were not desired, and on the way to the grave they finally left the funeral procession out of anger." - Unfortunately, it is not uncommon that pastors, while attending the conference or synod, receive dispatches with the request to come home immediately and deliver a funeral oration, whereby little consideration is given to the fact that in this way the pastors are partially or completely deprived of the blessing of such conferences or synodal meetings, and also the so rare opportunity to go to Holy Communion is cut off from them. From the above history, however, it is clear what can be done both by pastors and by congregations to make such dispatches unnecessary, if not in all, then at least in most cases. For if such a fine example could emanate from a still seldom visited and little cared-for preaching place of a much-troubled but faithful traveling preacher, then truly the

The older congregations and members of the congregation should not be left behind in this respect. Therefore, even apart from conferences and synods, this example should stand for the praise of God, who makes hearts firm in the truth, and as an encouragement for many to emulate! Br. S.

A Presbyterian preacher shakes hands with a Roman priest. On the occasion of the departure of a Roman priest for Ireland, a farewell party was held at Danville, Ill, at which the Presbyterian preacher delivered an address. He said, among other things: "I rejoice that I see the day coming when men who hold different religious views can yet respect one another. If the day should ever come when I could not appreciate and love genuine goodness wherever I find it, then I will think I have fallen. There is one who is higher than the fatherland, higher than the green flag, higher than the stars and stripes, - that is Christ. I know if the day ever came - and I don't fear it will - that Catholics and Protestants would start a bloody fight here in Danville over religious differences, I know Father O'Reilly and I would walk down the street arm in arm and he would say to the Catholics and I would say to the Protestants, "Stop this killing, you are brothers." Go, sir, to your fatherland, and if there you should witness any quarrel or tumult among the church communities, tell them that on the evening they departed, in a public meeting of Catholics and Protestants, a presbyterian preacher gave you the right hand of Christian fellowship and wished God's blessing." (This preacher was not even faithful to his confession; for in the Presbyterian Creed - in this respect quite correctly - the Pope is declared to be the Antichrist. (Ch. 25, 6.)

Methodist. A preacher of the United Brethren in Iowa, whose wife is in the habit of holding missionary and temperance meetings, was recently told in one of his preaching places that if at any time he could not come and preach himself, he should kindly send his wife. - See 1 Cor. 14,34. 1 Tim. 2, 11. 12.

II. foreign countries.

The Dispute over the Doctrine of the Election of Grace. What this dispute is actually about is usually stated very incorrectly. What is most important to us so-called Missourians in this dispute is stated just as briefly as well in a German newspaper, which is called "Der Mecklenburger". On page 42, Mr. Prillwitz, the editor of this paper, writes about the importance of this dispute, among other things, as follows: "After all, one may turn and look at the matter from whichever side one wishes, it is primarily a matter of the fact that to God's question to man: 'Will you be saved by grace through the blood of Christ? 'Yes, Lord!', a full, unconditional, unconfused 'Yes!' - the others (the opponents of the Missourians): 'Yes; but only, Lord, if you permit me to have a hand in it somehow, however little.'" - Another, namely the Lauenburg pastor Hagen (in Sterley), writes in the aforementioned sheet p. 62 on the same subject as follows: "The certainty of salvation and blessedness is and remains the real jewel, the prize of victory of the God-blessed Reformation. This certainty is the actual real life of true Christian, Evangelical Lutheran faith, as our church confesses in the words of the Catechism: 'In which Christianity he

will abundantly forgive all sins daily for **me** and all believers, and will give **me** eternal life together with all believers in Christ. This is certainly true.' - To stand up for this, to save and preserve that of poor Christianity on earth, that is the struggle of Missouri and of all faithful Lutherans against a theology that is receding more and more unreservedly from the ground of the Reformation and doing pioneer work for Rome! This, and nothing else, is the real issue at stake in the present controversy over election to grace and conversion!"-These noble men have hit it on the head. What we Missourians want in the doctrinal controversy about the election of grace is really first of all this, that whoever becomes blessed becomes blessed by pure grace, while all our opponents argue that whoever becomes blessed does indeed become blessed by grace, but at the same time also by his good conduct, that is, not by grace alone. What we Missourians want, secondly, is this, that the believing Christian can and should be certain of his state of grace and his future blessedness, while all our opponents argue that the believing Christian, because everything depends on his future conduct, cannot and should not be certain of his future blessedness. Therefore, dear Christians in our Synod of Missouri, do not be sorry that the doctrinal dispute about the election of grace has broken out. This is not a dispute about trifles, but about the great, incomparably important doctrine that man is justified and saved before God by grace alone, without any action on his part, and that believing Christians can and should be assured of their salvation already here. Are not these things worth fighting for to the death? Yes, truly, dear brothers! Let our opponents cry out that we are Calvinists who teach that God does not want to make all men blessed. This is a blatant lie, for we condemn this doctrine of the Calvinists with all our hearts; but we hold fast to the saying of the prophet Hosea: "Israel, thou art brought into evil: for thy salvation is with me alone. (Hos. 13:9.) Therefore let us, dear brethren, be joyful and confident in the present controversy; for God's word is with us, and therefore God Himself also. "But if God be for us, who can be against us?" (Rom. 8, 31.) May our opponents, with their doctrine of the election of grace, which has been made right for reason, at least draw many to their side; their struggle is a struggle against free grace, which will end in terror; but the truth will triumph.

W. [Walther]

God will see.

In one town there lived two sisters. One of them, although she did not have great abundance, was mild to the poor and gave them almost more than they could afford. When her sister reproached her for this and said that she should see to it that she and her family did not even lack, she replied: The Lord will see to it!" When a theurge occurred and necessity forced her to seek help from her sister, who reproached her that she had warned her often enough not to give away what was hers as the Lord would have seen it, she said with tears: "I still maintain that the Lord will see it! He will not leave me. So she went home again. When she came near her house, her children ran to meet her and said that an unknown man had come into her house, put down a sack of flour and gone away again. She immediately went back to her sister with joy and called out to her: "The Lord has seen it and my trust in him has not deceived me.

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Counsel against evil thoughts, by which even good Christians are sometimes plagued.

It is recorded in Viti8 katrum (in the biographies of the old fathers) that a brother complained to an old father how so many evil thoughts came to his mind that hurt him (for the devil is a master of writing evil thoughts into good hearts, against God and man; he also has a hard pen and very sharp inks from his infernal inkwell); then the old man answered and said: If thou hearest that the birds fly over thy head, thou canst not prevent them; but that thou canst prevent them from nesting in thy hair, so do likewise: if thoughts come into thy mind, let them go out again; if they come, let them go out again, and do not stop them, nor quarrel with them.

(Luther, XIV, 395.)

In a monastery

At Rohrhalden in Württemberg, at the beginning of the Reformation, there were still Latin verses in which the monk was reminded that we are saved by Christ's merit alone, and that he should therefore not rely on his works. Since Johann Brenz and others saw the verses and wanted to convict the prior and the monks of their error of the merit of their works by referring to them, the monks took the stone away and smashed it.

Ordinations and introductions.

By order of the Honorable Prefect Wunder, Candidate Th. M. Stephan was ordained on Sunday Exaudi by the undersigned, assisted by Mr. 2. H. L. Hölter, and inducted into his office at the newly formed St. Paul's parish at Austin, Cook Co, Ill. T. M. Great.

Address: kev. 111. Il. Kteplmn,

Lox 170, Austin, 6ook Oo., Ill.

The candidate A. Frederktng, appointed by my congregations to the V:car, was ordained by me on the 1st Sunday after Trinity by order of the Reverend H. Wunder.

C. W. R. Frederktng.

Address: liov. kroclerklnZ, vrvIAkt, 1118.

By order of the honorable Mr. Praeses Sprengeler, on the first Sunday after Trin. Candidate E. Roller was ordained and installed by the undersigned in his congregations in the Towns of Almond and Buena Vista, Portage Co, Wis.

W. C. S ch tling.

Address: kov. L. Koller, ^Imonä, kortSM 6o.,

By order of the Reverend Wunder, the candidate for the sacred office of preaching, Gottlieb Traub, sr. was solemnly ordained and inducted by the undersigned on the 2nd Sunday after Trinity as the appointed assistant preacher of the local Trinity congregation. Gottlieb Traub, seir.

Address: kev. Oottlloli l'ruub, fr.,
6or. Lluple <L ^elkorson 3drs., keoriu, Ill".

On behalf of the Venerable Praeses Wunder, on the 1st Sunday after Trin. Mr. P. Theo. Kohn in the midst of his congregation in Belvidrre, Ill, introduced byH . Grupe.

Address: Rov. Illeo. kolru, kelviclore, Ill.

On behalf of the Honorable President of the Western District, on the 1st Sunday after Trin. Fr. Fried. Schriefer was installed in the new parish at Lockwood, Mo. by the undersigned, assisted by the Rev. Fr. Joh. Roschke.

W. Villain.

Address: Rev. l'. Selrrleler, koekrvooä, l)äæ 6o., LLo.

On behalf of the honorable Mr. President Biltz, on the 2nd Sunday after Trin. Mr. P. A. Lübemann was introduced in the parish near Templin by the undersigned. H. C. Senne.

On behalf of the Reverend Father Wunder, Father 8 Zahn was inducted into Secor by the undersigned on the 2nd Sunday after Trin. Th. Pissel.

On the 2nd Sunday after Trin. on behalf of the Presidency Westl. District of our Synod, Mr. P. I. Bundenthal was installed in his congregation at Augusta, Mo.

W. Matuschka.

Address: Rev. kiinckevlltal,

81. oüurl68 Oo., LLo.

Mission Festivals.

On June 27 the congregation of the undersigned celebrated their mission feast at Jane s v tle, Wis. Father Osterhus preached in the morning, and

Father Wildermuth in the afternoon. The collecte was -86.27.

I. Schlerf.

The congregations of Father Frosch (Elmira, Floradale and Salem, Ont.), and those of the undersigned (Berlin, Petersburg and Shantz Station, Ont.), celebrated their annual joint mission feast on the 1st Sunday after Trin. at Berlin, Ont. The festival sermons were the kk. Bruer, Kirmis and the local pastor. The collecte was-71.04. P. Andres.

On the first Sunday after Trinity, June 27, the congregation in S heboy g a n, Wts. celebrated this year's mission feast. The festival preachers were Mr. kk. T. Wichmann from Freistadt and H. Daib from Wittenberg. The collection was -158.54.

Ms. Wolbrecht.

On July 4, St. John's parish in Minnesota Lake, Mtnn. celebrated a mission feast. At the same preached k. I. Schulenburg and the kk. A. Müller and B. Zahn gave lectures. The collection was 41.75. M. Heyer.

On Sunday Exaudi my congregations celebrated their mission feast. The collecte was -45.57. Preached by: Father K. F. Schulze of Mankato, Minn. and I. Grabarkewttz.

On Trinity Sunday, my congregations, together with the congregations at Fall Creek, celebrated their mission feast. The following preached: Prof. Hamann and kk. Friedrich and A. Pieper, the latter in English. The collecte was H68.58.H. F. Pröhl.

The Middle District

of the Lutheran Synod of Missouri, Ohio, &c. states, assemblies, s. G. w., August 4-10, at the congregation of Father Niemann at Cleveland, Ohio.

Subject of doctrinal negotiations: Theses on: "I believe a resurrection of the flesh."

All synod members desiring free lodging are urged to contact the local pastor, Rev. Fr. Memaun, 70 "ker86^ Street," no later than July 20, to report. F. Dreyer.

The Lutheran Synodal Conference meets D. v. August 11, this year, at the church of the Rev. J. A. Hügli in Detroit, Mich.

Those who wish quarters should contact Pastor Hügli in good time.

A paper on Inspiration of the Holy Scriptures by Prof. Gräbner is available for review.

Addison, July 8, 1886. t. John Great, Secr.

Progymnasium at Concordia, La Fayette Co, Mo.

The new school year of the Progymnasium zu Concordia, Mo., begins, s. G. w., on Thursday, August 26.

In accordance with a synodal decision, the institution will consist of the three lowest clauses of a grammar school: Sexta, Quinta, Quarta. Students who wish to enter the practical seminary for preachers or the seminary for school teachers will also be admitted. The supervisory authority ensures that pupils who intend to become teachers receive the necessary musical instruction.

In order to be accepted, the applicant must have a previous education at a parochial school and a good certificate of Christian character.

The boarding fee (including light and stove) for the school year will not exceed \$50.00 - in the past school year it was \$37.50. The institution supplies bedsteads, mattresses cost -2.00. Bedspreads and bedclothes, as well as towels, washbasins, brushes, lamps and the like must be provided by each student.

Students who wish to devote themselves to the service of the Church have free tuition; other students pay -30.00 a year.

Applications for admission to the institution may be addressed to the Honorable Hcrrn Präses F. I. Biltz or to the undersigned.

On behalf of the supervisory authority

A. Bäpler.

Concordia College at Fort Wahne, Ind.

In accordance with the Synod's decision, the new school year begins on Thursday, August 26. Registrations are requested as soon as possible.

Regarding the recording, please note the following:

1. a written certificate of the moral conduct, aptitude and knowledge of the person to be admitted must be submitted at the same time as the application.

For admission to Sexta, the elementary knowledge of a good parochial school is necessary; for Quinta, certainty in reading and spelling the most common words in German and English, certain knowledge of the regular declensions and conjugations in Latin, as well as some practice in translating simple sentences into Latin.

3. each student must be provided with a suitcase, the necessary body and bed linen, quilt and woolen blanket and towels. Mattresses (-2.00), chair (75 cents) and lamp are best purchased here at the institution.

4. the boarding fee for pupils who wish to devote themselves to church service is KII.ÜÜ per quarter. For light and fire, each pupil shall pay -16.00 at the beginning of the school year, and for doctor and pharmacy -2.00. The expenditure for books averages -7.00 to -10.00.

The fee is to be paid at the beginning of each quarter and is best sent directly (not by the students) to Dr. Dümmling in order to avoid inconvenience and annoyance. The students who will not devote themselves to church service will pay -40.00 annual tuition. The funds of those students whose parents so desire are administered by one of the professors and should be sent directly to him.

On behalf of the Supervisory Board and the Teachers' College

R. A. Bishops.

Conference - Displays.

Quincy Specialconference held August 10-12 in Golden, Ill E. Schülke.

The general mixed teachers' conference of Minnesota will, w. G., hold its meetings July 27-29 at the congregation of Mr. v. Schulze at Mankato, Minn.

Registration with teacher Brockmeyer at least 2 weeks in advance. F. W. A. Beeskow.

The Southern Nebraska Specialconference will meet, s. G. w., August 10-12, at ? R. H. Biedermann, Friedensau, Nebr.

Early registration and indication of whether coming by train or wagon is encouraged. C. H. Becker.

The Gulf States Conference, consisting of the pastors and teachers in Louisiana, Alabama, and Florida, will not meet August 10-12, as previously decided, but for important reasons will meet a week earlier, August 3-5, at the St. Paul parish of Pastors Mödinger and Franke at New Orleans.

Fr. Rösener.

The monthly pastoral conference of Chicago and the surrounding area is cancelled in August.

Th. Büniger.

Revenue to the Illinois District's coffers:

For the synodical treasury: Pentecostal collections from the congregations of the vk.: Große in Hartem -12.25 (half), Witte in Pekin 15.25, Döderlein in Homewood 14.89, Schieferdecker in New Gehlenbeck 11.06, Dorn in Pleasant Ridge 10.00, Mayer in Bremen 2.00, Schroeder in South Litchfield 8.60, Frese in Champaign 4.00, Engel in Covington 4.55, Jung in Mascoutah 5.00, Steege in Dundee 8.42, Ramelow in Elk Grove 13.50, Brewer in Eagle Lake 18.00. Of the Gemm. of: Lewe- renz at Effingham 8.50, Traub at Peoria 11.44, Grupe at Roden- berg 7.39, Löschen at Meredosia 6.00, Goehringer at Staunton 12.20, Mennicke at Rock Island 30.00, F. Erdmann at Red Bud 40.00, Flachsbart at Dorsey 4.00 (Abendm.-Coll.), Frederking at Dwight 6.00, at Dwight 3.00, Hansen at Worden 5.31, Wagner at Chicago 34.00, Bötticher at Mount Pulaski 10.00, Roeder at Arlington Heights 17.29, Schuricht at St. Paul 15.50 (Evens.Coll.), Norden at Htnckley 3.35, Bergen at Prairie Town 8.00, Knies at Golden 7.38, Brockmann at Stewardson 6.40, Katthain at Hoyleton 8.00. Von v. Meyer's Dretetntgk.- Gem. at Osnabrück 5.75. By ? Erdmann bet Red Bud by W. Klöpfer 2.00. Öfter- und Pfingstcollecten by P. Beh- rens' Gem. in Manito 6.75. Regular contributions from the

: Löber in Chicago 2.00, Gräf in Palatine 2.00, Kowert in Montrose 2.00, of teachers: Brakmann in Chicago 4.00, Albers in Eagle Lake 2.00, Lotz in Pekin 2.00, Lauser in Schaumburg 2.00, Johnson in Chicago 2.00, Richter there 2.00, Rittmüller in Bloomington 2.00, Steinbach in Chicago 2.00. (P. -409.78.)

For the new building in Addtson: By Kassirer Tiarks in Mon- tcello 22.00. By Kassirer Frye in New Orleans 42.00. By Kassirer Schmalzriedt in Detroit 68.25. ? Schieferdeckers Gem. in New Gehlenbeck 17.25. By v. Steege in Dundee 4.50. By teacher Weiß bet Okawville by G. Lerch

.50. by teacher Rittmüller in Bloomington from F. Woizesky .50. by teacher Garbisch from the Gem. in Elk Grove 10.00. (p. -165.00.)

For Inner Mission in the West: 1'. Rabe's comm. at Uork- ville 10.00.

For English mission: By ?. Engelbrecht in Chicago by W. Wegner 1.00.

For inner mission: half of the coll. at the mission feast of the congregation in Crete and surrounding area 58.20. Communion coll. of k. Schmidts Gem. in Crystal Lake 4.75. By Fr. Große in Hartem by H. Hüllmer 1.00. Pentecost coll. by 1*. Mueller's gem. in Schaumburg 22.50. P. Döderlein's gem. in Home- Wood 8.78. U. Erdmann's gem. bet Red Bud 35.00. By k. Detzer in Ntles Centre by Karl Hödler 2.00. I'. Nacktggalls Gem. at Bethalto 3.50. I'. Heinemann's Gem. at Okawville 6.30. By P. Reinke in Chicago from C. F. B. 1.00. By k. Sippel from the Gem. at La Rose 3.71. By P. Ramelow tn Elk Grove, half of the Coll. at Heinr. Busse's wedding, 12.50. By ?. Wagner in Chicago by sr. Gem. 18.00. (p. -177.24.)

For Negro mission: one-fourth coll. at the mission feast of the Gemm. in Crete and vicinity 29.10. By P. Erdmann's Gem. at Red Bud 5.00, W. Klöpfer 2.00. By P. Frese's pupils in Champaign 1.00. By U. Vötticher in Mount Pulaski by G. Henne 2.00. By ?. Kühn in Belleville by Mrs. A. E. .50. By I'. Mezger bet Okawville by Mrs. Fricke 2.60. By P. Bartling in Chicago by Th. Reinhardt 1.00. k. Krause in Sodoms 2.00. By ?. Ramelow in Elk Grove, half of Coll. at Heinr. Busse's wedding, 12.50. (p. -57.10.)

For Jewish mission: one-fourth of the Coll. at the mission feast of the Gemm. in Crete and environs 29.10. Fr. Traub's Gem. tn Peoria 11.25. ?. Erdmann's Gem. at Red Bud 5.00. I>. Martens' Gem. at Danville 12.50. By 1?. Hölder in Chicago by Mrs. Landeck 1.00. ?.. Krause in Sodoms 2.00. By ?. Succop in Chicago by A. Mecklenburg 6.00. (p. -66.85.)

For emigr. mission in New Uork: By?. miracle in Chicago, proceeds of Raithe's bequest, 55.00.

For Emigr. - Misston: ?. Erdmann's Gem. at Red Bud 6.00.

For the Pilgrim House in New York: by Fr. Traub's Gem. in Peoria 17.75. By Fr. Große in Hartem, Coll. at the celebration of the Wittenberg Concordia, 37.60. By Fr. Ponitz of the Gem. in Sigel 4.80, in Watson 2.70. ?. Uffenbeck's Gem. in Lemont 8.50. P. Witte in Pekin 2.00. By U. Engelbrecht in Chicago from Martha Fadschild .25, from N. N. .50 (found on altar). Coll. at the gemeinsch. Celebration of Wittenberg Concordia by the Gemm. at Bremen, Steelevator and Wine Hill 20.00. By Fr. BartUng at Chicago by Th. Reinhardt 1.00. By Fr. Erdmann's Gem. at Red Bud 16.40, W. Klöpfer 1.00. By Fr. Frederking at Dwight, Confirmation Coll. 12.00. ?. Hansen's Gem. at Worden 12.35. Fr. Luecke's Gem. at Trotz, Festcollecten on May 23 and 1st day of Pentecost, 27.23. t?. Schröders Gem. in South Litchfield 18.25. Fr. Holtermann's Gem. in Lost Prairie 6.25. By Fr. Succop in Chicago, Pentecost coll. 73.31 and by Fr. Klußmann 2.00. By k. Wagner there by N. N. 1.00 (put in the bell bag) and by N. N. 1.00. Pentecostal coll. by P. Kühn's Gem. in Dietrich 2.60. ?. Schwartz's Gem. in Mount Carroll 5.50. k. Bergen's parish in Wartburg 8.50. ?. Kühn's parish in Bellr- Ville 22.75. ?. Baumgart's plant in Darmstadt 4.40. By ?. Lenk in Millstadt by H. D. 1.00 and H. B. 1.00. ?. Mez- gers Gem. at Okawville 10.20. P. Castens' Gem. in East Wheatland 2.00. Teacher Kobel in Chicago .50. ?. Krause's Gem. at Sodoms 2.00. Pentecostal Coll. of ?. Gräfs' Gem. in Blue Point 8.65. by ?. Brueggemann in Willow Springs by Wittwe Mihm 1.00. By ?. Brewer in Eagle Lake from D. Meyer 2.50. By P. Kühn in Belleville from Mrs. Klawonn .50. (p. -338.99.)

For poor students in Springfield: By Fr. Schra- der in Ruma from N. N. .50. By Fr. Holtermann's Gem. in Lost Prairie 4.30. By N. N. in Crete 5.00, Mrs. N. N. there 5.00. By Fr. Sippel in La Rose from sr. Gem. 5.96. By k. Ehlen of the Gemm. in Washburn and Wenona 10.95. Pentecost coll. of P. Brueggemann's Dreieinigk.-Gem. in Willow Springs 6.53. By P. Wagner in Chicago, Hochzettscoll. with A. Heidemann, 2.85. By ?. Haake in Chapin by G. Perbitz 6.00. By ?. Kühn in Belleville, coll. bet ?. Herrmann's wedding, 6.15. ?. Great Gem. in Addison for G. Koch 8.00. I?. Strieter's Gem. in Proviso for Dürr 3.00. k. Schröders Gem. in Kankakee for C. Hubert 6.80. By k. Graf in Blue Point for G. Ziegler, Hochzettscoll. at H. Hüls- kötter 7.05, at H. Tappendorf 5.50, at Fr. Hesemann 2.50. k. Lewerenz' Gem. in Effingham for Kmsho 10.00. (p. 96.09.)

For poor students in Fort Wayne: P. Große's Gem. in Addison for W. Baths 20.00. By P. Hansen in Worden for A. Merz from Gem. 9.55, from "Unnamed" 5.00, Mrs. N. N. 1.50. (S. -36.05.)

For poor students in Addison: By U. Müller in Schaumburg 5.67. P. Große's Gem. in Addison for A. Roßmann 20.00. By P. Engelbrecht in Chicago from the Jungfr.- Verein for H. Th. Großmann 10.00. (S. -35.67.)

For poor students in Milwaukee: Through Fr. Succop in Chicago from the Young Men's Vcrein for C. Abel 15.00. Durck k. Miracle that. by the women in sr. Gem. for Emil Deffner 10.00. (p. -25.00.)

For the building fund in Milwaukee: ?. Erdmann's Gem. at Red Bud 40.00. By teacher Rittmüller in Bloomington from I. Slave 1.00. By P. Reinke in Chicago from Franz Müller 2.00, Herm. Spruth 5.00. (p. -48.00.)

For debt repayment in Milwaukee: Confirmation coll. from P. Schröders Gem. in Ruma 8.50. Teacher Köbel in Chicago 1.00. Through P. Brüggemann in Willow Springs from C. Mihm 3.00, Wittwe Mihm 2.00, C. Rieck 1.00, F. Schlth- ting 1.00. (p.-16 50.)

For salary in Milwaukee: Pentecostal coll. from Fr. Brauer's congregation in Crete 22.45. Fr. Beck's congregation in Jacksonville 9.25. Pentecostal coll. from ?. Eißfeldt's congregation in South Chicago 11:00 a.m. Pentecostal coll. by ?. Brauer's congreg. in Brecher 12.18. ?. Hölters Gem. in Chicago 23.91. By ?. Sippel from the church in Varna 5.43. By P. Wangerin from the church in Aalload

4.60. Easter coll. of P. Brueggemann's Gem. at Willow Springs Mar. 9 (p. -97.85.).

For sick pastors and teachers: By ? Retnke in Chicago by W. Braun 1.00.

For the widow's fund: Prof. Crämer in "Springfield 4.00. Von den: Witte in Pekin 3.00, Göhringer in Staunton 4.00, Schieferdecker in New Gehlenbeck 5.00, Wehrs in Oak Glen 3.00, Steege in Dundee 2.00, Mariens in Danville 4.00, Sieving in Uork Centre 4.00, Hohenstetn in Kewanee 3.00, Schliepsiek in Cayuga 2.00, Mennicke in Reck Island 4.00, Rösch in New Brunswick 2.00, Mießler in Carlinville 2.00, Krause in Sodus 4.00. Of the teachers: I. Brase at Crete 4.00, Albers at Eagle Lake 4.00, Lotz at Pekin 4.00, Möller at Rock Island 4.00, Runner at Schaumburg 2.00, Luecke at Troy 3.00, Jung at Collinsville 2.00, Ch. H. Brase in Crete 4.00, Ph. Mueller at Okawville 2.00. By P. Döderlehtn in Homewood, Coll. at Rathe-Gottschalk's wedding, 11.00, at Richers-Kruse's hock time 10.48. By I?. Love at Wine Hill by W. Buescher 2.00. Fr. Holtermann's Gem. at Lost Prairie 5.65. Fr. Mariens' Gem. at Danville 7.45. By Fr. Lenk at Millstadt by F. I. 1.00. By Fr. Hoelter at Chicago by Mrs. Marie Keller 1.00. by Fr. Mennicke's Gem. in Rock Island 10.00. by Fr. Re nke in Chicago by W. Braun 1.00. by Fr. Mießler in Carlinville by Ch. Brtnk mann 2.00. by Fr. Gehrmann in Buiton 1.00. Rick. Fay there 1.00. Durck P. Brüggemann in Willow Springs by R. P. A. W. 2.00. (p. -130.58.)

For the Deaf and Dumb Institution in Norris: P. A. Käse- litz's parish in Winterrowd 3.00. P. Erdmann's parish at Red Bud 6.40. P. Kollmorgen's parish at Nasbville 3.25. Through k. Ottmann in Collinsville from Mrs. N. N. 5.00. P. Mariens' parish in Danville 14.25. From Chicago: Through P. Hölter from Mrs. Marie Keller 1.00, through P. Engelbrecht, ges. on Alb. Bendins Hockzeit 2 00 u. by Fr. Reinke from Heinr. Jo- hannsen 1.00. (p. -35.90.)

For the orphanage near St. Louis: By I?. Hansen in Worden, Coll. bet RLHle's wedding, 2.43. From the orphan's book of teacher Kirsch's pupils there 1-50. By k. Brunn in Strasburg from N. N. 1.00 and Abendm.-Coll. from sr. Fckialgem. 2.00. By Fr. Kühn in Belleville by Kath. Siegle .25. Communion-Coll. on the 1st day of Pentecost by Fr. Drögemüller's congregation in Arenzville 3.05. (S. -10.23.)

For studying orphans from Addison: By Fr. Reinke in Chicago from W. Bohl 1.00. By Fr. Bartling there from Joh. Franz .50. Wedding scoll. at H. Neddermeyer's wedding 12.64. (p. -14.14.)

For the comm. in Council Bluffs, Iowa: P. Lewerenz's comm. in Effingham 1.00.

Addison, Ill, July 2, 1886. h. bartling, cassirer.

Incoming to the Middle District Aaffe:

For new construction in Addison: From Mrs. Vogeler in Fort Wayne - .50. P. Michael's congregation in Goeglein subsequently 7.00. (S.-7.50.) For debt repayment: P. Sieving's congregation in Fairfield Centre 7.50.

For the synod treasury: by P. Hafner of the congregation at Darmstadt 11.80. Chr. Wudke at Gundrum .50. P. Po lack's congregation at Dudleytown 27.50. P. HLFner's Petri congregation 1.90. k. Schoeneberg's Gem. in La Fayette 34.20. By G. Spran- del's Gem. in Kendallville 4.75. ?. Rupprecht's Gem. in North Dover 14.00. Pentecostal coll. of Fr. Wesel's Gem. in Pomeroy 7.17. Fr. Frank's Gem. in Zanesville 30.00. Pentecostal coll. of Fr. Franke's Gem. bet Fort Wayne 11.62. Fr. Dankworth's Gem. in Cleveland 22.00. Fr. Jüngel's Gem. 10.73. P. Lothmann's Gem. at Akron 14.75. P. Hafsold's Gem. at Hunting- ton 3.57, whose land Gem. 1.88. P. Michael's Gem. at Goeglein 13.14. P. Gross' Gem. at Fort Wayne 52.09. By k. Trautmann of the Gem. at Clifly 9.11. Pentecostal Coll. of 1'. Gößwetns Gem. in Vincennes 14.00. ?. Saupt's comm. at Evansville 16.75. p. Dröge's Joh. comm. 6.67. p. Sauer's comm. at Fort Wayne 44.67. p. Stitzmann's comm. at North Amherst 4.65. (p. -357.45.)

For the needy fellow believers in Saxony 2c.: Mrs. B. Umbach in Jnglefield 1.00.

For the comm. in Cedar Raptds, Iowa: P. Sieving's comm. in Fairfield Centre 5.90.

For the Gem. in Council Bluffs, Iowa: G. V. inl'. Trautmann's Gem. in Columbus 1.00.

For Emtgr. mission in New Uork: part of mission coll. of comm. in Kendallville & vicinity 6.75. Fr. Frank's comm. in Zanesville 2.50. (p. -9.25.)

For emigrant mission in Baltimore: part of Mtssionscoll. of Gemm. in Kendallville and environs 3.50.

Franks Gem. in Zanesville 1.25. (p. -4.75.)

For inner mission: 1'. Zimmerly in U. Groß' Gem. in Fort Wayne 1.00. P. Schmidt's Gem. in Elyria 14.50. k. Mohr's parish in Jnglefield 6.30. Part of Mtssionscoll. of parishes in Kendallville and environs 41.00. ?. Heintz's Gem. in Crown Point 2.00. From the missionary box of Fr. Zorn's Gem. in Cleveland 1.15. Joh. Fischer das. 1.00. Karl Kratz in Evansville 2.00. (p. -68.95.)

For Negro mission: 1'. Preuß' Gem. in Auburn 3.70. k. Ernst's parish in South Euclid 10.30. Part of the mtssionscoll. of the parish in Kendallville and environs 20.50. I'. Preuß' Gem. at Avtlla 1.40. Gem. in Seymour 9.75. P. Dröges Joh. Gem. 5.00. Pentecostal Coll. of & Lifts Gem. in Adams Co. 8.10. (p. -58.75.)

For Jewish mission: part of the Mtssionscoll. of the congregation in Kendallville u. Umgegend 10.25. ?. Frank's congregation in Zanesville 3.00. (p.-13.25.)

For poor students in St. Louis: By Fr. Hafsold, coll. at M. Hartmann's wedding in Krtng Settlement for Jul. Friedrich, 5.91. At Joh. Meyer's wedding in Göglein coll. for C. Morhart 10.00. H. Treseler in Fort Wayne for Kohn 10.00. Stngverein in I?. Lifts Gem. in Adams Co. for O. List 7.50. <p. -33.41.)

For poor students in Springfield: for A. Sallmann: by k- Sckwan in Cleveland by N. N. 2.00, ges. by U. Ernst in Euclid on H. Finkemeyer's wedding 10.00, Zion's comm. in Bedford 12.65, I?. Denninger's gem. in Holmes Co. 3.00.

For Rob. Gaiser: Women's club in Fr. Walker's congregation in Cleveland 4.00, etl. members of his. Gem. 3.00. Women's club in k. Gross' congreg. in Fort Wayne 10.00. Fr. Koch's congreg. in Huff 5.00. For W. V. Schneiver: Fr. Kleist's congreg. in New Haven 11.00, Unnamed that. 2.00. (p. -62.65.)

For poor students in Fort Wayne: For H. Haserodt: By I'. Schmidt in Elyria, coll. at C. Schmittgen's wedding, 5.00. B. Wassermann's that. 5.00. P. Dankworth's gem. in Cleveland for Dunkel 10.00. P. Ntemann's gem. in Cleveland 83.80. By P. Sauer in Fort Wayne, coll. on Kasper Lerch's wedding, 2.80. (P. -106.60.)

For poor seminarians in Addison: From etl. members in Briar Hill for W. Hacker 15.25. Women's club in Fr. Ntemann's congreg. in Cleveland for F. Klee 10.00. From Luther foundation of St. Paul's School in Fort Wayne for I. Renn 8.79. On squat by W. Macke in Adams Co. sent for Ad. List 6.40. (p. -40.44.)

On the budget in St. Louis: P. Häfner's Petri-Gem. 2.45. Gem. in Darmstadt 8.50. (p. -10.95.)

To the Springfield household: P. HLFners Petri-Gem. 3.80.

To the household in Fort Wayne: P. Häfner's Petri congreg. 2.75. By Kassirer Menk of the Minnesota and Dakota Drstrict 1.00. P. Frank's congreg. in Zanesville 3.00. U. Saupt's congreg. in Evansville 16.00. (S. -22.75.)

On the household in Addison: P. Häfner's Petri-Gem. 2.45.

For the orphanage near St. Louis: Fr. HLFner's Petri- Gem. 1.90. Teacher Lindemann's school children at Fort Wayne 5.00. Teacher Strieder's school children that. 1.50. Fr. Heitz's Gem. in Crown Point .30. A. Weber's at Vincennes 2.00. (S. -10.70.)

For the orphanage in Indianapolis: Fr. Heintz's Gem. in Crown Point 1.50. Of the school festival in Fr. Trautmann's Gem. in Columbus 9.71. (p. -11.21.)

For the deaf and dumb: Women's Association at Fr. Dryer's parish in Fort Wayne 26.00. From the estate of Herm. Schnu- tes in Evansville 50.00. (S. -76.00.)

For St. Louis Hospital, Fr. Heintz'Gem. at Crown Point 1.50.

For our Pilgrims' Home: W. Zimmerly in Fr. Gross'Gem. in Fort Wayne 1.00. By Fr. Huxhold, on Chr. Wudke's squat time sent, 2.50. P. Schupmann's Gem. in Tracy 4.80, in Walkerton 5.25, in Hamlet 1.45. P. Berg's Gem. in Adams Co. 9.00. P. Gotsck's Gem. at Hoagland 10.50. Gem. in Darmstadt 7.00. Teacher Conzelmann in Julietta 2.00. C. Eick- meyer in I?. Gross' Gem. in Fort Wayne 1.00, thanksgiving offering from Mrs. M. G. das. 3.00. Pentecostal coll. from P. Zagels Gem. in Van Wert 5.55. F. S. in La Fayette 4.00. Joh. Gem. in Adams Co. by Bro. Kleine 8.75. P. Polack's Gem. 18.25. I?. Schäfer's Gem. 6.50. by F. O. and E. K. in Seymour 5.90. H. by Fr. Niemann's Gem. in Cleveland 5.00. Fr. Michael's Gem. in Goeglein, 1st Zhlg., 29.25. Fr. Horst's Gem. in Hilliard 16.00, near Dublin 4.52. Fr. Heintz's Gem. in Crown Point 2.00. Women's Club in Fr. Dreyer's Gem. in Fort Wayne 26.00. Fr. Zimmermann's Gem. in Purcells Station 3.20. k. Trautmann's Gem. at Columbus 23.50. p. Jungkuntz's Gem. at

Medaryville 2.35. p. Schwan's Gem. at Cleveland 24.50. Mrs. Vogeler at Fort Wayne .50. Mrs. Juergensen's the. 2.00. p. Maisch's Gem. at Gar Creek 4.65. i". Weseloh's Gem. at Cleveland 35.50. P. Schmidt's Gem. at Indianapolis 33.20. G. R. at Fort Wayne 1.00. (S. -309.62.)

For the Districts Unterstützungskasse (widow's fund): Gem. in Darmstadt by P. Häfner 7.70. By k Jox, coll. at Chr. Hitzemann's wedding in Logansport, 4.20. F. S. in La Fayette 6.00. G. St. das. 1.00. P. Scheips' Gem. in Hobart 5.84. P. Frank's Gem. in Zanesville 10.00. By k. Horst of Mrs. Weber in Htliard 1.00. Fr. Heintz in Crown Point 2.00, whose Gem. 2.00. Fr. Dreyer's Gem. in Fort Wayne 10.00. Pentecostal Coll. of Zorn's Gem. in Cleveland 97.38. Through Fr. Saupert from the estate of Herm. Schnutes in Evans- vtle 42.00. Fr. Maisch's Gem. at Gar Creek 3.00. Fr. Sieving's Gem. in Fairfield Centre for Mrs. 1?. Steinbach 10.00. (S. -202.12.)

Fort Wayne, June 30, 1886. d. W. Röscher, Kassirer.

Entered the Nebraska District Caste:

For the synodal treasury: By P. H. Frincke, Pentecost Collecte sr. Joh. Meyer of the Bethlehem congregation, -3.75. Bethlehem congregation, 4.01. By P. R. H. Biedermann of sr. Gem. 7.64. By P. M. Adam of sr. Jmm.-Gem. 7.00. (Summa -22.40.)

For the orphanage near St. Louis: Durchk. L. Huber by A. Keslinger 5.00.

For widow's fund: By P. I. Meyer of N. N. at Byron, Nebr., 1.00.

For Wi ttwen and orphans: By ?. A. Leuthäuser 2.00.

For inner mission: Through I. Meyer of sr. Bethlehem congregation 1.86. Fr. G. Grüber and his congregation 5.50. By Fr. H. Frincke, communion coll. of his congregation 1.25. Gem. 1.25, By k- F. H. Iahn of sr. Gem. 6.63. By P. P. Schulte of ir. Gem. in Martinsburg 4.20, in Weslerek 2.05. By k. Tob. Burmetster, Pentecost coll. sr. Gem., 9.25. By Fr. I. Fr. Kühnert of Mrs. Baumann .50. Durck Fr. H. Fischer of sr. Chrtstus-Gem. 9.41, Joh.-Gem. 3.52. By Fr. I. P. Müller of sr. Dretetntgk.-Gem. 6.25. By P. W. Rudolph of k. Kügele in Corner Stone. Va., 2.00, by P. Schroeder in Philadelphia 1.00, by P. Walker in York, Pa. 1.00. By k. A. H. Cämmerer from G. Heuermann 2.00. By Fr. A. F. Ude from sr. Gem. at Prairie Star 2.00. By Fr. L. Huber of sr. Joh.-Gem. 13.00. (p. -71.12.)

For the Negro Mission: By I. P. Kühnert from the school children of sr. By Fr. M. Adam of the congregation of St. Zion 1.50, Joh. Zions-Gem. 1.50, Joh. Schierloh 1.00. By Fr. König, communion coll. sr. Gem., 8.00. (p. -12.25.)

For the Lutheran Pilgrim House in New York: By P. A. H. Cämmerer from H. Wienck .50, H. Elam and H. Waßmann each 1.00. By P. Th. Möllertng from sr. Gem. 7.50. By k. H. Wehking from sr. Joh. Gem. 4.75. By P. I. P. Küh- vert from sr. Gem. 5.50. By P. M. Adam of sr. Jmm. congregation 15.00. By P. Joh. Meyer of sr. Zion congregation

Geneva 3.35. By ? I. Hilgendorf von sr. Gem. 14.70. By ? F. Düver, Pentecost coll. sr. Zions-Gem., 6.50, sr. Filiale 2.00. By ? Husemann from John Sautter 1.00. By ? A. H. Cämmerer of Wittwe Eyl .50. (p. -63.30.)

For the comm. in Omaha: By ? Ad. Bergt Jr. from Mr. Chr. Kroger 5.00. By ? F. H. Iahn by sr. Gem. 10.37. (p. -15.37.)

For student Biedermann in Addison: By ? A. Hofius of sr. Gem. 7.50. Total -199.94.

Omaha, July 1, 1886, F. C. Festner, Cassirer.

Entered the caste of the Eastern District:

For the synodal treasury: From the congregation ? Kraffts -25.00. Gem. ? Beyers 18.43. comm. in Dulaneys Valley, Md., 6.50. comm. in East Boston, Md., 3.25. comm. in Washington, D. C., 14.00 St. Paul's comm. in Martinsville, N. D., 7.10. Gem. in Olean, N. A., 6.05. Gem. in Allegany, N. A., 5.06. Gem. in Wolcottsville, N. Y., 6.07. Gem. ? Sörgels 16.10. comm. in North East, Pa., 3.80. (Summa -111.36.)

For the progymnasium in New Uork: By ? Beyer, ges. at the wedding of ? König with Clara Beyer, 26.20.

For traveling preachers in the West: Gem. ? Körners in Williamsburgh 20.00.

For inner mission in the East: Gem. in Dulaneys Valley, Md. 5.00. From ? Steups Gem. of B. 5.00. (S. -10.00.)

For the mission in Alder, Pa: Gem. in North East, Pa., 5.00.

For the emigrant mission in New York: From the collection box of the church ? Freys in Brooklyn 1.00. By Kassirer Röscher in Mittl. Dtstr. 5.00. By Käst. Menk in Minnesota-Distr. 6.50. By Käst. Schmalzriedt in Michtgan- Dtstr. 6.12. (p. -18.62.)

For Emigr. Mtssion in Baltimore: By Käst. Menk in Minnesota-Distr. 4.10. By Kassirer Schmalzriedt in Michigan-Distr. 1.38. (S. -5.48.)

For the Pflgerhaus in New Uork: Gem. in Washington, D. C., 51.00. Gem. ? Beyers 32.72, of etl. members from its Gem. 5.50. Gem. ? Sennes 48.05. Community ? Schwoys 6.00. Community ? Walkers in Dork 23.30. ? Walker 1.70. Collected in joint service of Zion and Jmm. congregations in Boston 35.00. ? F. King in New York 5.00. Matth. congreg. in Allegheny, Pa., 25.30. Triune! congreg. in Freedom, Pa., 6.50. By ? Steck of the comm. in Boston, N. U., 5.70. By Käst. Meyer in the Western Distr. 90.40. G. T. Dtz in Baltimore Co. 1.00. Gem. ? Lauterbachs to Pine Hill 1.75. St. Pauls comm. in Eden, N. U., 16.50. comm. in Olean, N. A., 10.75. comm. in Allegany, N. A., 11.20. comm. in Wolcottsville, N. U., 10.00. Jmm. comm. in Baltimore 65.26. From St. Paul's comm. in Baltimore by I. H. G. S. 5.00, by M. 3.00, W. L. 1.00, P. I. .50, T. E. .25, G. I. .25. comm. ? Steups 24.46, from same comm. of B. 5.00. By Kassirer Schmalzriedt in Michtgan- District 147.14. Comm. in Cambria u. Wilson 7.75. Comm. ? Bröckers 7.01. By ? Bröckers, coll. in Derby, 2.14. Gem. ? Zimmermanns 10.00. (p. -666.13.)

For heathen mission: From? SteupsGem. ofB. 5.00.

For Jewish mission: By Kassirer Röscher tm Mittl. Distr. 7.00. Gem. ? Körners in Williamsburgh 5.00. By Kaff. Schmalzriedt tm Michigan-District 1.00. (S. -13.00.) 5 For Negro mission: Gem. ? Körners in Williamsburgh

To the seminary building in Addtson: Gem. ? Körners in Williamsburgh 75.00.

For the comm. in Utica: By Kaff. Menk tm Minnesota- District 1.41.

For the Rochester congregation: By? Senne, s. at the squat of Georg Völcker, 13.64.

For the widow's fund: C. A. in Baltimore 2.00. By ? Pechtold, ges. at Sttegler-Hanf wedding, 3.75. (p.-5.75.

For poor students in St. Louis: G. Schellhaas in Allegheny, Pa. 2.00. Mrs. O. Becker in East Boston 1.50. By M. in Baltimore 5.00. (S. -8.50.)

For poor students in Springfield: Frauenverein der Gem. Stürkens for I. Koßmann 10.00, for F. Meuschke 5.00. Mrs. Schaaf in Baltimore for F. Meuschke 15.00. Ges. on the wedding of ? C. Merkel u. K. Hilgärtner for Chr. Merkel 13.25. (p. -43.25.)

For student F. Randtin Fort Wayne: Gem. ? Siecks in Buffalo 18.70.

For the Institution for the Deaf and Dumb: Congregation ? Stecks in Buffalo 10.45. St. Paul's parish in Eden, N. U., 9.50. Through ? Großberger, ges. on Louis Dornfeld's wedding, 4.00, bequest of the deceased. Auguste Dornfeld 5.00. (p. -28.95.)

For the Lutheran Free Church in Germany: By Kassirer Röscher tm Mittleren District 24.60.

For the Hospital in East New Uork: By ? King of I. E. in Brooklyn 5.00.

For the orphanage in Union Hill, N. I.: Confirmands ? Schwoys 2.00. By ? Steups Gem. of B. 5.00, M. 5.00, I. Schmidlapp 2.00. By ? King of I. E. in Brooklyn 5.00. By ? Hanser from W. & H. in Rockville 2.00. (S. -21.00.)

Baltimore, June 30, 1886, C. Sptlman, Cassirer.

Revenue to the Western District's coffers:

For the synodal treasury: From ? Griebel's congregation in California -3.40. By ? Matthias from sr. Congregation in Block 7.70. ? Nethings congregation in Lincoln 12.75. ? Schuff's congregation in Lockwood 5.55. By ? O. Hanser by ? Budentbals Gem. in Jefferson Co. 2.75. By ? Brandt of ? Voigt's gem. in Farley 10.00. ? Skülke's parish in Palmyra 4.00. By Mr. Poggemöller of ? Meyer's parish in Neu-Bielefeld 13.05. ? Koch's parish in Luthervtllle 7.00. (p. -66.20.)

To the seminary building in St. Louis: ? Bock's congregation in Corning 4.00. By teacher Beyer of ? Köstertngs Gem. in Altenburg 4.50. (p. -8.50.)

To the new building in Addtson: By ? Counter in Cape Gtrardeau by Mr. Steineneyer 3.00.

For the Progymnasium in Concordia: By Profestor Bähler from Mr. K. Wehking in Norborne 3.40. By ? Brandt from ? Voigt's Gem. in Farley 6.20. (p. -9.60.) For debt redemption: ? Mießler's Gem. in Des Peres 18.00.

For inner mission in the West: ? Rrhwaldt's congregation in Clarks Fork 18.00. By Prof. Pieper of ? Mendes congregation in Uniontown 7.00. By ? Matthes by sr. Matthes of his church at Jackson 5.20. By Mr. Ficht of the church at Pilot Knob 1.40. (p. -31.60.)

For Heathen Mission: By ? O. Voigt in Farley by Mr. Fried. Bente 5.00.

For Pilgrim House in New York: Z. E. G. of Staunton, Ill, 2.00. ? Bocks Gem. in Corning 3.10. By ? Meyer in Cole Camp by sr. Gem. 4.00, by N. N. 1.00. By ? O. Hanser in St. Louis by I. Guenther 1.00. (S. -11.10.)

For the widow's fund: ? Bocks Gem. in Corning 3.10. ? Millers in Wellsville 4.00. ? Alexander's Gem. in Palmer 4.00. By ? O. Hanser by I. Guenther 1.00. ? Mießler tn Des Peres 3.00. (S. -15.10.)

For sick pastors and teachers: By ? Schülke in Palmyra by N. N., gratitude money, 1.00.

For the orphanage near St. Louis: Z. E. G. of Staunton, Ill, 2.00. By ? Jehn in Kansas City by Mr. Brgr. 1.00. (S. -3.00.)

For the deaf and dumb: ? Zschoches Gem. in Frohna 17.45. By ? Cousin in Atchison, Coll. at the foundation feast of the Virgins' Association, 7.30. (p. -24.75.)

On the St. Louis household: Z. E. G. of Staunton, Ill, 3.00.

For the mission in Newton, Kans.: ? Mährs Gem. in Ellsworth 3.25. ? Vetter's Gem. at Atchison 11.70. (p. -14.95.)

St. Louis, July 6, 1886, H. H. Meyer, Cassirer.

Revenue to the Wisconsin District's coffers:

For construction and debt retirement of Concordia College in Milwaukee: From? E. Grothe's congregation -9.00.

For Jewishmission: A. K. in Sheboygan 2.00. Misfions- festcoll. of Gemm. in Sheboygan Falls, Herman and Wilson 10.00. (S. -12.00.)

For poor students in Addison: A. K. in Sheboygan 2.00.

For poor students in Springfield: A.K. inSheboygan 2.00.

For the Deaf and Dumb Institution in Norris: ? F. L. Karth's community 7.13. ? H. Ratbjens Gem. 5.70. ? Ph. Wambsganß' Jr. comm. in Hancock 10.77. (p. -23.60.)

For Negro Mission: Teacher P. E. Elbert 1.00. A. K. in Sheboygan 2.00. Mission Festcoll. in Augusta 7.65, desgl. in the Gemm. in Plymouth, Evansville, Sherman, Scott and Dundee 21.50, desgl. in the Gemm. in Sheboygan Falls, Herman u. Wilson 22.22. Wittwe L. Laubenstein in Grafton 2.00. (S. -56.37.)

For geographical apparatus of Concordia College, Milwaukee: proceeds of an evening entertainment given by the students 30.25.

For the Free Church in Saxony: By? Dammannof FrL. Dehnke 1.00.

For the synod treasury: ? Herzers congreg. in Plymouth 14.16. Stephans congreg. in Milwaukee 22.35. ? G. Präger's congreg. 4.00. Zion's congreg. in Milwaukee 16.25. ? D. Kothes upper comm. 12.20, lower comm. 7.60. ? C. I. Schwan's congreg. in Pella 9.00. ? I. L. Osterhus' parish 14.00. Jmm. parish in Milwaukee 21.55. Parish of ? Wambsganß in Adell 14.18, in Batavia 3.66. ? I. G. Nützel's comm. in Oshkosh 17.88. ? R. Jank .9, whose gem. in Bear Creke 2.24, in Union 1.43, in Manawa 1.24. ? C. Seuel's gem. in Portage 11.08. ? P. Lückes Joh.-Gem. 2.05. ? Th. F. F. Finck's parish 1.75. ? F. Keller's congregation in Racine 8.10. (p.-184.81.)

On the new building of Concordia College in Milwaukee: ? G. Rosenwinkels Gem. in Berlin 8.00. ? Leyhe 5.00. (p. -8.00.)

For poor students in Milwaukee: C. Schubert in Milwaukee 1.00. Women's Club in New London 5.00. (p. -6.00.)

For the orphanage in Wittenberg: By? Wambsganß, Hochzeitscoll. bei C. Krähn 4.19, coll. auf der silb. Wedding of W. Borkenhagen 5.15. ? F. L. Karths Gem. 7.12. (p. -16.46.)

For Wisconsin District Inner Mission: Zion's congregation in Milwaukee 22.60. ? H. Stute's congregation in Ahnapee 2.00. Stephen's congregation in Milwaukee 43.75. ? R. Plaß' Cong. at Ashtppun 3.30. ? E. Theel's congregation at Mekan 4.00, at Newton 6.55, at Crystal Lake 4.50. ? W. Rehwindels Gem. 4.87. Mtssionsfestcollecten: in Augusta 40.00, in Plymouth, Evansville, Sherman, Scott & Dundee 43.43, in Sheboygan Falls, Herman & Wilson 25.00. ? W. Hudtloff's comm. 3.84. Mrs. Panzlow at Ktlbourn 1.00. ? F. Leyhe's communities 7.07. ? Wesemann's Gem. at Grafton 13.00. (p. -224.41.)

For the Preachers' and Teachers' Wttwenkasse: Lehrer P. E. Elbert 4.00. ? H. Stute 4.00. ? A. Winter 2.00. By ? Coiner of Wittwe Treichel 5.00.

For the Ptlgerhaus in New Uork: Teacher P. E. Elbert 1.00. ? H. Ercks Gem. 10.00. Wittwe Gallitz in Watertown 2.50. ? C. I. Schwans Gem. in Pella 9.00. ? M. I. F. Albrecht's congregation in Lebanon 16.25. ? Aj G. Doeher's parish 4.00. ? A. Rohrlack's parish 10.50. ? A. Süinter's church 3.60. Mission festival coll. in Augusta 10.00, in Plymouth, Scott, Evansville, Sherman & Dundee 21.50. ? H. W. Leßmann's church 13.00. ? Wesemann's Gem. at Grafton 12.26. (p. -113.61.)

For professionals in Milwaukee: Dreieinigketts- Gem. in Milwaukee 53.80. ? C. Strasen's comm. in Watertown 52.95. ? M. I. F. Albrecht's congregation in Lebanon 16.25. Martini's congregation in Milwaukee 11.00, Cross's congregation that. 12.00. ? I. M. Hieber's congreg. in Sheboygan Falls 6.00, tm Town 6.00. A. K. in Sheboygan 2.00. ? W. Hudtloff's comm. 1.15. ? F. Keller's Gem. in Racine 8.11. (p. -169.26.)

Milwaukee, June 30, 1886. c- Eissfeldt, Cassirer.

Received since February 13: Through Fr. Buhler in San Francisco from the St. Paul Women's Association in sr. Parish P10.00; by Fr. Sieker from the Missionary Association in sr. Gem. 95.00 u. 80.00 for Blumenkranz, Kretzmann, Knabenschuh u. Barth; by k. Smukal of the Women's Association in Iron Mountain 5.00 for the laundry fund; by P. Saupert sen. of "Unnamed" 8.00; by I. O. Meyer in Crete 7.00 for H. Traub; by P. Nützet of the Woman's Club in Oshkosh 5.00 for Hagelberg; Aug. Gockel, Pilot Knob, 1.00 for C. F. G. Koch; by? H. Meyer, Lincoln, Ill, for tailor (given to the latter himself); by Wittwe Wacker 5.00, by parish 8.50, by Woman's Club- 3 shirts, 2 pairs of cuffs, 4 collars, 6 handkerchiefs. - —

By the following Kassstrer: Röscher. 1299.36; Frye 28.73; Franke (Monroe) 70.00; Bartling 14.50; Eißfeldt 6.84.

Sincerely thanks

Springfield, July 2.

H. Wyneken.

For poor students received with heartfelt thanks from Mr. K. Feiten in Akron, O., (especially for the high school graduate G. Fischer) H30.00. From Mrs. Lange allhier P5.00.

C. F. W. Walther.

For the English-Lut. Mission in the West received: By Mr. Kassstrer D. W. Roescher at Fort Wayne, Ind, H5.00.

St. Louis, July 7, 1886. C. F. Lange, Kassstrer.

New printed matter.

Sermon preached on Sunday Invocavit 1886 on Matth. 4, 1 - 11. and submitted to print on repeated request by **C. L. Janzow**, pastor of the Lutheran Bethlehem Parish in St. Louis. (Proceeds go to the English Mission Fund.) St. Louis, Mo. Luth. Concordia Publishing House Printing Office. 1886.

When we read Luther's writings, we find that Luther sees the secret activity of the devil everywhere where people are in danger of the body or the soul, get caught in the snares of sin or in the nets of soul-dangerous error. Many are offended by this. They think that this is a peculiar view of Luther's, which must be excused by the time in which he lived and by the education he received. But this is a great error. The fact that Luther always attributes all mischief in church, state and home to the devil as the main instigator is rather due to the fact that he judges everything according to God's Word. Since God's Word portrays the devil as the god and prince of this world, as the father of sin and lies, as the main enemy of God and man, who sows all weeds and goes about like a roaring lion seeking whom he may devour, Luther, as a true biblical theologian, follows the Holy Scriptures in this as well. The fact that this is now being criticized, not only by unbelievers but also by new believers, is simply due to the fact that the new Christianity is becoming more and more unbiblical and that most preachers either do not have any experience in spiritual matters themselves or do not want to offend the tender ears of their half-believing listeners with the biblical doctrine of the power and cunning of the devil out of miserable human consideration.

It is therefore with great pleasure that we draw the attention of our readers to the sermon of our dear brother, Mr. D. Janzow, on the Gospel on the Sunday of Invocavit, which has just appeared in print. It shows two things: 1. how we Christians are tempted by the devil, and 2. what alone saves us in such temptation. The great advantage of this excellent sermon is especially that it does not, like most sermons on the temptations of the devil, move in mere commonplaces. As a rule, such sermons do nothing but cause annoyance. Father Janzow's sermon, on the other hand, is thoroughly practical and reveals to the listener how Satan tempts him over and over again and lays traps for him, without him, the listener, having any idea what Satan has in mind against him. And even more! The sermon also deals specifically with the grave, terrible temptations with which the "old evil enemy" seeks to overthrow all weak and careless Christians at the present time, and unfortunately has already overthrown all too many to their eternal harm. But just as there is hardly a temptation of the devil that the sermon did not discover, so there is hardly one against which it does not give the reader the right victorious weapons in his hands. Oh, if all Christians who do not want to perish temporally and eternally with the great multitude in the present Noahide times would read it, read it again and again, and study it under constant self-examination and invocation of God for the light of His Holy Spirit, the blessing would be great. It comprises 20 pages in small octavo and costs 5 cents per copy stapled in a colored cover. W. [Walther]

KW" Due to lack of space, a number of reports on celebrated Kirchweihfest! had to be left behind.

Changed addresses:

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Rev. I'. IV. Uviv,derber, Oar8on, Lrorvn Oo., Laus, liev. IV. Duetikeiuunn, T'einMn, 1Vnduun866 Oo., ttan8. liev. 1?. U. lieielunnnn, T'en Icktto, IUUrvuukee Oo., ^Vi8. Rev. L. 8trnelin,

your ok Rev. O. O. Lletz., Oroton, Lrorvn Oo., Dnk. Rev. R. 8tubnnt^, 138 Llauinee ^.ve., Rt. IVaMv, Inck. R. Vf. Le68kow, 422 Lu8tRi^litr 8tr., 8t.Rnul, ÜHnn. >V. R. Diener, 3606 Lloorn 8tr., OkieaAO, III.

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Volume 42, St Louis, Mon, Aug 1, 1886, No. 15.

In memory of our unforgettable Fick.

(Continued.)

Before we now present our readers our Fick in his student and candidate years, we cannot refrain from adding a sweet touch to the picture of the high school student Fick. On November 18, 1840, our Fick had jokingly written to his father, among other things, the following: "Man is always striving, the child wants to be a man, the primary student a student. To be a student, one needs a robe and - a pipe. The last wish is not so great as the trouble was great to bring it out." Against this request, the otherwise so kind Mr. Father seems to have made counter-requests to his Mr. Son, probably out of health considerations; at least the latter writes to his Mr. Papa in the next letter (December 1840), among other things, the following: "I am glad that the point of smoking has come up and that I am earnestly instructed to fulfill my word. The love with which you treat this matter compels me to give you, of my own free will, also for the university years, as for the rest of the school years, the promise not to form even a single cloud of vapor. For the sake of love, I will fulfill this promise strictly and faithfully. The robe, on the other hand, I can defend. It was my wish to save my clothes. My work skirt is torn because it became too old and no longer wanted to hang on my body, and now I must always wear my good skirt. Then I also wanted it to be able to work in the cold, since it is too expensive to always have a warm room all day." *)

Easter 1841 our Fick finally moved to the university of his fatherland, Göttingen, to complete his preparation for the holy office. Lei

Some of our students would like to remember this, who consider themselves to be great martyrs, or at least too hard-headed, if their room in winter is not comfortably warm from the time they enter it in the early morning until late at night, which of course can only be achieved at great expense.

But we have to report here immediately that the three years of study that he spent here, as far as his Christianity is concerned, was almost a lost time for him. Not that he should have fallen into a so-called fast student life here and not have attended to the university studies with diligence; not that he should have completely fallen away from the faith here and surrendered to the lust of the world: no, the faithful God in grace saved him from this in Göttingen as well. On the contrary, in the letters which he now wrote to his parents and brothers and sisters from here, there are still many beautiful testimonies to the fact that the light of his faith was not completely extinguished here by God's grace. On May 25, 1842, he wrote to his father: "I like being here" (in Göttingen), "especially since I got to know a few students from Halle, competent Christian people. In a letter of December 29, 1843, he describes how he celebrated Christmas in community with several other students, and concludes his description with the following words: "After that" (after a mutual festive gift-giving) "we sat down around the table and Volter said: Since we are all Christians, it is only right that we read the Gospel of the birth of our Savior*, and he read the first two chapters of Luke and then a sermon by Hofacker, during which he became so soft that tears ran down his cheeks. It was a beautiful hour, and in our minds we were transported to the manger in Bethlehem and felt that all the wonderful stories had happened for us, too." But in Fick's Christian expressions from his student days, there is no longer the former seriousness and fervor.

The cause of this decline in Fick's spiritual life is not difficult to guess. Just at the time when Fick wanted to study theology in Göttingen, things looked very sad here with regard to theology. Not even one of the theological professors presented the pure teachings of the Word of God to the students. The best among the professors wanted to walk a middle path between the old pure faith and the new complete unbelief. They belonged, as it is now customary to say, to the so-called mediation theologians. They say that the doctrine of the old church is indeed correct; but the old theologians, they claim, only did not present it correctly, but in such a way that the world is now rightly offended by it. They admit, for example, that God is certainly triune, that Christ was certainly not a mere man but the Son of God, that in Christ God became a man, that in faith in him alone is salvation and blessedness, that man is certainly a powerless sinner who must be born again through the Holy Spirit in order to enter the kingdom of God. One must take the right philosophy or worldly wisdom as an aid; then one will see that the teachings of the Holy Scriptures, which seem so offensive to reason, are not so offensive at all, but quite reasonable teachings, indeed that it cannot be otherwise than as the Bible teaches. But by presenting the mysterious doctrines of faith in the Scriptures as entirely reasonable, these neo-believing theologians completely abolish them in this way. They keep the names of the old Bible teachings, but they take them in a new, completely different meaning. They, too, speak of the atonement of men through Christ's blood, of regeneration through holy baptism, of partaking of the true body and blood of Christ in holy communion, of man's justification before God through faith alone, of man's conversion through the Holy Spirit, and so on; but by all this they understand something quite different from what the Bible understands by it and what the true church has therefore always understood and believed by it. And they often speak of all this so beautifully and so movingly that the inexperienced think they hear the pure teaching of our pious fathers, only in a more appealing form and in a more convincing manner, from their mouths. Such a mediating theologian was in Fick's student days in Göttingen, among others, a professor named Liebner. The more learned, astute, thoughtful, eloquent and personally amiable he was, the greater impression he made.

on the still unfortified heart of our Fick, and all the greater damage was done to his soul by the high reverence he had for Liebner. It really came to such a pass with him that he regarded the new teaching of the aforementioned for the old pure teaching of the Lutheran church. On November 6, 1842, he therefore wrote to his father: "That you have made such an acquaintance as Petri in Hildesheim, pleases me very much, and will be an elevation to me, when I can think during the sermon of our Liebner and Hildebrandt that you also hear the pure (!) word." Yes, in a letter of September 6, 1843, he writes: "With Liebner I now stand deliciously, he is like a brother against me - such a holy and learned man against a poor youth - I must thank God. I cannot refrain from enclosing a sermon by Liebner, so that you may get to know this truly great man and have a beautiful enjoyment of it." Already the day before, in a letter addressed to his father, Fick had presented in some detail the religio-philosophical system which, as he himself wrote, he "owed to Liebner." Without a doubt, he thought to have amazed his pious father about his son's newfound deep wisdom, but the letters that now follow report nothing of this amazement. Rather, his father seems to have received the new insights rather coolly.

One can see from this what a dangerous gamble it is when Christian parents let their sons, brought up in the right faith, study at universities where false-believing professors present their dazzling new wisdom to the students. Only a few then preserve the treasure they brought with them from their paternal home to the university. A splendid example for Christian parents in this respect is therefore the famous hymn writer Paul Gerhardt. When he reached the age of 70 in 1676 and was facing imminent death, he drew up his last will and testament for his fourteen-year-old son. In this document he wrote, among other things, as follows:

"My son knows that from his tender childhood I have given him to the Lord my God for his own, that he should become a servant and preacher of his holy word; he should now remain so, and not turn away from the fact that he might have few good days, for the good Lord already knows how to counsel him and can replace the outward affliction with inward heartiness and joyfulness of spirit. Study the holy theology in pure schools and in unadulterated universities, and beware of "syncretists" (religious men), "for they seek the temporal and are faithful neither to God nor to man.

In as great a danger as our Fick was in Göttingen to lose his crown, there is no doubt that there his knowledge was greatly clouded and his faith greatly weakened, but that the faithful God saved him from completely losing the reason for salvation. By God's mercy, he left the university in 1844 after three years of study as a poor sinner who sought his salvation in his Savior alone, became a tutor with his former teacher Pastor Arndt in Schlagsdorf in Mecklenburg in the same year, and it was in this humble and secluded position that he was restored to health in the faith by God's gracious government. The instruction he gave here to a

The fact that he had to teach the whole circle of Christian children in God's Word, especially by means of the catechism, led him back to his original faith. He soon realized for himself what God intended for him in Schlagsdorf. Already in his first letter from Schlagsdorf of July 3, 1844, he wrote to his father: "On the whole, as I believe, my present situation is a beneficial discipline for me, first of all through the work of the profession itself, which the more faithfully done, the more blessing it yields. Then the outwardly limited situation also teaches humility; I recognize more and more my nothingness in order to have everything in God. So, I hope, may this time be a quiet time of inward recovery and recuperation in body and soul." This is made quite clear by the following. In the letter just mentioned he had written: "In the Lauenburg consistory" (at the head of which was the excellent Superintendent Catenhusen at that time) "the strict Lutheran direction is so predominant that recently a candidate was only given a position under the condition that he renounced his participation in the" (unionist) "North German missionary association. You can imagine how such a direction grieves me." Already after three months, however, our Fick thought quite differently. The aforementioned missionary society asked him whether he would be willing to be sent as a missionary to the East Indies. His Lutheran faith now prevented him from saying yes to this. He therefore wrote to his father on October 5, 1844: "I recognize in the Lutheran Church alone the true continuation of the apostolic church, its confession is also my confession, I am with one word Lutheran and can therefore with a good conscience only be sent as such.

From a letter of Fick to his father dated March 5, 1845, we conclude that around this time he must have come into possession of the well-known booklet of our blessed Pastor Wyneken Sr.: "Die Noth der deutschen Lutheraner in Nordamerika". This booklet seems to have made such a deep impression on our Fick that he immediately abandoned all other plans. He writes: "As my goal I now recognize North America, where the plight of my fellow believers and preachers of the Gospel is a crying one. Admittedly, I do not imagine that parting from you will be easy, but the life of my poor soul urges me on to where I can find the joy of life. I ask for your blessing, my father, for your yes and amen to my plan to move to America, for I must now soon take the preliminary steps to put myself in touch with a company." But as determined as our Fick was to serve the Lutheran Church here, he still considered it his duty not to give up his home-teaching profession suddenly; indeed, the nearer the time of his divorce approached, the heavier it became for his heart to do so. "For the sake of the children," he wrote on December 27, 1845, "I could stay here for years, they are

so dear to me and I take so much pleasure in them. My heart breaks when I think of having to leave them, but I am comforted by the fact that no one can tear them out of God's hands."

Fick then learned that Landrath Baron Friedrich von Maltzan, hereditary marshal of Mecklenburg-Schwerin, a man of burning zeal for the kingdom of God, a truly noble personality, no doubt also inspired by Wyneken's account of the sad state of affairs

of the American Lutheran Church had offered a scholarship for such candidates who were willing to be prepared specifically as American Lutheran preachers. So Fick turned to his esteemed patron Superintendent Catenhusen in Ratzeburg with the request to recommend him and his friend Francke to the Baron for the granting of this scholarship. The consequence of this was that Fick was able to write to his father on March 9, 1846: "Yesterday I learned from Superintendent Catenhusen from a letter of Herr von Maltzan that he is willing to support the work of the Lord, which he, as he says, sees assigned to him in us. He says of us: Hanover gave birth to us, Lauenburg educated us, Franconia" (in Löhe's institution) "will prepare us and Mecklenburg will provide us with the earthly means.

So Fick and Francke left for Neuendettelsau to receive the last preparation for the American preaching ministry through Löhe. They arrived there on May 18. Löhe's personality made an impression on them that was as deep as it was confidence-inspiring. After Löhe had acquainted the two young men, who were highly enthusiastic about their profession, with the American ecclesiastical conditions, he expressed his opinion that it would be best if they would go over to the practice in America without a longer theoretical preparation in God's name, whereupon they already boarded the ship "Amazone" in Bremen on September 3, 1846, accompanied by Wolter, in order to sail with it to their new home. In a short letter, which Fick handed over to the pilot on board his ship on September 7 for his father, he wrote: "No more land, only on the outermost horizon a narrow strip that tells me where Germany lies. Farewell, my fatherland! Give thanks for all you have done for me. May God have mercy on you and also bless the new homeland that will soon take me into its fold. My dear father, pray for me that everything will go well for me. Farewell! Yours, Hermann."

(To be continued.)

(Submitted.)

It is not because of faith, but through faith that we are justified and saved.

As surely as the question, "How can I be justified and saved before God?" is the most important question a person can ask himself in this life, so surely is the doctrine of justification the most important doctrine of all divine revelation. The article of the justification of the sinner by grace alone for Christ's sake through faith is the sun, the apple of the eye of Christian doctrine. With it the church stands and falls; for "by this doctrine," says Luther, "alone is holy Christendom both planted, edified, and preserved." If we understand and keep this article right and pure, then the true heavenly sun shines on us; but if not, then we have nothing but hellish darkness. All error ultimately has its reason in the fact that one does not stand right in this article; on the contrary, however, one remains protected from error if one remains with it "with earnestness and diligence.

But this article of justification, as the main article of Christian doctrine, is also the one that "kei

suffers from error". It is necessary to keep it pure and unadulterated, to separate all human deeds, works, worthiness and merit with all diligence, so that it is not corrupted and obscured. All doctrine that attributes much or little to human works and deeds, strength and ability, is true poison for the article of justification. But where is it more and more grossly denied, corrupted and obscured than in the papacy? It is founded on vain workmanship; by this it is also strengthened and preserved. The frightening doctrine and the delusion, as if one could earn God's grace and gain heaven through one's own work and deeds, merit and piety, has permeated everything in Pabstry, as it did in former times and still does today. To mention only a few points: On what is the whole, apparently so humble and undemanding monastic and nunhood life based? On what else than on cursed Pharisaic self-righteousness, which says: "I thank you, God, that I am not like other people"? On what else than on the opinion to shine before others by holiness and to climb a higher echelon in heaven? Where does it come from that papists as such give alms and contribute so abundantly especially to churches, schools and other institutions? Is it because they feel compelled to do so out of free love and gratitude for the great grace that God has shown them in Christ? Oh no! but from the reward-seeking intention to earn grace and to deserve something before God. What is the real reason why the poor, deluded papists, usually the most honest, hurry so regularly, often very early in the morning, to church and mass? Would they be so diligent in this, if they were not animated and driven by the delusion that God would be served by the mere work done? It is true that since the Reformation revealed the abominations of the papacy, the papists no longer preach so openly and unabashedly that man is justified and saved by works alone. They also teach righteousness by faith, but only in so far as faith is active through love and has humility, hope and other virtues with it. Without works, they say, true faith is nothing; through works, love and other virtues it receives the essence, the power, to justify man. But one sees at once that all talk of faith is a lie and a deception. The papists call it faith, but in reality they mean only works. Under the name of faith they teach and preach only works righteousness. Therefore Luther says in his warning to the people of Frankfurt (XVII, 2438): "They (the papists) call faith righteousness, but give righteousness to works and nothing to faith alone. This is blowing hot and cold out of one mouth, when I say: faith makes righteous, and yet without works it is nothing. For if it alone is nothing without works, then works must be nothing, if the same is nothing (i.e. faith). Such is their secret opinion and the other former abomination, brought forward under the new words, and a new skirt put on the old idol." How little the Pabst Church is serious when it speaks of righteousness by faith, is evident from its own, neverPrari

The Church is not only a denier of the doctrine of justification, but also a curser and condemnor of the pure biblical doctrine of justification. In it she not only denies, but also curses and condemns the pure biblical doctrine of justification. It says, among other things: "If anyone says that men are so justified by Christ's righteousness that their righteousness consists in it, let him be accursed. If any man say that men are justified either by the imputation of Christ's righteousness alone, or by the forgiveness of sins alone, to the exclusion of the grace and love which is shed abroad in their hearts by the Holy Ghost, and abideth in them; or else that the grace whereby we are justified is the favor of God only, let him be accursed. If any man say that justifying faith is nothing but a confidence in the divine mercy which remits sins for Christ's sake, or that this confidence alone is whereby we are justified: let him be accursed." Thus speaks the pope, the man of sin, the child of perdition. While God's Word clearly teaches that we are justified by grace through faith for Christ's sake, the Pope curses and condemns this doctrine and all who confess it. Is this not frightening? Truly, whoever does not recognize here that the pope is the real antichrist must be struck with blindness.

Unfortunately, it is not only the Pabst Church in which the doctrine of justification by faith alone is corrupted by works. The sects also teach or practice as if man is not justified and saved by faith alone; the enthusiasts, Methodists and others also add human works and deeds to justification. Or does this not happen when they first demand improvement of life, this and that degree of sanctification and renewal from man before he can take comfort in Christ and his merit in faith? Do they not refer poor sinners to their own work and deeds when they point them, instead of to the means of grace, to their inner struggles, prayers and struggles, by which grace and forgiveness must first be fought for? But what else do the work-driving Lutherans do, especially in the German national churches, who rely not only in faith on Christ's merit, but also on their deeds, works, virtues, sufferings, etc., boast about them and seek their peace and comfort in them? More and more, the loud, strong, and pithy preaching of justification is disappearing among them. Especially the funeral sermons are filled with Roman leaven; for in them one often reads beatitudes of the deceased on the basis of their civil, honorable and righteous life as civil servant, public servant, husband, friend or family father. In the face of papists, hawkmongers and false Lutherans, it is therefore necessary to hold fast to "by faith alone". It must be emphasized, especially in our time, that this excludes works, all human works and deeds. In order to keep the doctrine of justification pure, the words of Holy Scripture, by which all works are set apart (*particulas exclusivae*), must always remain high and important to us. This is especially the case in the main passages dealing with justification, such as the following: "Therefore we hold that a man is justified without works of the law, but by faith alone. But now

The righteousness that is valid before God is revealed without the help of the law. We are justified without merit by his grace through the redemption that came by Christ. But if it is by grace, it is not by merit of works; otherwise grace would not be grace. By grace are ye saved through faith; and the same not of yourselves, it is the gift of God; not of works, lest any man should boast." "We believe, teach, and confess," says the Concordia Formula (Müller, p. 529), "that for the preservation of pure doctrine of the righteousness of faith before God on the *particulas exclusivis*, i.e., on the following words of the holy Apostle Paul, by which the merit of Christ is wholly separated from our works, and glory is given to Christ alone, it is to be kept with special diligence, since the holy Apostle Paul writes: By grace, without merit, without law, without works, not of works; which words all mean at the same time, that by faith alone in Christ alone we are justified and saved." By all human works and deeds, which are mixed into justification, Christ's precious merit is diminished and God's glory is robbed, who alone makes us blessed by grace. Only the pure doctrine of justification, that we are justified and saved by grace, without merit, or, what is the same, by faith alone, is also the right spiritual climate in which alone a Christian can feel comfortable. Only then, when in this doctrine all human works and deeds are carefully excluded, can a poor sinner become and remain glad and certain of divine grace and forgiveness. If in the work of justification any performance is demanded of man, and if he opens his heart to the doctrine as if he must contribute this or that, however small, as soon as the certainty of his state of grace will become shaky, since he cannot do the least by his own efforts. Therefore, if a Christian wants to remain certain of his state of grace, he must always separate and keep away in his heart and conscience everything that belongs to the law, that is, every work and deed on his part. Indeed, he must learn more and more that in the business of justification he has to do not in the least with the law, but only with Christ. Nothing may be constricted between Christ and him. Luther points out how a Christian can and should comfort himself when he is oppressed by the law and its demands. He writes (St. Louis XI, 1248f.): "How then shall I do, if the law oppresses me and presses my conscience, because I feel that I am not doing what it demands? Answer: See how Christ does here, and sets his head against it, and also makes himself obstinate, not wanting to let any law drive him, even if it is taken from God's commandment. So learn thou also to do, and say to him arduously, Dear law, leave off thy disputing, and go thy way; for I have nothing to do with thee now: yea, for this very reason that thou comest, and wilt deal with me, and ask how pious I am, I will not hear thee; for it is not what I am, and ought to do, but what Christ is, and giveth, and doeth, that counts before this judge, before

whom we now dispute.... But still he accuses and says: "Yes, you should still do good works, keep God's commandment, if you want to be saved. Answer again: Do you hear that now it is not valid to

For I already have my righteousness and the chief of all blessedness without any works in my Lord Christ, and I am already blessed before you come, so that I do not need you at all. For, as I have said, where works do not apply, neither does the law apply; and where the law does not exist, neither does sin; therefore let nothing reign there, but only the bride in her chamber with Christ, in which she has everything with one another, and needs nothing that is necessary for salvation, and let the law remain outside with its trumpets and whistles, and confidently despise it and push it away, if it wants to attack the conscience; For it does not belong here, and comes out of season, and wants to do where it should not go; for here we are in the article which reads: I believe in Jesus Christ, my Lord, who suffered, died, and rose again for me; to whom both the law of Moses, and the law of Caesar, and the law of God, shall give way, and shall only freshly smite away all that would dispute with me of sin, and of right, and of wrong, and of all that I may do."

Now, dear reader, among those who want to be considered Lutherans, there is probably no one who does not confess that we are justified and saved without works, by faith alone. They all confess, at least with their mouths, justification by faith alone. But if we look more closely, we can see that many do not really mean "by faith alone" and do not completely separate works from justification. It is they in particular to whom we must hold the truth: It is not because of faith, but through faith, that we are justified and saved. Although they confess with their mouths: by faith alone, in truth they mean: because of faith. There are people who call themselves Lutherans, who attribute the merit they deny to works to faith itself, declaring it to be a good work, or even, either wholly or in part, a work, an achievement of man. It is well known that almost all the newer theologians of Germany are synergists, i.e. people who do not let faith be entirely a work of divine grace, but ascribe to man a participation and self-decision. But in the last doctrinal controversy over the doctrine of the election of grace, it turned out that in this country, too, people call themselves Lutherans and yet do not take the liberty of teaching that man, in the work of conversion, has the ability to decide in favor of grace; it depends on his behavior whether he is converted and saved, at least he can refrain from the courageous resistance by his own efforts. In this way, however, they have abandoned the correct doctrine of justification; indeed, they have introduced works doctrine into the Lutheran church under the Lutheran name. If they nevertheless retain the "by faith alone," they mean their faith, which is at least partly the work of men. But if faith is no longer God's work alone, but also man's work, then the "by faith alone" or "by grace alone" is already overturned, then the doctrine of justification is already corrupted and obscured. We have already heard that Scripture excludes all works and deeds of man in justification. Every work, even the smallest, is opposed in Scripture by faith.

so that all honor may remain to divine grace and the great merit of Christ. But if faith is understood, even if only in part, as a work, an achievement of man, then it is no longer in opposition to works, the "by grace, not by works" is overthrown. O, how dangerous and pernicious, therefore, is this apparently innocent doctrine, as if man could at least contribute something to the production of his faith! Then in justification it is no longer said: "by faith alone," but because of faith; then the "by grace alone," whereby all human merit, all human achievement is excluded, is denied; then grace is no longer grace. If any merit, any achievement, however small, is ascribed to man, then grace is destroyed altogether. Hence the apostle writes: "But if it be by grace, it is not by merit of works; otherwise grace would not be grace." If justification comes about through such faith, to which man has also contributed something, then justification is no longer a free gift of grace, but a reward. Then God no longer moves his grace and Christ's merit alone, but then he justifies, moved by something in man.

But how? Are there not also many within the faithful Lutheran congregations who think that one is justified and saved not by faith but because of it? Certainly, it is so. Many people, when they hear how all works are excluded from justification in sermons and how "by faith alone" is emphatically emphasized, think that faith itself must be such a good work, an excellent achievement and virtue. They are not clearly aware that "by faith alone" also excludes all works, all cooperation of man in his conversion, and that nothing else is taught than that we are saved by grace, by grace alone. But some are beginning to think that God does not require much work for salvation, but that man must attain righteousness through a lesser achievement, namely through faith; God requires at least something, namely faith, from man as his achievement if he wants to be saved. Now, as long as Christians only mean this, it may well not push them out of grace; but it is still a most dangerous opinion. And if a Christian opens his heart to this doctrine, as if faith were not God's work alone but, even if only in part, man's own achievement, it may well happen that his life of faith is finally killed. Yes, how many name Christians there may be who have fallen into head and mouth faith, so that they have ceased to attribute their faith, their conversion, solely to divine grace, and have begun to attribute it to themselves, to their will and walk! As long as they regarded it with a thankful heart as vain grace that they, the great and unworthy sinners, had come to knowledge and faith, their spiritual life stood well; but when they began to reflect upon themselves, to look upon their faith, their repentance and conversion as the fruit of their will and running, the light of faith was soon extinguished. And so they are now, with all their head faith, with their good knowledge, empty ears, living dead. They are like those nine ingrates, Luc. 17. They were only in the true faith and when they

wanted to

The Pharisees, who had experienced the healing of Jesus, probably also returned with the grateful Samaritan to give thanks to the Lord. But the Pharisees sowed the tares in their hearts. They listened to their words and believed them, as if it was not Jesus who had healed them, but as if this had happened to them because of their piety, works and sacrifices. Through these pretenses, gratitude died out in them, yes, the faith that had been generated in their hearts by Christ's word and work was eradicated. Because they did not believe that the help they had experienced was Jesus' work, his work alone, and began to credit their work and deeds, their piety, with it, they fell away from Jesus and did not come back to thank him. Therefore Luther says in his house postilion: "What kind of weather may have come here, which has separated the nine so strongly from this one; since we have heard that they all had such a fine increase and growth in the faith of Christ? They will not have fallen away so far from themselves; someone must have overthrown the faith beforehand, so that they now turn away from him the honor they so freely and honestly gave Christ before, and deprive him of it, and turn friendship into enmity." By all doctrines of works, that is, also by the doctrine that faith is wholly or partly a human achievement, only spiritual conceit and arrogance can be produced. This is also the fruit and consequence of Christians who open their hearts to the doctrine, as if their faith were more or less such an excellent achievement on their part, as if they were justified and blessed not "by faith alone," but rather because of their faith. How? Shouldn't their heart, which is already proud and hopeful by nature, rise up and think something? But alas! with such a haughty attitude they deny the humble Lord Jesus, his work of grace, rob God of honor and finally ruin their souls; for he who exalts himself will be humbled. In "spiritually arrogant" people, who no longer attribute faith and conversion to divine grace alone, but partly to themselves, for example, to their self-decision, their good behavior, their non-resistance, the light of grace must finally go out. Spiritual hope has already become for many a Christian the cliff on which he has failed. That is why God's Word gives us such serious warnings as this: "Whoever lets himself think that he is standing may well see that he does not fall. If you stand, do not be proud, but be afraid. Create that ye may be saved with fear and trembling." High men of God, old and experienced Christians are not safe from this, as Luther testifies. It is of them that he speaks when he writes (St. Louis XI, 513) about the Gospel of the Sunday of Septuagint: "To whom the grievous secret deceit has come, that they have become sure, and thought that we are now near; have not themselves seen how they have made themselves first before God. Behold, how Saul fell! How did he make David fall! How did Peter fall! How did some of Paul's disciples fall!"

See, dear reader, therefore it is certainly necessary and salutary to hold up the truth mentioned in the title of this article to us here in the "Lutheran": It is not because of faith, but through faith that we are justified and saved. This is necessary above all for our sake, so that we may learn to believe "by grace alone" ever better and remain finely humble Christians who praise God's grace with a grateful heart.

(To be continued.)

The Michigan District

held its meetings this year amid the congregation of Herm P. C. Franke at Monroe, Mich. from June 24 to 30. In attendance were 52 pastors, 41 teachers and 42 deputies. *) - Only four pastors and three teachers were unable to attend. Ten congregations had not sent delegates and all but a few were excused. - It gives us great pleasure to be able to declare that almost all the congregations we serve in this district are synodal congregations.

For the doctrinal discussions in the mornings, there were "Theses on the Doctrine of Christ's Person in our Lutheran Church based on the 8th Article of the Formula of Concord". Only five theses could be discussed. These are: First Thesis: "The occasion for including a special article in the Confession also on the doctrine of the person of Christ was that after Luther's death some theologians of the Augsburg Confession had falsified this doctrine in order to cover up with it their false doctrine of Holy Communion." (Cf. Repetition, Article VIII. 8 1-4.) Second Thesis: "Our Church teaches that the union of the Godhead and humanity in Christ is a personal one, so that now Godhead and humanity in Christ are only One Person." (b. o. § 6.) Third Thesis: "Our Church teaches that in Christ both natures are inseparably, unmixed and unchanged united with each other." (l. o. Z 7.) Fourth Thesis: "Our Church teaches that even after the union of the two natures, each of them has retained its essential properties, and that the essential properties of one nature never again become essential properties of the other nature." (l. ". §8-10.) Fifth Thesis: "Our Church teaches that now, after the Incarnation, to the whole person of Christ belong both natures, not only His divine, but also His assumed human nature." (1^o. e. § 11.) - The first four theses were expounded by Father Fackler, the fifth by Father Moll. In the thorough and stimulating exposition it was shown a. that our church really teaches in this way, b. that this is the only true, orthodox doctrine of Scripture, and c. how horribly many, indeed most, of the newer so-called Lutheran theologians stray from the truth in this fundamental doctrine of the saving faith and, as much as there is in them, nullify Christ as Mediator and Savior. - I do not want to reveal more, but I would like to advise each of the dear readers urgently to obtain the soon to be published synodal report and to read it diligently; he will find himself richly rewarded.

From the proceedings of the afternoon sessions, the following may be briefly highlighted: The report on the inner mission in our state showed that God is still blessing this work of our hands with grace. More and more fellow believers are being found and more and more new congregations of true believers are being planted. Two pastors are zealously proselytizing in the northeast and northwest of our state. A third worker is employed. - There were very positive reports about the mission to the Jews and especially to the Negroes. The synod decided to support both missions to the best of its ability.

*) In last year's report in the "Lutheran" a typographical error has crept into the number of congregations in this district: 74 instead of 47.

support. Likewise, the strong support of the emigrant mission was eagerly advocated and the levying of a house collection in the individual congregations for the new pilgrim house in New York was recommended. Concerning the simplification of our Dietrich's catechism, which was desired by many, the Synod decided a. that the theological faculty in St. Louis be asked to work out a new catechism statement for the school based on the Dietrich, b. however, that also the present Dietrich's catechism be retained unchanged. J. F. Müller.

To the ecclesiastical chronicle.

I. America.

Death. On July 16, at our Lutheran Hospital here, we confidently hope, blessedly died in the Lord C. Herwarth, a native of Detroit, Michigan, a student of our Springfield Seminary, of consumption, at the age of 23 years. On the 18th of the same month his body was Christianly interred in the ground. Clerk of this spoke at his coffin on Phil. 1:21: "Christ is my life, and dying is my gain."

W. [Walther]

In a Methodist church in Chicago, the Fourth of July was celebrated in the following manner: A musket pyramid was erected on the pulpit, which was decorated with flags and banners. Inside marched a revived Know Nothing lodge called the Patriotic Sons of America. The Declaration of Independence was read and "Star Spangled Banner" was sung. Was this a church service?

The **Romans** in the United States rejoice that they now have a black priest; he recently said his first Mass in Quincy.

Masses for subscribers. An agent of the "Glaubensbote," a Roman Catholic paper, recently wrote to its editor: "It is difficult to get new subscribers. Some people only want to subscribe to papers that announce that Masses will be said for their subscribers."

II. abroad.

Religious freedom. The following is reported from Saxony: "The Baptists in Saxony, or rather in the district of Zwickau, could until then only hold their meetings under police supervision. The police were always present to prevent singing, praying and blessing at the meetings, so that they would not take on the form of a church service. Every meeting had to be reported to the local authorities, and the topics concerned always had to be stated. Minors were excluded from the meetings. After three and a half years of petitioning and personal efforts with the ministry in Dresden, the Baptists have now been freed from these restrictions. From now on, no one is barred from entering; the Baptists are free to worship and to arrange their meetings as they see fit. To express their thanks, they held a thanksgiving feast in Planitz on May 16, which was attended by 140 people." We can only heartily rejoice over this news, however great the errors of the Anabaptists may be. Luther rightly wrote to the Lutheran-minded princes, when in the year 1524 the wild reveler Thomas Münzer, who was also Anabaptist-minded, had appeared: "Now let this be the summa, most gracious lords, that your princely grace shall not resist the office of the Word. Let them only preach confidently and freshly what they can and against whom they will; for, as I have said, "there must be troops," 1 Cor. 11:19, and the word of God must lie in the field and fight; hence also the evangelists are called "hosts," Ps. 68:12, and Christ a "host king" in the prophets. If their spirit is right, it will not be afraid of us and will remain well; if ours is right, it will not be afraid of them, nor of anyone. Let the spirits burst upon one another and meet. If, however, some are deceived, well, then it goes according to the right course of war: where there is a quarrel and battle, some must fall and be wounded; but he who fights honestly will be crowned." (XVI, 20.) In the following year, Luther wrote in his "Exhortation to Peace on the 12 Articles of the Peasantry in Swabia," which had fallen into turmoil: "The authorities should not prevent what everyone wants to teach and believe, be it the gospel or lies; it is enough that they prevent turmoil and strife. (XVI, 64.) The believers in Germany, of course, lament very much that the sects should now be allowed to be heard in their midst. They think that the authorities are there to protect and preserve their church. They see themselves disturbed in the beautiful peace they have enjoyed so far under the protection of the authorities. But what has been the consequence of this peace? - That more and more miserable hirelings have become pastors, for whom their parish has become nothing more than a cow to milk, and who until now could preach whatever they liked without their congregations being allowed to complain and without having to fear the collapse of the same. This golden time for their flesh is now over with the introduction of religious freedom. But it is a true blessing that God has allowed zealous sects to come into the stagnant waters of the national churches without the authorities resisting them. Now it is a matter of either fighting and winning with God's word, or becoming a disgrace without God's word.

W. [Walther]

Pastor Paulsen in Kropp, the German candidate supplier for the local council, has again, in a lying manner, as is his way, sought to deal a blow to the Missouri Synod in his paper by presenting it as if it had denied its own principles in relation to church fellowship in favor of its emigrant mission. "Herold und Zeitschrift" has therefore hastened to include Paulsen's slanderous article as a delicious item in its columns. We must therefore remind the latter paper of the old saying, which was already cursing in

Luther's time: "He who tells lies, tells lies even more." (Cf. Luther's Works, Vol. XVIII, page 1073.) Incidentally, we can only be glad when enemies in disguise reveal themselves more and more as our bitter enemies; for, as is well known, it is easier to protect oneself from obvious enemies than from false brothers and friends. W. [Walther]

Civil copulation. In a Hanoverian municipality, several marriages were declared invalid because it turned out that the witnesses whom the registrar had admitted during his copulation were not yet of age. The invalidly copulated persons therefore had to be copulated again, after they had lived together in wedlock for a long time, as persons who had lived in a wild marriage until then. The German registrars seem to be in part rather ignorant and dissolute patrons. W. [Walther]

Doctrinal discussion. Under this heading, "die ev.-luth. Freikirche" of July 1 reports the following about an attempt to unite the Prussian and Saxon Lutherans: "With heartfelt joy and thanks to the faithful merciful God, we inform our readers that on June 17 and 18 in Leipzig a

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A doctrinal discussion took place between some members of the Wroclaw Synod and our Synod. On that side were presently church council Pastor Greve from Breslau and Pastor Lieberknecht from Goldschmieden, from our side the Pastors Hübener, Kern, Hanewinkel jun. and Willkomm. Although a tangible result could not be expected from this more preparatory meeting, since the time was rather limited and there was a lot of material, it nevertheless served to create personal contact and to strengthen the awareness that there is a pleasing agreement on important, fundamental points. In three sessions of about 2-1/2 hours each, the divine inspiration of the Holy Scriptures, the 'open questions', the meaning and binding nature of the confessions, theology and its task, justification, free will, the 'longing of the Gentiles', conversion, the election of grace, the Church and the Antichrist were discussed in an informal manner, without the use of theses or the like as a basis. Individual points could, of course, only be touched upon very briefly, and despite all the definiteness with which the existing differences on both sides, some of which still remained after the discussion, were emphasized, these discussions were nevertheless carried by the lively endeavor and sincere desire to come to an understanding and, in time, also to an agreement in truth, which desire was repeatedly expressed by both sides. Finally, it was decided that at a time to be determined, but not beyond next spring, another meeting should take place, at which the doctrine of the church should be discussed on the basis of certain propositions. May the God of peace further bless these endeavors and tread Satan under our feet."

Half a Bible.

A lady serving the Bible Society of Philadelphia came to a poor hut in one of the suburbs of Havana in Cuba, where there are few Bibles, and asked the occupants, an old man of 89 and his wife, if they had a Bible. The man brought half a Bible. When asked how it was that he had only half a Bible, he said, "My mother died when I was 25 years old. My brother and I shared in the inheritance. It went well with the division until we came to the Bible, which my mother had brought from New York 100 years ago. Everyone wanted to have it, no one wanted to miss it. There was no other advice than to divide it into two equal parts. Everyone read his part diligently. My brother went to Africa and stayed there for 30 years. When he came back, we exchanged. He read my part and I read his. We both came to faith through this.

Luther.

It is said of an old priest at Höxter that, after reading Luther's 95 Theses, he said: "Min leeve Broder Martin, if you can storm dat Fegeführ and the Papenmarktenderei (the pope's trade in indulgences) and hurl them away, you are truly a great lord."

God's word is a little flower, which means the longer, the better. He who once grasps it rightly becomes so fond of it that he desires it more and more.

Luther.

Ordinations and introductions.

By order of the Honorable President I. H. Niemann, on the 3rd Sunday after Trtn. the candidate of the holy preaching ministry Mr. Wilhelm Theiß was ordained by the undersigned. Wilhelm Theiß was ordained and inducted by the undersigned in his congregation at Matsonville, Ohio.

Alex. Brömer.

Address: Uvv. Düei88,

Alg.cli8ouville, HumMov Oo., Odio.

On the 4th Sunday after Trin. Mr. Candidate E. Klans ttt er, appointed traveling preacher for Nebraska, was ordained and inducted in the church of the congregation at Germantown, Smith Co, Kansas, which he is to co- led, by the undersigned on behalf of Mr. Praeses Hilgendorf. C. Meyer.

Address: Uev. Dinil Lla^vIUer,

Lluoou, Oo., Nedr.

On the 4th Sunday after Trinity, July 18, my son August, a candidate for the sacred ministry, was ordained by me. Preaching ministry, was ordained and inducted by me, by order of the honorable Mr. President Wunder, with the assistance of Prof. Selle, as a senior pastor in the midst of my congregation. C. A. Mennicke.

Address: Uev. O. Lliermieke jr,

Lox 807, kooir l8lkm(l), III.

On behalf of the Honorable Mr. President Biltz, on the 4th Sunday after Trtn. Mr. P. F. W. Herzberger in the parish of Lei Carson, Brown Co, Kans. assisted by the UU. C. H. Becker and I. G. Schäfer inducted by the undersigned.

C. Cousin.

Address: Rev. I'.

6ar8<ru, Lro^vn Oo., Lnn8N8.

On behalf of Praeses Biltz, on the 4th Sunday after Trtn. Mr. P. D. Stemmermann was installed in the congregation of Humboldt under the assistance of Mr. P. G. Voit by the undersigned. I. Matthias.

Address: Rev. I). Ltemmermnnu,

UnmdolcU, ^lleir Oo., Lcm8.

Church dedications.

On the 1st Sunday after Trtn. a Lutheran church (24X34) was dedicated to the service of the Lord at Freeman, Dak. It was preached by Messrs. k?. G. Rumsch and Ph. Laux.

E. F. Melcher.

On Sunday Jubilate the Lutheran congregation in Town Almond, Portage Co., Wts. consecrated their newly built church (26X^0 with tower). In the morning Mr. P. H. Erck preached in German, in the afternoon Mr. U. F. Otte in English. The undersigned gave an address in the schoolhouse.

W. C. Schilling.

On Sunday Exaudi the Lutheran congregation of St. John's in Town Buldrum, Morrison Co., Minn. consecrated their little church (frame building, 30X20 with steeple) to the service of the Triune God, Father I. v. Brandt preached in the morning, the undersigned in the afternoon. W. F. Hitzemann.

On the 2nd Sunday after Trin. the log church (20X30) of the congregation at Town Norwood, Langlade Co., Wis. was dedicated to the service of the Triune God. The sermon was preached by Student A. Grimm. The prayer was said by

S. W. H. Daib.

On the 3rd Sunday after Trinity, the Lutheran Trinity congregation near Johnson, Minn. dedicated their newly built church (24X36, altar niche 12X12 and steeple) to the service of the Triune God. Festive preachers were kU. H. Vetter and F. Pfothenhauer. The local pastor said the consecration prayer.

Ad. Paw Paw.

On Trinity Day, the Lutheran congregation of St. John's on San Antonio Prairie, Lee Co., Texas, dedicated their newly built church to the service of the Triune God. Preaching in the morning was k. Birkmann, in the afternoon Fr. Kltan. G. B.

Mission Festivals.

On the 2nd Sunday after Trtn. (July 4) my congregation celebrated its mission feast in Hamburg, CarverCo., Minn. in fellowship with some neighboring congregations. The total attendance was -157.00. Preachers were Father C. Ross and Father G. A. Bernthal.

A. Landeck.

On the first Sunday after Trtn. the congregations of Wells-ville, Basswood Hill and Cohocton celebrated mission feast. U. H. Nauß and undersigned preached. Dte collecte amounted to -41.88.

G. Book.

On July 11, a mission feast was celebrated in Aroma, Kansas. Speakers at the celebration were ck. I. M. Hahn, R. Kaiser and C. Purzner. The collections yielded -45.00. C. H. Lüker.

On the 3rd Sunday after Trtn. the congregations of San Dusky, Westfield and Reedsburg celebrated a mission feast at the latter place. The festival preachers were ?? Hamann (Prof.), Albrecht and Schlei (from the Honorable Wisconsin Synod). The total cost, after deduction of travel expenses, was -81.00.

A. Rohrlack.

On the 3rd Sunday after Trtn. the congregations of kk. Lange, Vomhof and Maurer celebrated their mission feast at Belvtdere, Minn. Festival preachers were Horst and Nickels. The Collecte (for inner mission) after deduction was -72.00.

Chr. Mäurer.

The congregations at Normanby and Howick, Ont., Canada, celebrated a lovely mission feast on the 4th Sunday after Trin. The festival preachers were Messrs. kk. Andres, Merkel and the undersigned. The festive collection was -100.00. Unfortunately, the local pastor himself (K. Bruer) could not be present at this celebration, since his wife was seriously ill and lay in bed, as she passed away blessedly the following night.

Chr. Germeroth.

On the 4th Sunday after Trin. my congregations celebrated with the congregation ? Nickels' here in Potsdam, Olmsted Co, Minn, a mission feast. Messrs. k?. Schulz and Nickels preached. The collection was -51.00 for inner and outer mission.

G. P. A. Schaaf.

The Iowa District

of our synod will meet, s. G. w., this year from September 22 to 28 (not tm August) at the congregation of Mr. U. L. Dornseif near Boone (on the Ch. M. and St. P. R. N.), Iowa.

Timely registration is requested.

Br. Brust, Secretary.

The Evangelical Lutheran Synodal Conference

Assembles v. v. on August 11 of this year at the church of the Rev. I. A. Hügli in Detroit, Mich.

If you wish to be accommodated, please contact Pastor Hügli in good time.

A paper on Inspiration of the Holy Scriptures by Prof. Gräbner is available for review.

Addison, July 8, 1886. t. John Great, Secr.

Announcement.

It is hereby brought to the general knowledge that Mr. k. A. Cyrill Droppa. A. Cyrill Droppa, a native of Czorba, Hungary, trained for the ministry in Eperies and Vienna, and for the past two years a preacher and Slovak missionary in Streator, Ill, desires to join our Synod.

Chicago, Ill, July 26, 1886.

H. Miracle,

Illinois District President.

Milwaukee Progymnasium.

On September 1, God willing, the new school year will begin. As early as Tuesday, August 31, each student is to report here. New entrants should be registered immediately.

The institution comprises the four lowest grades of a Gymnasium: Sexta, Quinta, Quarta and Tertia. For admission, a good written report and the knowledge of a good community school are required.

For board - firing with included - -15.00 per quarter, so -60.00 the year is paid. To this sum are added: -2.00 for the doctor, -1.00 for light, -1.00 for the student library, making a total of -64.00 or -16.00 per quarter, which sum of -16.00 is to be sent at the beginning of each quarter not to the students, but directly to the undersigned. The same should be done with the rest of the students' money, at least in the two lower classes.

Those students who wish to devote themselves to the service of the Church have the lessons free of charge; others have to pay for the same -20.00 a year.

Table, chair, mattress, lamp, as well as the necessary textbooks are best bought here; a suitcase, body and bed linen, woolen and quilted blankets have to be brought by everyone.

Ch. H. Löber, Director.

Concordia College at Fort Wayne, Ind.

In accordance with the decision of the Synod, the new school year will begin on Thursday, August 26. Registrations are requested as soon as possible.

Regarding the recording, please note the following:

1. a written certificate of the moral conduct, aptitude and knowledge of the person to be admitted must be submitted at the same time as the application.

For admission to Sexta, the elementary knowledge of a good parochial school is necessary; for Quinta, in German and English, certainty in reading and spelling the most common words, in Latin, certain knowledge of the regular declensions and conjugations, as well as some practice in translating simple sentences into Latin.

3. each student must be provided with a suitcase, the necessary body and bed linen, quilt and woolen blanket and towels. Mattresses (-2.00), chair (75 cents) and lamp are best purchased here at the institution.

4. boarding fees for pupils who wish to devote themselves to church service shall be K12.00 per quarter. For light and firing, -10.00 is to be paid by each pupil at the beginning of the school year, and for doctor and pharmacy -2.00. The expenditure for books averages -7.00 to -10.00.

The boarding fee is payable at the beginning of each quarter and, to avoid inconvenience and disgruntlement, is best sent directly (not by the students) to Mr. J. Dümling. Pupils who will not devote themselves to church service will pay -40.00 annual tuition. The funds of those students whose parents so desire will be administered by one of the professors and should be sent directly to the same.

On behalf of the Supervisory Board and the Teachers' College

R. A. Bishops.

New York Progymnasium.

The new school year begins, s. G. w., on September 1, 1886.

In order to be admitted to the Sexta, a previous education in a community school is necessary.

Pupils who wish to devote themselves to the service of the Church have free lessons; other pupils pay the quarterly fee of -15.00 or less in some circumstances.

Applications for admission should be made to the undersigned as soon as possible.

On behalf of the supervisory authority

E. Bohm, Director.

298 Lrooins 8lr." kk. D.

St. Louis Lutheran High School, Mo.

This institution offers its students the opportunity to acquire a general education based on Christianity and to prepare themselves thoroughly for any profession in life.

Instruction includes the following subjects: religion, German, English, Latin, arithmetic (the ordinary and the commercial types of arithmetic), algebra, geometry, geography, world history, natural history, physics, accounting, writing and drawing.

The duration of the regular course is two years.

Latin has been included among the subjects especially for those boys who later want to attend a Latin school (Gymnasium). These pupils are encouraged to the extent that they can enter the Quarta.

At the end of each quarter, the parents of the pupils receive a written report on their performance in the various subjects and on their moral conduct.

The school fees amount to -40.00 per year and are to be paid quarterly in advance. For those parents who find it too difficult to pay the full tuition for their children, the Directorate will grant a reduction. For board and lodging, please contact the undersigned.

The admission of new students will take place, God willing, on September 1. Applications for admission to the institution should be sent to

A. C. Burgdorf,
1041 ^IivN ^V6., 8t. I-OUI8, iUo.

Conference - Displays.

TheNorthern Illinois Conference will meet in Crete August 3-5, rather than August 10-12 - Early registration is requested by kustor looi E. A. Brauer.

R. 8. take the "Ricke kicket" from Chicago to Crete, which reduces the price to half.

On the third Tuesday in August, the Wisconsin General Pastoral Conference meets at the Lord's Church ? I. Penalties at Milwaukee. - Early registration is requested.

Subject of the hearing: difference between law and gospel according to Conrad Dietrich from point 4 on.
M. I. F. Albrecht.

The next St. Louis Entag Conference will be held on the third Wednesday in September.

The Southern Pastoral Conference of the Minnesota and Dakota Districts will meet, s. G. w., from 27 to 31. August at the home of Mr. P. Dubberstetn, Wykoff, Fillmore Co, Minn.
I. Grabarkewitz.

The Texas Districts Conference will meet, s. G. w., September 12-15, at the church of Mr. U. E. H. Wischmeyer, Rose Hill, "Harris Co-, Texas.
Early registration is requested.

F. Wunderlich.

Entered the caste of Canada - district:

For the Deaf and Dumb Institution in Norris: Collecte in U. Karrer's parish in Middleton -4.00. From N. N. in Normanby .50. (S. -4.50.)
For the student treasury: Coll. in U. Bentes Gem. in Humberstone 4.00. Mrs. H. Fleischhauer in Poole 1.00. Wittwe Geib in Elmira 1.00. Gratitude offering by Mrs. U. Kirmis in Wellesley 1.00. Desgl. by Mrs. A. Lautenschlager in Petersburg 1.00. Surplus from sale of photographers by U. Andres Klein in Howick 6.00. Part of the Missionsfestcoll. in Berlin 20.49. (S. -49.89.)
For the Luther statue in St. Louis: From Mathilde Walper in Berlin 25.
For the Lutheran Pilgrim House in New York: From I. Reinsch in Humberstone 1.00. Coll. in U. Kirmis' congregation in Wellesley 16.45. desgl. in Linwood 2.35. Gratitude offering from Frau u. Kirmis in Wellesley 1.00. Coll. in U. Andres parish in Berlin 11.39. in Petersburg 3.41. Coll. in U. Bentes Gem. in Stonebridge 7.14. From various parishioners in Ottawa 15.35. Coll. in Germersheim's Gem. in Wallace 6.93. Coll. in k. Schröder's Gem. in Daswood 7.60. Coll. in U. Bruers Gem. in Normanby 15.37. Coll. in U. Kirmis' Gem. in Poole 6.23. (p. -94.22.)
For inner mission: From Mrs. H. Fleischhauer in Poole 1.00. Thank offering from Mrs. U. Kirmis in Wellesley 1.00. N. N. in Howick 2.50. Tbeil of Mission Festival Coll. in Berlin 20.00. Ferd. Berdix in Wellesley 1.00. (S. -25.50.)
For widows and orphans: From Phil. straw in Normanby 25. Konr. straw .25. N. N. (both in Normanby) .35. N. N. in Howick 2.50. (p. -3.35.)
For Jewish mission: part of the mission festival coll. in Berlin 10.00.
For the synod treasury: coll. in Fr. Bentes comm. in Ottawa 8.25.
For Negro mission: part of the mission festival coll. in Berlin 10.00.
Wellesley, Ont, July 10, 1886, G. Renfer, Cassirer.

Incorporated into the caste deö Illinois district:

For the synod treasury: From U. Sieving's congregation in Uork Centre -10.14. Collecte on the 1st day of Pentecost from ? Lochner's congreg. in Chicago 20.02. Fr. Burfelnd's congreg. in Richton 5.75. ? Mueller's Gem. in Ehester 6.50. U. Hieber's Gem. in Town Richton 5.00. (p.-47.41.)
For the seminary building fund in St. Louis: By ? Burfelnd in Richton 9.00.
For inner mission: By Joh. Keiser in Nokomis from N. N. 5.00. By H. C. Zuttermeister from the mission feast of the southern and southwestern congregations in Chicago 662.04. By k. Büniger in Steeleville from I. M. 25.00. From the mission feast in Des Plaines, celebrated by the congregations in North and Northwest Chicago. Des Plaines and surrounding area, 552.01. Mission feast coll. by ? Doderlein's congregation in Homewood and U. Büniger's congregation in New Bremen 35.00. Coll. of Fr. Succop's congregation in Chicago on Mission Festival Sunday, 21.87. Coll. of Fr. Lochner's congregation there on Mission Festival Sunday, 9.24. (p. -1310.16.)
For Negro Mission: By Joh. Keiser in Nokomis from N. N. 5.00. From the Mission Feast in Des Plaines, celebrated by the congregations in North and Northwest Chicago. Des Plaines and vicinity, 122.00. Coll. at the Mission Feast from U. Doderlein's Gem. in Homewood and U. Büniger's Gem. in New Bremen 10.00. U. Engelbrecht's Gem. in Chicago 10.00 and from Emma Kopitke there 1.00. (S. -148.00.)
For Jewish mission: From the mission feast in Des Plaines, celebrated by the congregations in North and Northwest Chicago. Des Plaines and vicinity, 61.00. Coll. at the mission feast of U. Doderlein's congregation in Homewood and U. Büniger's congregation in New Bremen 6.00. By U. Lochner in Chicago from I. Kernmann .50. By U. Engelbrecht das. from Mrs. Ed. Riskowski .50. (pp. -68.00.)
For Emigr. Mission in New York: Pentecost coll. from ? Megegers Gem. in Altamont 5.00.
For the Lutheran Pilgrim House in New York: From Chicago: Collections from ? Lochner's congregation at Httmelfahrtsfest 9.15. on Sunday Exaudi 17.92 and from I. Kernmann there .50. By U. Wunder from Mrs. C. Otto 1.00. U. Meisler's congregation in Carlinville 6.00. (p. -34.57.)
For poor students in Springfield: Through U. Succop in Chicago from Jungfr.-Verein 15.00. Herm. Lutz 3.00. By k. Keller, sent to Heir. Trutner's wedding 3.65. By k. Noack in Rwerdale, s. at the baptism of children at Fr. Rau's, 6.25. By ?. Hieber from sr. Gem. in Town Richton 5.30. sr. Filial-gem. 3.84. (S. -37.04.)
For poor students in Fort Wayne: By T. Merbtitz in Beardstown from the mission fund of sr. Gem. 9.00 and from the "Liturgical Monthly" 12.00. (S. -21.00.)
For poor students in Addison: By Kassirer Eißfeldt in Milwaukee 2.00. By Kassirer E. F. W. Meter in St- Louts for F. Biedermann 7.50. By T. Engelbrecht in Chicago from the Jungfr.-Verein for E. Edel 10.00. (S. -19.50.)
For debt settlement in Milwaukee: Psingsfestcoll. of ? Hartmann's Gem. in Woodworth 17.63.
For salary in Milwaukee: P. Bartlings Gem. in Chicago 58.38. P. Sieving's Gem. in Dort Centre 10.14. T. Burfelnd's Gem. in Richton 10.00. By P. Wunder in Chicago from L. Hacker 5.00. (S. -83.52.)
For Fr. Mueller in Wellsville, Mo.: Fr. Mueller's comm. n Ehester 5.00.
For sick pastors and teachers: By Fr. Hieber in Town Nickton by H. Blume 5.00.
For widow's fund: I. Sieving's Gem. in Uork Centre 10.14. Durck T. Heber in Town Richton of H. Blume 5.00. (S. -15.14.)
For the deaf and dumb: Coll. on the 2nd day of Pentecost from T. Lochner's Gem. in Chicago 8.53. By Fr. Miracle in Chicago from Mrs. C. Otto 1.00. (p. -9.53.)
For church building in Ptneckneyville, Ill: P. Kühn in Belleville 5.00 and by the same from F. Teufel 1.00, Kaspar Nagel 1.00 and Rosa Funcke 1.00. (S. -8.00.)
For the congreg. in Wellsville, Mo.: Fr. Mueller's congreg. in Ehester 10.00.
For the Gem. in Utica, N. U.: ? Ottmann's Gem. in Collinsville 7.45. T. Hieber's Gem. in Town Richton 4.00. By P. Wunder in Chicago of N. N. 1.00. (p. -12.45.)
For the Gem. in Council Bluffs, Iowa: T. Kuehn in Belleville 1.00. By P. Wunder in Chicago from N. N. 1.00. k. Hieber's Gem. in Town Richton 4.00. (S. -8.00.)
To new construction in Addison: By Kassirer Roescher in Fort Wayne 7.50.
Addison, Ill, July 19, 1886. h. bartling, cassirer.

Incoming to the Iowa District Coffee:

For the synodal treasury: Durck P. C. A. Bretscher von ir. Gemeinde in Hanover Tshp. -9.10. sr. Branch in Charter Oak 1.20. By Fr. Reinhardt of sr. Gem. bet Van Horn 18.20. Durck ? Gulker of sr. Jmm.-Gem. bet Aurelia 5.25. Durck P. A. Lohr of sr. Gem. in Sherrills Mount 7.70. in French Settlement 1.05. of P. F. Eblers' Gem. in Adair 10.80. T. Ph. Studts Gem. in Luzerne 8.10. P. Brammers Gem. in Lowden 10.59. ? Günther's gem. in Boone 6.62. !>. Dörfler's Gem. in Council Bluffs 5.00. (p. -81.61.)
On new construction in Addison: Durck F. L. Weiss of eit. members of St. Pauls-Gem. in Fort Dodge 8.26.
For the Pilgrims' House in New York: T. Studt's congregation in Luzerne 9.25. Fr. Zürers Joh.-Gem. 5.25. Through Fr. Dörffler from some members of his congregation in Council Bluffs 5.00. Gem. in Council Bluffs 5.00. By F. Brust in Dubuque by N. N. 1.00. by Georg Pögel 1.00. ? I. Horn's comm. at Maxfield Tshp. 9.16. by P. Jh. Handschke's comm. at Sumner 7.40. by P. Wleaner's comm. at St. Ansg. 7.00. by P. Reinhardt's comm. at Van Horn 10.50. by k. Deckmann of Trinity comm. at Gray 13.00. by k. Strobel of sr. Gem. at Denison 5.25. W. T. Strobel 10.00. T. A. Lohr 80. from sr. Gem. in Sherrills Mount 7.20. Mrs. Ostboff 2.00. from the Gem. in French Settlement 2.00. By ? E. W. Heinicke of Gg. Wolken 2.00. By T. Grafelmann of sr. Gem. at Victor 15.08. of Joh. Timm .50. By T. Ph. Studt, ges. at Meyer-Petermann's wedding. 3.00. By P. Günther in Boone ges. of s. school children 6.00. Durck P. Zürer of Maria Richter 1.00. Mrs. Warnke Sr. .50. Ernst Richter 1.00. By Mr. F. L. Weiss of St. Pauls-Gem. in Fort Dodge 15.32. By P. Brauer of the Gem. in Elkport 5.54. Gem. in Delaware 2.01. by W. Maurer 1.00. by R. Jelden .50. By P. Zürer of sr. Job.-Gem. 5.50. (p. -154.76.)
For emigr. mission in Baltimore: By T. Zürer from Mrs. Richter ien. 1.00.
For inner mission in Iowa: Gustav Kreibitzmar from the congregation in Waterloo 5.03. ? Strobel's Gem. in Denison 8.90. Fr. Reistinger's Gem. in Wilton 8.40. Fr. Studts' Gem. in Luzerne 7.00. Fr. Baumhöfner's Gem. at Homestead 15.00. k. Hettnke's Gem. at Bauer 6.00. Fr. Dörfler's Gem. at Council Bluffs, repayment of loan from mission treasury, 100.00. Fr. Horn's Gem. at Maxfield Tshp. 8.00. By k. Handschke from his preaching place at Fremont Tshp. in Fayette Co. 3.56. By ? I. Selsler of the congreg. in Sheridan 8.90. in Grant City 1.10. T. Günther's congreg. in Boone 13.21. By Fr. Bretscher of sr. Branch in Charter Oak 1.80. By T. M. Herrmann of Heinrich Schröder in Jda Grove 5.00. By T. Zürer of Pb. Richter 1.00. P. Reisinger's Gem. in Wilton 10.50. T. L. W. Dornseiff's Gem. bet Boone 11.40. ? Baumhöfner's Gem. at Homestead 18.00. P. W. T. Strobel 5.00. By T. P. Meinecke of sr. Gem. at State Centre 8.90. at State Centre 1.19. by N. N. .16. T. Heinicke's Gem. at Dillon 4.82. By T. Zürer by Maria Richter 1.00. (P. -253.87.)
For English Mission: By T. F. von Strohe, Theil der Ostercoll. sr. Gem. at Monticello 9.25.
For the Negro Mission: By P. F. von Strohe, Theil der Ostercoll. sr. Gem. 9.25. By P. Zürer from Mrs. Richter "cu. speciell for the Negro church in New Orleans 1.00. P. H. Glab's Gem. at Waverly 17.00. By T. Zürer from H. Richter "en. .50. Mrs. Richter Sr. 3.00. Ernst Richter 1.00. (p. -31.75.)
For Jewish mission: Durck T. Zürer from Mrs. Nicker 86u. 1.00. By P. F. S. Büniger from sr. Christus-Gem. 7.10. St. Joh.-Gem. 3.26. by himself .64. (S. -12.00.)
For poor students from Iowa: By T. Zürer, Abendmahlscollecte sr. Joh.-Gem., 7.00. By T. Horn, part of the Easter coll. sr. Cong. in Maxfield Tshp., 4.00. By

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?. Metnecke by d. Gem. -ei State Centre 8.72, in State Centre 1.83, by N. N. .4S. By ?. Breast in Dubuque by G. Vogel 1.00. By ?. Zürrer, Coll. betm Konferenz service, 22.00, evening coll. sr. Gem. 3.50. By ?. F. v. Strohe, part of the Pentecost coll. sr. Gem. 10.65. By ?. Wiegner from sr. Gem. to Rock Creek 6.00. By ?. L. W. Dornseif from sr. Comm. at Boone 7.45. By ?. Studt from Br. Völz 1.00. By ?. Heinicke from Gg. Wolken 2.00. By ?. Weigh" from s. Predat place at Clear Lake 7.25, at Garner 2.50. By ?. Zürrer, Pentecost coll. sr. Joh.-Gem., 10.00. By ?. I. Seßler of sr. Gem. at Shertdan Tshp. 5.91, at Grant City 2.12. ?. Baumhöfeners Gem. at Homrstead for O. Kitzmann 20.00. By Joh. Kitzmann of Martin Pocrant for O. Kitzmann 1.00. By ?. Greif, Abendm. Coll. sr. Gem. in Davenport for Adolf Amstein 13.45. By ?. Maaß from sr. Filiale zu Whittemore for G. Potratz 10.00. By ?. Grafelmann for Otto Kitzmann from the collection bag of M. M. 5.00, from N. N. in sr. Gem. 5.00. By ?. Zmrer, communion colü. of Joh.-Gem., 3 50. (p. -161.33.)

For the household coffers: By ?. Zürrer of H. Richter, Sr. for you household funds in Springfield, St. Louis, Fort Wayne, Milwaukee, Addison 1.00 each.

For sick and infirm pastors and teachers: ?. Brammer's congregation in Lowden 8.00. ?. Maaß' Gem. in Fenton 8.10. By ?. Zürrer of H. Richter seo. 1.00. By ?. Lohr by W. Mieh 1.00. ?. C. F. W. Brandt 5.00. By ?. Guenther in Boone, coll. at Confrenz service, 13.50. By ?. Baumhöfener, ges. at the wedding of Joh. Hunzel- mann, 7.00. ?. Brandt's congregation at Clarinda's 5.66. ?. I. Deckmann 1.00. By ?. Güiker: Coll. sr. Jmm.-Gem. 3.00, by H. Volte 1.00. D. Tönjes and N. Hanken each .50. by ?. Gläß from sr. Gem. at Wavrrly 17.00. By ?. Zürrer by Mrs. Richter sen. 1.00. ?. F. S. Büngr 2.00. (p. -75.26.)

For the deaf and dumb institution: By ?. Wiegner from sr. Gem. in St. Ansgar 6.25. By ?. Zürrer, half of the Ostercoll. sr. Joh.-Gem., 8.00. (p. -14.25.)

For the orphanage in Addison: By ?. Zürrer, part of the Ostercoll. sr. Joh.-Gem., 4.00. By ?. Aron, thanksgiving offering from Mrs. Maria Rinderknecht, 1.00. By ?. Brtscher, half of the coll. at the wedding of Mr. Louis Grüne, 9.12. (p. -14.12.)

For the orphanage bet St. Louis: By ? Zürrer, part of the Ostercoll. sr. Joh.-Gem., 4.00. By ?. Aron, thank offering of Mrs. Maria Rinderknecht, 1.00. By ? F. S. Büngr of Aug. Mich 1.00. (S. -6.00.)

For student orphans: By ?. Zürrer by H. Richter sen. 1.00.

For the Gem. in Cedar Raptids: ?. Horns Gem. in Maxfield Tshp. 8.75. ?. Händschkes Gem. in Sumner 8.00. By Kass. H. Bartling 25.15. Through Kass. Chas. Sptlman 11.50. By ?. Lohr from sr. Gem. in French Settlement 5.50. By Kass. D. W. Röscher 12.65. Through ?. Reinhardt from sr. Gem. bet Van Horn 24.25. By ?. Günther of the Women's Association sr. Gem. in Boone 5.50. By Kass. H. Bartling 38.32. By Kass. C. Eißfeldt 1.00. By Kass. T. H. Menk 1.50. By Kass. H. H. Meyer 2.25. By Kass. Chas. Sptlman 5.80. By Kass. D. W. Röscher 5.90. (p.-156.07.)

For the comm. in Council Bluffs: By Kass. Chas. Sptlman 13.00. By Kass. D. W. Röscher 9.12. By ?. Döiffler by . . . r in St. Louis 2.00. By ?. W. Brandes from sr. Gem. in Jmogene 3.25, in Hastings 3.75. By Kass. H. H. Meyer 3.25. By Kass. D. W. Röscher 1.00. ?. G. Mohr in Jnglefield, Ind. 1.00. By ?. Aron of sr. Gem. at Atkins 8.30. (p. -44.67.)

For the comm. in Hubbard: By ? C. F. W. Brandt from sr. Gem. at Clarinda 6.42. Through Kass. D. W. Röscher .50. by ?. Haar of ? Th. Mattfeldt's Gem. at Pomeroy 5.14. (S. -12.06.)

For the Saxon Free Church: Through ? H. Gläß from sr. Gem. at Waverly 10.00.

Monttcello, Iowa, July 20, 1886. H. Tiarks, Cassirer.

Entered the caste of the Michigan - District:

For synod treasury: from Saginaw City congregation -15.75 and 15.00. Monitor congregation 7.60. Amelith congregation 19.00. Lisbon congregation 9.00. Reed City congregation 3.25. Port Hope congregation 8.30. Millers congregation 11.80. Cong. tn Town Merritt 6.50. comm. in Bay City 14.48. comm. in St. Clatr 10.20. comm. in Montague 3.30. comm. in Grand Haven 6.50. comm. in Norris 3.00. comm. in Brknap 4.25. comm. in Grand Rapids 28.00. comm. in Ludington 7.74. (Summa -173.67.)

To the new building in St. Louis: By ?. Müller) "on Mrs. N. N. 1.00. By ?. Frinke of N. N. 2.00. Gem. in Ruth 3.00. (S.-6.00.)

To new construction in Addison: comm. in Saginaw City -4.50.

For heathen mission: Through ? Hahn von F. Also from the bequest of sr. Wife -15.00.

For poor children from Michigan: By?. Mahlbrg, s. at the infant baptism of Joh. Bitzer, .95.

For inner mission: Through ?. I. Schmidt by M Gremel 1.00. By ?. Frinke by C. F. 1.00. teacher Magister's school children 2.05. comm. in Rogers City 2.28. comm. in Montague 5.00. comm. in Grand Rapids 17.76. comm. in Town Merritt 5.65. By ?. L. Fuerbringer, on I. L. Roth's squat time, 6.50. (p. -41.24.)

For the widow's fund: ?. I. Schmidt 4 00. comm. in Lake Ridge 4.78. ?. O. Schmidt 4 00. Teacher Denninger 2.00. ?. Schröder 4.00. ?. Walther 4 00. teacher Nückterlein 2.00. teacher Himmler 2.00. teacher Winterstein 3.00. teacher Dreß 8.00. teacher Renner 1.00. ?. Müller .50. comm. in Frankenmuth 23.75. by ?. Mahlberg by Mrs. I. Strikter 1.00. (p. -59.03.)

For the deaf and dumb: By ?. I. Schmidt by U. Slröbel 2.00. Gem. in Frankentrost 12.00. Teacher Nüchterlein's school children 5.00.- (S. -19.00.)

For negro mission: Through ? Hahn von F. Also from the bequest of his wife. Denninger's schoolchildren 3.85. From teacher Appold's mtssion box 2.78. Gem. in Clay Bank 1.30. Teacher v. Renner's school children 1.50. (p. -24.43.)

For the mission to the Jews: Through ? Hahn von F. Also from the bequest of sr. Wife 10.00. Through ?. Hetnecke, on the infant baptism bet Kühnemund ges., 1.75. (S. -11.75.)

For Emtgr. mission: Through ?. Hahn von F. Also from the bequest of sr. Wife 7.00 for New Uork and 3.00 for Baltimore (p. -10.00.)

For the Ptlgerhaus: Gem. in Saginaw City 24.35. Gem. in Braver 1.25. Gem. in Petersburg 5.22. By ?. Frinke by Mrs. Wirk 1.00. Gem. in Fowler 3.50. Gem. in Frankenlust 41.50. By ?. Fackler by G. L. Schmidt 1.00. comm. in Lenox 8.40. by ?. Tornetz by W. Schilling 1.00. By ?. Schwartz by I. Bechman 1.00. Cong. in Monroe 29.00. Cong. in Stgel 2.63. At the wedding bet M. Congel in Frankenmuth ges. 3.50. Cong. in Bingham 4.50. Several members of the congregation in Unionville 5.05. (p. -132.90.)

For the orphanage bet Addison: teacher Wagesters schoolchildren 3.00. By ?. Schwartz by I. Bechman 1.00. (p. -4.00.)

For the Gem. in Council Bluffs: By?. I. Schmidt of M. Gremel 2.00. G. Minkus Jr. 1.00. (S. -3.00.)

For F. u. H. Hahn: Mr. W. Emmrt 5.00. (Total -510.47.)

Detroit, July 20, 1886. Chr. Schmalzriedt, Cassirer.

Entered the caste of the Western District:

For the synod treasury: From ?. Holls' congregation in Osage Bluff -5.75. ?. Schwankovsky's congregation in Baden 8.55. ?. Umbach's congreg. in Prairie City 4.25. (S. -18.55.)

For the new building in Addison: By ? Mteßler in Des Peres 1.00 (nachtr.).

For the Progymnasium in Concordia: ?. Lüker's Gem. in Aroma 4.00. By Mr. Kröncke, tuition from Edward Lehöfer, 60.00. ?. Gräbner's Gem. at St. Charles 11.05. By Unnamed at Appleton City 5.00. (S. -80.05.) To pay off debt: ?. Willes Gem. at Concordia 5.65. ?. Demetrios Gem. at Perryville 7.00. ?. Rupprecht's Gem. at Sedalia 8.10. (p. -20.75.)

For inner mission in the West: By ?. C. C.E.Brandt in St. Louis from the mission fund of sr. Gem. 17.20. By ?. Judge of I. Friede in Orrville .50. By ?. Demetrio from Mr. Joh. Hooß .50. ?. Albrecht's Gem. in Perry Co. 5.00. ?. Heyne's compound at Lake Creek 7.00. By ?. Lüker in Aroma, part of missionary party in sr. Gem., 30.00. Unnamed at Appleton City 5.00. (p. -65.20.)

For Negro mission: By?. Lüker in Aroma, part of the mission festival coll. in sr. Gem., 6.00.

For Jewish mission: By ?. Mießler in Des Peres by M. Merz 1.00. By ?. Lüker in Aroma, part of the Misstons- festcoll. in sr. Gem. 6.00. (p. -7.00.)

For the Pflgerhaus in New York: By ?. Halls in Osage Bluff by John Beck 1.00. By ?. Judge by I. Frdr in Orrville .50. by Prof. Guenther by sr. Gem.
m Kirkwood 5.00, by Trögrler 2.00 and by Ude 1.00. (p. -9.50.)

For the widow's fund: ?. Umbach at Prairie City .75. Unnamed at Appleton City 2.50. (p. -3.25.)

For orphanage near St. Louis: Unnamed bet Appleton City 2.50.

For poor students in St. Louis: Unnamed bet Appleton City 5.00.

For the wash let in Addison: By ?. Grimm in Washington, coll. on teacher Röhm's squat time, 3.75.

For the Gem. in Utica, N. U.: ?. Grimm's Gem. in Washington 5.00.

St. Louis, July 23, 1886. H. H. Meyer, Cassirer.

With great thanks, the undersigned hereby acknowledges the receipt of the following gifts for the purposes of our Society: From Omega of the Teachers' Seminary at Addison, -2.00. From Mr. Teacher Köbel's School Children at Chicago, Ill, -2.00. From the worthy Young Men's Association "Eintracht" at Milwaukee, Wis, -6.60. From Students at Springfield, Ill, -1.50.

I. Louis Ulrich, Treasurer of the "Martin Luther Memorial Society" at St. Louis, Mo.

New printed matter.

Ueber Arbeiterverbindungen. Proceedings of the St. Louis Congregational Meeting of May 24, May 31, and June 6, 1886. St. Louis, Mo. Lutheran Concordia Publ. 1886.

The local community, comprising four districts, has discussed the labor question in three community meetings. The pamphlet before us contains an excerpt from the negotiations that took place.

It is clearly shown what the Workers' Associations and the Order of the Workers' Attorneys strive for and intend to do, and this is proven from their own constitutions. Then it is proven that these efforts violate the holy ten commandments, which are the rule and guideline of life for Christians, and that therefore Christians cannot with a clear conscience join the so-called Federation of the Knights of Labor or one of today's labor unions, since they would sin against the law of the Lord by participating in them.

In order to give the readers an insight into the rich content of the paper, we will share with them the theses that the speaker, Father Stöckhardt, had presented as a basis for the discussions. They read: "1. the aforementioned workers' associations state that the purpose of their association is to help the workers against the pressure of capital, against the excesses of the socialist system, and against the socialist system.

The workers' aim is to provide protection against the attacks of the employers and to elevate and promote their craft, which in itself would not be wrong. But their constitutions and general practice prove that they go far beyond this aim, that they transgress the limits of the workers' profession, that the workers aim at controlling as much as possible the craft and business in which they work. Nor are these workers' associations free from communist, socialist and revolutionary ideas. They therefore violate the orders of the fourth commandment. The above-mentioned workers' associations demand from their members unconditional obedience to the orders of the supreme authority, unconditional submission to the decisions of the majority, and make their members obligated to this as soon as they join. If a Christian enters into such a commitment, he harms his conscience and sins against the first commandment. (3) Workers who join such associations, and thus agree to strike on command under all circumstances, jeopardize their livelihood and earnings and the welfare of their families, and neglect the duties imposed upon them by the fourth and sixth commandments. (4) The members of these associations disadvantage and harm in every possible way those employers who are not at their beck and call, as well as those of their employees who go other ways, exert coercion and pressure on friend and foe, and in some cases do not even shy away from brute force. In doing so, they violate the fifth, seventh, eighth, ninth and tenth commandments. Even if Christians who belong to these associations refrain from such gross excesses, according to the Scriptures they make themselves partakers of other people's sins through their membership.

There will probably be no question concerning the workers' movement that is not briefly, clearly and distinctly illuminated here according to God's Word. Whoever reads the Scriptures and is prepared to submit to the Word of his God must come to the conclusion that he can have nothing to do with these workers' associations which so shamefully trample on God's commandments. Therefore, especially where there is a danger that Christians will be drawn into this movement, may our congregations make a serious effort to spread this booklet among young and old, so that they may prevent many from joining these associations and win back many who have allowed themselves to be seduced. But even where this danger does not exist, reading it is urgently recommended, since it enables Christians to form a correct opinion about a burning question of our time and to testify for the truth wherever they have the opportunity.

The pamphlet comprises 45 pages and can be obtained from Concordia-Verlag on receipt of 10 cts.

Prelude book. A magazine of organ preludes from old and new times to the common chorales of the Lutheran church. Collected and edited by Dietrich Meibohm. Issue 3. St. Louis, Mo. self-published by D. Meibohm, 1431 Salisbury St., St. Louis, Mo. price per issue \$1.00.

In 1884 the first issue of this work appeared, in 1885 the second, so now in the present year 1886 the third has appeared in punctual order; and we can assure our readers with a good conscience that Mr. Meibohm has not abused the favor which his "Vorspielbuch" has earned among aspiring organists to become less careful in the selection of fine preludes. This third volume is also a collection of preludes, from which everything insipid and unchurchly sweet is excluded, as well as everything that is purely intellectual, and everything that is too difficult to understand and can only be mastered by masters of the organ. The number of preludes is 70, the number of chorales for which they prepare is 26, and the number of composers represented in them is 34. The more often a chorale occurs in our services, the greater the number of preludes for it, and where the collector could not bring himself to refuse a particularly beautiful, more difficult prelude to a chorale, he has always added more easily performed ones to the chorale in question. Summa: we can only recommend this booklet with pleasure to all organ players. W. [Walther]

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The Lutheran is published twice a month at the annual subscription price of one dollar for out-of-town subscribers, who must pay the same in advance. Where it is brought to the house by porters, the subscribers have to pay Ll lSents porter's fee extra.

To Germany, the "Lutheran" is sent by mail, postage paid, for P1.25.

Letters containing business, orders, cancellations, monies re. should be sent to the address: Inltk clvukoiockia-Verlnx (ül. t). Lartstel, ^8 "nt), Oorner okLlinmi 8tr. L liliäiann Zrve., 8t. I-ouis, Llo., anher- zuscnden.

Letters containing information for the paper (articles, advertisements, receipts, adrkdiänderrn re.) should be sent to the editor at the address: "Initkornvnr", innccorlin 8vniin "rx.

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In memory of our unforgettable Fick.

(Continued.)

The journey of our Fick and his companions across the ocean was a very happy one under God's protection. Already on November 12, 1846, they all arrived safely in Fort Wayne, where the three fresh young men, not only equally knowledgeable and equally gifted, but also equally lively believers and fervent with desire to serve the Lord here, were received with great joy by the blessed Dr. Sihler, who had just celebrated his birthday. Only a few days after his arrival, Wolter took up the post of professor at the already existing so-called practical seminary for preachers, to which he had already been appointed from Germany. Francke, whose special desire it was to be used to seek out and care for abandoned fellow believers in the farthest West, hurried to St. Louis, Mo. and now waited here for the call of the Lord to his vineyard. He had also met the right time for this, since at that time a number of mostly North German Lutherans in Lafayette County in the State of Missouri (about 200 miles west of St. Louis) had turned to the clerk of this church with the request to provide them with a good pastor; therefore, when the arrival of a candidate from North Germany was reported to them, they immediately sent him a letter of recommendation as their pastor, which Francke also immediately accepted. After receiving his ordination in the local Dreieinigkeitskirche on December 29, 1846, he set out in bitter cold to the place of his destination, which he reached only after an eight-day journey, partly by wagon, partly on horseback, partly on foot, with unspeakable hardships. *)

*) One day, when Francke, together with his fellow travelers, was invited by the stagecoach driver himself to stop at a lonely farm to warm his frozen limbs a little, and when, after about a quarter of an hour, he stepped out of the farm again to take a seat in the mail coach, behold, the stagecoach driver had disappeared with his horses and Francke was forced to ride on horseback in the unknown, impassable, snow-covered area, with the danger of freezing to death.

When we had let Francke notice how glad we were to have obtained such a power as he was for the service of our American missionary church, he replied in his humility, "Just wait; soon my friend Fick will succeed me; that is quite another man than I poor man am."

That Fick would soon follow him was to our great joy. On his journey from Fort Wayne to the Cincinnati area, Fick had already made attempts, not without success, to carry out so-called inner missions, but he had finally decided to go to St. Louis, Mo. and to place himself at the service of the church wherever help was most needed. He had no desire but to be obedient to the word of his God: "Thou shalt go whithersoever I send thee, and shalt preach the things which I command thee" (Jer. 1:7). (Jer. 1:7.)

In mid-January 1847, Fick arrived here and God arranged it so that we could enjoy his fellowship daily until the end of May of the same year. At that time, our domestic circumstances did not allow us to accommodate Fick; this was gladly taken over by a dear, now long blessed parishioner, pharmacist Tschirpe; but during this time he was my guest daily from morning until evening. The days of this fellowship with him are among the most beautiful and blessed days of our lives. His personality, amiable in every respect, soon won him our whole heart. We saw in him a harmonious combination of gentleness and seriousness, childlike simplicity and vigor, and even a certain chivalrous nature. Full of youthful enthusiasm for everything true, good and beautiful, he was nevertheless free of those youthful exuberances in which one makes a world for oneself in one's thoughts without thinking of how it really is. But the most glorious thing we saw in him was a firm childlike faith in God's Word and in the grace of his Savior as the basis of his peace of mind,

to continue his journey. He reported this to the writer of this letter with expression of the deepest gratitude for God's miraculous preservation, but without complaint about his hardships, in the best humor. He had already expected such hardships in Germany when he decided to serve the scattered Lutherans here.

of his joy, his hope and his desire to serve the Lord in his fellow redeemed. Obviously standing in a constant living contact with his God, he showed himself to be far away from all enthusiasm. As often and as much as we discussed theology and church, we almost always met in our convictions. It is true that in this respect he sometimes showed some ambiguity and vacillation, but it always turned out that the excellent young man stood on the right ground, so that the final result of our exchange was always the fullest unity of faith in all points of doctrine. The study of Luther's writings had visibly saved him through all dangers of falling into dangerous false doctrine or even holding on to it. We could only praise God that he had given our American Lutheran Church in this man a gift just as we needed it.

As willing as he was to work immediately on our "Lutheran", we soon became certain that we could invite him to collaborate with a cheerful conscience on what was then the only organ of the orthodox American Lutheran Church. Already in the number of the "Lutheran" of February 9, 1847, we therefore find the beginning of that splendid first article from Fick's pen, which bears the heading: "The Marburg Religious Discussion, a Proof that the Lutheran Church has from time immemorial rejected not the true, but the false Union," with the motto: "The Lutheran Church does not make a Union; it is the Union." This excellent article strengthened us mightily in the conviction that in those few days God had graciously given us in Fick an excellent co-worker in his great work begun here, also through writing. The second contribution which Fick made at that time for the "Lutheraner" and which appeared in this paper on March 23, 1847, consisted of the song "Ich bin ein Lutheraner, der wahren Kirche Glied," which is known far and wide. We call this incomparable song a song known far and wide, because after it was included in a German ecclesiastical journal, it gradually appeared in a whole series of German Lutheran church journals, whether or not it was published in the "Lutheraner".

probably sometimes without indicating the source. We soon made the experience that Fick had struck the right note for our local Lutheran people. After some time, when we came to a congregation in which the "Lutheran" had some subscribers, we asked one of them, a farmer, about his faith. He answered: "I am a Lutheran, a member of the true church." and then he recited the entire Fick song by heart with a raised voice and visible joy. At that time, an article by a certain Peter Schmucker appeared in the Methodist so-called "Apologist," in which the confirmation used in the Lutheran Church was horribly blasphemed and called the "confirmation machine" of the Lutherans, which had been introduced by them instead of conversion. At the same time, the aforementioned Methodist article writer was zealous against the sanctification of baptism and the Lord's Supper on the part of the Lutherans as holy "sacraments," which he declared to be a pagan (!) superstition. Outraged by this equally crude and godless enthusiasm, Fick immediately wrote a counter-article, which also appeared in that number of the "Lutheran" of March 23, 1847, in which he showed the ridiculousness and abomination of the swarm spirit so clearly that even the most simple-minded reader could grasp it with his hands. Fick's essay therefore also brought about a great movement. Not a few Lutherans, who until then had been troubled in their conscience by the pious appearance of the Methodists, were now completely convinced by Fick's counter-article that the spirit of Methodism was not the Holy Spirit, but a wild swarm spirit.

With Fick's entry into the ranks of the staff of the "Lutheran", a new important phase of the effectiveness of this paper began, whose only goal from the beginning was, and by God's grace has remained to this day, to bring "God's Word and Luther's teaching" back to light and to bring them to the fore, To expose the false Lutherans and to lead them back to the truth or to put a stop to them, as well as to close the door to the fanatical sects, which were already about to eat the dead Lutheran church here as a carrion like eagles, and to call the old church of the Reformation back into life and to build it again. - —

Still in March of the aforementioned year, a public call of the German Lutheran congregation at Neumelle, St. Charles Co., Mo. appeared in a local political paper, in which those who should be inclined to become their preacher were invited to come forward. Since Fick was here waiting for a call to the ministry, he could not help thinking that the call that had come into his hands might not be a sign from God for him. He therefore came forward. Fick's letter has been preserved by the Neumelle congregation and has been graciously sent to us by its current preacher, Pastor Matuschka, for use in this biography. It was written on March 2, 1847, and reads as follows, omitting the introduction and conclusion:

"In the face of the many sects that are here in North America, it is certainly of the utmost necessity for a Lutheran congregation to hold fast to God's words and Lutheran doctrine if it does not want to fall into the hands of the Methodists and other false teachers, as has unfortunately already happened here and there. Therefore, it is the sacred duty of a Lutheran preacher to teach God's Word purely and loudly, so that souls may be built up in the most holy faith, in which they have been faithfully educated by their parents and teachers, and thereby, with God's help, be preserved from all error and disunity. If a congregation is thus united in doctrine and faith, it will certainly resist the attempts of sectarians to convert it, will grow and increase and, with God's help, will flourish in every way.

"But there is another evil that often threatens to split and destroy Lutheran congregations, in that unappointed people often creep into the sacred preaching ministry, who then often cause great trouble through obvious false doctrines or a shameful way of life. So it is a real grace from God that our new fatherland is a free country and that the most perfect freedom of conscience prevails here. Therefore, if a preacher gives offense, the congregation not only has the right, but according to God's Word also the duty, to remove such an unworthy person from his office. In general, freedom of conscience is such a precious and glorious good that it is to be wished that all preachers and congregations try to preserve it quite seriously, so that they do not fall into the bondage of men, as is the case in some areas of Germany.

"The right constitution of a church, on the other hand, is that which is according to the words of Christ: One is your Master, Christ, but you are all brothers. When a congregation appoints a preacher, he receives from the congregation the right and duty to administer the sacred office of preaching, that is, to administer the sacraments, to minister, to visit and comfort the sick and afflicted, and to preach God's Word and Lutheran doctrine. And so it is a precious thing that we have the Lutheran Catechism and the Augsburg Confession, in which the pure doctrine of God's Word is expressed so simply and clearly that every Lutheran Christian has in it a certain guideline for his faith. However, as far as the administration of the congregation is concerned, the institutions and other things that serve the best of the congregation, no individual has the right to force an Evangelical Lutheran congregation to do anything, because the congregation is free and has supreme authority. Therefore, all members of the congregation, as well as the leaders and preachers, have the right to vote and to discuss the affairs of the congregation in brotherly fellowship with one another, whereby decisions are made according to the majority of votes, because this is the most just.

"Some congregations make a contract with their preacher for a certain time, half a year or a whole year, believing that in this way

they are best protected against bad preachers. But I confess to you openly that it is against my conscience to let myself be accepted by a congregation for a certain time. For if a preacher is hired for a certain time by a congregation, he is not a properly called preacher before God, but a hireling, who, as the Lord Christ says, does not respect the sheep, John 10:13, and does not serve the congregation for God's sake, but for the sake of money, does not truly love his congregation, but, as soon as he can get a better position that brings in more money, becomes disloyal to his congregation. And the congregation also comes to great harm. For if it hires a preacher for a certain period of time and

If the congregation makes a contract with him, it can easily happen that the preacher gives trouble immediately afterwards, through false doctrine or a bad way of life, and that the congregation then has to maintain such a person for a longer time, during which he can still cause a lot of harm. The congregation also has no benefit from a hired preacher, because he cannot have any love for his congregation and his holy calling, since he only administers his ministry for money and not out of love for God and his brethren. On the other hand, according to God's Word and Luther's teaching, it is right for a congregation to appoint a preacher for as long as he faithfully and conscientiously administers his holy office according to God's Word, until God either takes him by death or appoints him to another sphere of activity with the congregation's approval.

"Should the congregation wish me to preach an election sermon, I would ask them to determine a Sunday on which I should come to Neumelle. I would also like to have more detailed information about the conditions of the congregation. At the same time, I kindly ask you for an early answer to my letter, since I would like to have certainty soon, since other congregations are also looking for preachers here."

In response to this letter, the congregation invited the candidate Fick to preach an election sermon on the following Palm Sunday. This was done, and Fick was unanimously elected by the congregation as their preacher and pastor. However, since the congregation still had to make various preparations for the reception of their preacher, it was agreed by both sides that the inauguration should not take place until the Sunday after Pentecost. This corresponded to Fick's wishes to a great extent, since the opening of the first annual meeting of the Missouri Synod in Chicago was scheduled for April 24 of the current year, in which Fick eagerly wished to participate. This also happened, to his and the whole synod's great joy.

As new as much of what he heard and saw here was to our dear Fick, who had come from the national church, he soon became convinced not only that he had found here an ecclesiastical community independent of the state, which was established strictly according to biblical principles, both with regard to doctrine and practice; but from then on until his death he could only thank God with all his soul for having led him into a church of just this form. Since he believed in the Holy Scriptures as the Word of the great God with all his heart and recognized the Symbolic Books of our church as the gold-pure confession of the true church of all times, the zeal of the Missouri Synod for purity and unity in doctrine and practice was not something repulsive to him, but rather appeared to him as the necessary seal of a true visible church, of which he wanted to be a member. And since he had always been heartily devoted to all things Catholic, the doctrine of our Synod concerning the sovereignty of true Christians as spiritual priests and of the Christian congregation as the original holder of all church authority in its living, believing members appeared to him as one of the most exquisite gems of the Lutheran Church Reformation.

As soon as Fick returned home from the synodal assembly, he therefore wrote in the fire of first love

those four splendid "Conversations of Two Lutherans on Ecclesiastical Constitution" which can be found in numbers 22 to 25 of the third volume of our "Lutheran".

On May 29, 1847, on the Feast of Trinity, Fick was ordained before his congregation in Neumelle with commitment to the Symbolic Books of our Church by Blessed

Bünger was ordained with the assistance of Father Schieferdecker and solemnly inducted into his office. At that time, the congregation consisted of 60 families, mostly from the parishes of Melle and Buer in Osnabrück, who had settled there and united to form a Lutheran congregation.

After Fick had worked here for a year, lonely and alone, in great blessing, he also learned the truth of the divine word: "It is not good that man should be alone. (Gen. 2, 18.) He therefore became engaged to Mr. Andreas Langbein's, a faithful member of the local Lutheran congregation, eldest daughter, Miss Henriette Langbein, and was blessed in marriage with her on May 10, 1848 in the local Immanuel Church. This marriage produced 6 children, two of whom, however, preceded their father into eternity in early childhood. The surviving children are two sons, both doctors of medicine, and two adult still unmarried daughters.

(To be continued.)

It is not because of faith, but through faith that we are justified and saved.

(Continued.)

In order to explain our sentence: "not because of faith as a work, but through faith we are justified and saved", we will state three sentences. The first sentence reads: **The generation of faith does not happen through any human cooperation and assistance, but is a pure work of God's grace.** We have already pointed out what follows from this, if one thinks that one becomes righteous and blessed because of his faith. From this follows the wrong and dangerous opinion, as if faith were at least partly an achievement of man, as if man could and must also contribute something to the bringing forth of faith by his own decision, good conduct, refraining from wilful resistance. Almost all newer theologians in Germany - apart from others - believe in man's participation in the work of conversion. Some go even further and call faith man's own achievement. Luthardt, for example, says: "On the other hand," (in Scripture!) "repentance and faith are demanded of man as his achievement... at all stages of the history of salvation.... Faith is free obedience which man performs." Kahn writes, "Faith is a doing of our I." Is this not a clear but also appalling speech? Is this not a slap in the face of the Scriptures of the Old and New Testaments? Does it not testify mightily that the natural man is utterly unfit in spiritual things, even dead in sins, and that therefore God alone can and must convert him and awaken him from spiritual death? Does not God say in the prophet Ezekiel: "I will give you a new heart, and a new spirit within you; and I will destroy the stone of your heart.

Take away your heart from your flesh and give you a heart of flesh"? Does not David pray, "Create in me, O God, a clean heart, and give me a new and sure spirit"? And Jeremiah: "Convert me, and I shall be converted; for thou, O Lord, art my God"? Does not the Savior say, "Without me you can do nothing," and his holy apostles, "Not that we are able of ourselves to think anything, but of ourselves; but that we are able is of God"? Does not the whole orthodox church confess on the basis of Scripture with Luther: "I believe that I cannot by my own reason and strength believe in Jesus Christ, my Lord, or come to him, but the Holy Spirit has called me through the gospel, enlightened me with his gifts, sanctified me in the right faith and preserved me"? Yes, here it is: "By grace you have been saved through faith; and that not of yourselves, it is the gift of God; not of works, lest anyone should boast. We are his workmanship, created in Christ Jesus!" (Eph. 2.) Man has neither much nor little to thank and attribute to himself that he comes to faith. God alone deserves all thanks and honor. In his letter to the Romans and Galatians, the holy apostle gives thanks to God when he heard of their faith; he also gives thanks to God in his letter to the Philippian that they had come into the fellowship of the gospel, namely through faith; "for," says the apostle in chap. 2, "it is God who works in you both to will and to do"; and chap. 1: "he who began the good work in you will also accomplish it." It is God, the Triune God, who works faith in man. It is the Father who draws men to come to Christ, namely through faith, John 6:44; the Son is the beginner and finisher of faith, Hebrews 12:2; finally, it is the Holy Spirit who causes us to cry out: Abba, dear Father! Rom. 8:15, and helps our weakness, v. 26. Faith is God's work, and His work alone, without any human cooperation or addition. Let us believe this with all our hearts, so that we may know that we are justified and saved not because of faith, but through faith. Wherever true faith is found, God has worked it, God alone. Of course, a dead head and mouth faith, the mere delusion and idle thought that says: I believe, so that man remains in his sins and in spiritual death, man can well make for himself. But true living faith, born in the anxieties of righteous repentance and conversion, is "a divine work." "Faith," says Luther in his preface to the Epistle to the Romans (XIV, 114 f.), "is not the human delusion or dream that some take for faith; and when they see that no improvement of life nor good works follow, and yet can hear and speak much of faith, they fall into error, and say: faith is not enough, one must do works, if one is to become pious and blessed. This is what happens when they hear the gospel, so they fall, and by their own efforts they make a thought in their heart that says, 'I believe. This they consider to be a true faith. But as it is a human thought and thought, which never learns the reason of the heart, so it does nothing, and no improvement follows after it. But faith is a divine work in us, which transforms us, and be born again of God, Joh. 1, 13. and kill the old Adam, make us completely different men of heart, courage, mind and all powers, and bring the Holy Spirit with him."

However, it is not only the teaching of Scripture, but also the experience of truly believing and converted Christians that they have come to faith without any cooperation or help on their part. Yes, it is their experience that they came to faith or were converted precisely because God broke their reluctance and made willing ones out of the unwilling and reluctant. In the story of the conversion of the apostle Paul, Acts 9, we have an image of how it goes in the conversion of each person. On the way to Damascus, when he was snorting and raging against the Lord and wanted to drag the disciples of the Lord captive to Jerusalem, when all his outer and inner powers were stirred up in the service of the devil, in the middle of his sinful ways, "suddenly a light from heaven surrounded him, and a voice called out, 'Saul, Saul, why are you persecuting me? And he said, Lord, who art thou? The Lord answered: I am Jesus, whom thou persecutest. It shall be hard for thee to lick the sting. And he said with fear and trembling, Lord, what wilt thou that I should do? And the Lord said unto him, Arise, and go into the city, and they shall tell thee what thou shalt do.'" And there in the city the Lord sent him Ananias, who taught him further. Of course, faith cannot enter and dwell in the heart of a man without the disciplinarian, the divine law, having done its work on him, without him coming to the knowledge of his sinful misery and ruin, and being crushed and contrite, afflicted and afraid, terrified and bowed down under the thunder and lightning of Sinai, that is, under the curses of the law. Such knowledge and contrition of heart was also suddenly but thoroughly wrought in Paulo; for he trembled and trembled before the eye of the holy and righteous God, and as he fell bodily to the ground, so all his own righteousness fell away. His soul lay broken, bruised and afraid in the dust. But God does all this. He is the one who calls out to man in his sinful way, "Stop!", grasps him with his hand, crushes him, crushes him and bends him down in recognition of his sinful misery, so that he asks: "Lord, what do you want me to do? The true recognition of sin, the true repentance, anguish and contrition of the sinner is nothing self-made, but God's work. If it depended on man, he would only hurry on his path of sin; by nature he shuns and flees all thoughts of sin, judgment, death and damnation. And what is man's attitude when God offers him peace through the gospel and the Holy Spirit wants to work faith in Christ in him? Again, it is no different than that he resists the gracious and powerful effect of the Holy Spirit as much as there is in him, resists the seeking and converting grace and does everything to thwart the work of conversion. He cannot and will not accept grace when it is offered to him; he cannot and will not decide in favor of grace; he cannot and will not break and leave the resistance. God is the one who has

Jesus, who still today, as once Paul, meets the sinner in the Gospel as the sinner's friend and Savior, is the one who disarms the resisting sinner with his love, grace and power, overcomes him, softens his stony heart, breaks his evil will, so that the defiance, the enmity gives way, the sinner surrenders, consecrates his heart and his life to the Lord and asks: Lord, what do you want me to do? Yes, it is God's power and grace that works the will and the accomplishment. Conversion is solely God's work; he is the beginning, the means and the end, the one and only. If it were not so, then our salvation would not be by grace alone; then it would not be true what is written: "Convert me, and I shall be converted; for thou, O Lord, art my God. But this saying is and remains eternally true. Whoever therefore stands in true faith, if he wants to give the truth the honor, must confess: This is God's work of grace, his work alone. Away, therefore, with talk of a so-called decision and of any human involvement in the work of conversion, by which God's grace is diminished and the honor is robbed from Him that He alone makes us blessed. Unforgettable to the writer of this are the words he once heard at a synodal meeting in the Western District in 1879: "The newer theologians, who call themselves 'Lutheran' and 'believers,' teach in general, except for very few: Faith is man's own thing, and they say this because it ultimately depends on man's decision whether he will be saved.... That is frightening! Others, on the other hand, say: It depends on man's behavior. But this is a terrible error, from which the skin of a Lutheran should shudder; for thereby JEsu Christo, who has so nobly redeemed us, is deprived of the honor that is due to him alone. There is no joking here. Therefore, we should trample such speech underfoot. It is appalling! On me, who am a wretched worm of sin, it should depend whether I have eternal life, whether I will be eternally blessed, whether I will be eternally united with God! No, such great things never hang on a miserable human hair! They hang on other greater ropes; these are the ropes of the eternal love of God and the redeeming love of the Son of God. On this alone! Therefore we condemn the speech: It depends on man's conduct; man must decide; it depends on his decision whether he will be blessed or condemned. Reason says: How can it be otherwise? Are you great? Yes, we are so great and say: No, this miserable dirt is not what I stand on when I ask: will I be blessed? but Christ and his blood.

In me and my life there is nothing on this earth, What Christ has given me is worthy of love.

If I have done wrong, I am sorry from my heart, But I accept Christ's death and pain; For this is the rancor of my misdeeds, If I bring this before God's throne, I am well advised.

It is not my decision that makes me blessed, but the fact that God decided for me and therefore also decided for me, worked faith in me. That is why I become and remain blessed. All those who doubt this are synergists, i.e. people who say that man must also help; who do not allow Christ alone to be the cause of salvation.

want to leave. But Christ is grateful to be harnessed to his chariot with such a rag, so that the sinner could then say: Not true, if I had not helped you, you would not have come here with me! and the Lord would have to answer: Yes, you have done it, now you can praise yourself for eternity. But it is written that the blessed take their crowns and cast them at Christ's feet, saying, "To you, O Lord, belongs the crown; I am unworthy of it. But Christ says: I have enough crowns, only put them on again. I crown my own work in you. If thou wilt have thine own crowned, the devil shall put upon thee a crown made of pitch and brimstone. There is no joke to be made where Christ has shed his God's ksiut. We should now want to sit down next to him on his throne? No, he then pushes us down. He says, I tread the winepress alone, and he that will tread it with me shall be trodden down of me." (p. 114 ff.)

(Conclusion follows.)

The papists cannot prove their papist doctrines from sacred Scripture.

(Conclusion.)

The papists have also been asked to prove (9) "that the Virgin Mary can make us blessed. The "Herald" speaks indignantly: "This offer" (of 18,000 crowns for the proof) "contains a malicious slander. Never and never does a Catholic believe that Mary can make him blessed. She can certainly obtain the grace of conversion for a sinner through her intercession - every Christian can do this, even if to a lesser extent - but she can never and never grant beatitude to a human being." That herewith the "Herald" does not faithfully represent the Roman doctrine and practice which makes Mary the Beatificator, that he seeks to gloss over this atrocious doctrine, is evident. The "Herald" could have spared himself his indignation. If, as we have shown in No. 14. d. Bl. When in the Roman Church the merits of Mary are placed next to the merits of Christ, when it is said that the merits of Mary serve for the forgiveness of sins, when Gabriel Biel teaches that one can become blessed through the merits of her saints, i.e. also of Mary, when Mary is asked to "redeem", "reconcile" and "cleanse from sins", when it is attributed to her that she crushes the head of the devil - is she not made the beatific? Quite obviously.

Notice, dear reader, that the "Herald" does not dare to establish a general doctrine and practice of the Pabst Church from Scripture.

The "Herald" is quite indignant that the Romans are asked to prove (3) that Peter was not married. He writes: "The church has never taught this - the article on fraud lies in this point. Rather, we know for certain from the Scriptures that Peter had a wife, for the Savior healed his mother-in-law; bachelors, as we know, do not have mothers-in-law. It is probable, however, that after the rich fishing Peter no longer plowed conjugal intercourse with his wife." The "Herald" knows quite well what the question: whether Peter was married? implies, namely not only whether he was married once before his profession as a

The Protestants believe this; the papists deny it and are therefore asked to cite even one biblical passage to prove that Peter did not live in marriage as an apostle. The Protestants believe this; the papists deny it and are therefore asked to cite even one Bible passage for the fact that Peter did not live in marriage as an apostle. The "Herald" says that it is "probable" that Peter did not live in marriage later. But we do not ask for what the "herald" and with him his papst church considers probable. Proof is demanded from the Scriptures. And we can prove that Peter also lived as an apostle in marriage; because St. Paul writes 1 Cor. 9, 5: "Do we not also have power to take a sister to wife with us, as the other apostles, and the brethren of the Lord, and Cephas (Peter)?"

Note, dear reader, the "Herald" has also failed to provide scriptural proof here.

And what scriptural proof does the "Herald" bring for the fact (4) that the priests are not allowed to marry? He writes: "Our Savior said to Peter: Whatever you bind on earth will be bound in heaven, etc.". But, you ask, dear reader, what has this word to do with the prohibition of priestly marriage? The "Herald" says that with these words the Lord gave Peter "the right" to "give laws". And how does he prove that this is the meaning of the words of the Lord? He does not prove it, he just puts the meaning into it. The apostle Peter had no right to give laws, he never claimed this right. But, writes the Herald, "the successor of St. Peter, the pope, has given the law for the Latin priests that they may not marry. Consequently, they are not allowed to take a wife. And if all the apostles and all the bishops and priests of the first centuries had had a 'better half', all this would not do any harm to the church law. - However, it is probable from the Bible that the apostles left their wives." As above, here again the proof is missing. These are empty assertions that the "Herald" makes. We come back to the delusion that the pope is the successor of Peter and therefore has power to give laws, and here we only say that according to the holy Scriptures no man has right to forbid the ministers of the church what God does not forbid them, namely marriage, that no man has right to forbid certain persons an order which God has instituted for the good of mankind. The apostle Paul counts the prohibition of marriage among the doctrines of the devil, 1 Tim. 4, 1. f. And that the apostles, who were married, left their wives, is not true according to the above-mentioned saying.

Notice how bad the scriptural proof of the "herald" is: he puts a foreign meaning into a word of the Lord, he talks about probability, about "church law", while he should cite a saying in which it is clearly stated that the priests are not allowed to marry.

The Romans have also been asked to prove (8) that the Roman Church is the oldest. The "Herald" admits that if by "Roman Church" the "faithful of the city and territory of Rome" are understood, the Roman Church is not the oldest, but that this is that of Jerusalem, but then continues: "If, however, the author of the note of lies understands by the 'Roman Church' the Roman Catholic Church, i.e., the community of the faithful who live with the same faith and the same Sacra

ments obey the pope, it takes quite a bit of stupidity to deny such an obvious fact." And how does the "herald" prove this from the Bible? One looks for the proof in vain.

It was sufficient for our purpose to simply note that the "Herald" owes the proof also here. But we want to touch briefly on something of his statements.

He says: "Of all non-Catholic church communities it is known when and why they separated from the Catholic Church. But from which other church the Roman one could have separated is a difficult question for every Lutheran." No, it is not difficult. The Roman Church has fallen away from the apostolic, truly Catholic Church. The apostasy is the great apostasy prophesied by the apostle Paul, which gradually took place, increased more and more and will last until the last day. 2 Thess. 2. The Reformation of Luther was nothing else than the revelation of this great apostasy and the return of the church to apostolic purity. All divine doctrines that the apostolic church believed and confessed, the Lutheran church believes and confesses. Not a single one of the papist doctrines has been believed by the apostolic church. There - in the apostolic church - there was not yet a pope, not yet cardinals, not yet bishops in the papist sense; all the ecclesiastics who taught there were called bishops or presbyters, and the larger congregations had several bishops. There was no mass and no Roman priests. The saints and the Virgin Mary were not yet invoked. Christ was regarded as the only Savior, Mediator and Reconciler; people took comfort only in his full merit and satisfaction; they did not yet know anything about their own satisfaction and merit. They did not yet teach that one would be justified and saved before God by works. They did not yet know about indulgences. The so-called laity were not yet forbidden to read the Bible. There were no monks and nuns. The chalice in the Lord's Supper had not yet been taken away from the laity. There was still no knowledge of purgatory. - But when were we going to stop, were we going to completely draw the total apostasy of the Pabst Church from the apostolic Church!

But notice, dear reader, the "herald" cannot prove it from Scripture that the Roman Church is the oldest.

There is still one point left, for which the Romans are supposed to bring the rich Scots even one scriptural proof; they are supposed to prove that the pope is Peter's successor and Christ's representative. The "Herald" also here renounces the scriptural proof and says that of the Roman bishop as Peter's successor "nothing can be found in the holy scriptures, because precisely St. Peter was still alive at the time when most of the writings of the New Testament were written". What nonsense! But since we want to go into this last point and many others in particular, we break off here.

The dear reader has undoubtedly convinced himself from what has been communicated of the fact that the papists cannot prove their doctrine from the Holy Scriptures.

We conclude with a little story. Duke Wilhelm of Bavaria said to the Roman Dr. Eck at the Imperial Diet in Augsburg in 1530: "I have been told many other things about the Lutheran doctrine, for

I have heard in their confession; you have put me off that their doctrine can be refuted. When the latter replied that he dared to refute it with the church fathers, but not with the Scriptures, the duke remarked: "So I hear that **the Lutherans are focussing on the Scriptures and we are focussing on the Scriptures.**

G.

To the ecclesiastical chronicle.

I. America.

From the General Synod. Francke's Synod, which belongs to this body, held its meeting this year in one of its congregations, which is presently served by a Methodist preacher (!). According to the previous year's report of this synod, only three of its pastors used Luther's catechism. This Francke Synod was admitted to the General Synod in 1864, although it did not even profess the Augsburg Confession. - What we cited 8 weeks ago as proof that the General Synod wrongly calls itself Lutheran is truth, although Fr. Severinghaus declares it to be slander.

The Southern General Synod, which comprised 6 district synods, has dissolved and formed a new body with two other previously separate synods - in June at Roanoke, Va. The new body accepts the Lutheran confession; but it is a matter of concern that, as the "Luth. Kirchenblatt" reports, it wants to support the heathen mission of the northern general synod.

Damages. A railroad company in Washington, D.C., had set up its workshops behind a Baptist church, which of course greatly disturbed the services. The preacher of the church sued the company and was awarded \$5000 in damages with permission to renew the suit every 3 years. He has received the compensation three times so far. The railroad company will remove the workshops.

The Presbyterians aim to raise 5 million dollars for their missions 2c. by 1888, as they celebrate a jubilee.

Temperances. As the "Luth. Kirchenblatt" reports, the Christian Temperance Society of the women of Philadelphia has hired a special president "who is to prevent the use of wine at Holy Communion. Instead of wine, congregations are to use raisin broth in the celebration of the Lord's Supper. The miss has approached various church congregations. The result was that 104 Methodist churches use this broth (untermuteck juos). Out of 84 Baptist churches 61, out of 10 Episcopal churches 2, out of 95 Presbyterian churches 26 use this un- geared stuff. Miss concludes her report with the words in large print: "We can never believe that our Lord and Master used in the Lord's Supper what has been a curse throughout the centuries when He said, 'Drink ye all of it. That cup did not contain that liquid poison which in former times and in some churches is still found on the communion table.'" - What an appalling blasphemy!

An unbeliever recently declared in a New York newspaper that he had turned his back on the church and converted to unbelief; therefore, it would now be his task to overthrow Christianity. To this an English New Yorker political paper gave the following answer: "Really, this evokes a memory in us. The other night a policeman met a guy on a construction site who was holding something in his hand and hitting it hard against a granite block. What is it?" asked the policeman in a stern tone. Oh, that's all," replied the fellow, holding something up, "I'm going to try to crush this granite with a boiled turnip. The policeman did not even think of arresting him, because he saw that he was dealing with a completely harmless fool."

Chr. Botsch.

II. foreign countries.

Public Idolatry in Hanover. The "Freikirche", the paper of our fellow believers in Germany, reports the following in its number of July 15: In the streets and public places of the city of Hanover there are here and there kneeling angels cast in bronze with cans for the poor. No doubt this was done with good intentions, and who would not be pleased if as many as possible were placed in them? So we initially saw this institution as a sign of charity, and even as a sign of the Christian spirit prevailing in our city, and we were happy about it. However, we were disappointed when we first saw the monthly receipts for the "Hannov. Tageblatt", and what a deep pain we felt every time we even glanced over the words accompanying the deposits, which filled several closely printed columns (for who can read all of this, although we believe that some may do so). The number of those interludes that are accompanied by good or even only tolerable words is very small. Most of them are partly frivolous in content ("beer jokes") or such that they unfortunately show how idolatry, which appears in various forms even today, spreads here in a public way. As proof, only some samples from the receipt about the "Deposits in the Angels in the month of April 1386" (see

"Hannoversches Tageblatt" of June 3 of this year): "20 Pfennige with the request for lottery winnings. - 1 Pf., dear little angel, I ask you, as sincerely as I can, free my poor dad from his terrible worries; turn everything for the best and let the Easter holidays be holidays for us, too. This is the request of a little 9-year-old boy who loves his parents infinitely. Today I can give you only 1 Pf., but later much more. - 50 Pf., Dear angel, give me also further much luck and blessing, so you shall often still get something. K. A. S. - 10 Pf., with the request: Dear little angel, Come to us in Rathen a. d. Lein. - 30 Pf., Dear, dear angel, pray for me that my sweet, dearly beloved O. . . writes to me again. - 15 Pf., dear angel, I give you, ask the dear God that August gets his reward. Marie. - 10 pf., my dear, good little angel, inscribe this wish in her heart, 2c. - 10 Pf., dear angel, I give you, so that you give me the young girl as a bride. H. Th. - 20 Pf. Dear angel, pray for him and for our hearts, that they may heal! The white rose" asks for it. - 20 Pf., I. E., I give you, fulfill my request. C. B. - 2 Pf., I. E., I give you, that R. K. will be well again with Marie. - 4 Pf., I. E., so that my treasure remains faithful to me. L. B., Georgstraße. - 20 **Pf.**, Dear angel, grant that my wish may be fulfilled many more times. Lilli. - 5 Pf., dear angel, I give you, give me a good certificate for it. H. B. - 1 Pf., dear angel, with the request that you be good to me. - 50 Pf., dear angel, I give you, give me a profit for it. A. S. - 2 marks, dear angel, out of gratitude that you have fulfilled my wish, H. Sg. - 20 pf. for the poor! Dear angel, fulfill my prayer, and help me, that I today over the year

the wife of my H. - 10 Pf., dear angel, with the request that I learn to play the piano beautifully, so that I can also play in a concert one day. H. - 10 pf., dear angel, I give you that you have fulfilled our wish. S. I. - 2 Pf., Dear little angel, I have a wish, which I will keep for myself; if you fulfill my wish, you will get five times as much. K. - 5 Pf., dear angel, see to it that we have luck this way and win something in the Ulm lottery, so that we can get out of our debts. N. N." But enough of the examples. Such receipts, as I said, fill several closely printed columns of the "Hannov. Tageblatt" every month. Is it not quite frightfully sad that, besides many other idolatrous creatures, such crude, purely pagan idolatry can again become so widespread in public among our poor German people, or rather, that not even a public testimony is made against it? How is it possible that, in the face of such and other loud-talking facts, the "Kirchl. Anz. für die hannöv. ev.-luth. Freikirche" in its number 3 of February 1 of this year can still write: "And this light still streams into our country so brightly and powerfully from the written and preached Word of God that even the unwilling cannot close their minds to the realization that it is ridiculous to worship idols"? H-r.

A picture of the Pabstthum.

In the writing "Wider das Pabstthum, vom Teufel gestiftet" (Against the Papacy, founded by the devil) Luther tells a story, "from which one may know what to think of the holy rascals and murderers of the Roman See, Anno Domini (is right for me) 1510 I was in Rome; there I heard this story: There is a place called Roncilion about seven German miles from Rome; there was in the time of Paul II (who reigned 70 years ago) a bailiff of the pope. (who reigned 70 years ago) a bailiff of the pope; he saw the blasphemous, devilish nature of the pope and his basic staff at Rome and did not give the pope his yearly fee from the office. The pope summoned him; he did not come. And what the pope commanded, he despised. Finally the pope put him under ban. He did not ask anything. After that, the priest had him tolled with bells, and with lights, put out in front of the pulpit, and condemned, as is the custom. He did not turn back from this. Finally, because such obdurate disobedience to the pope must be called heresy in his spiritual right, he had the bailiff painted on a paper with many devils over his head and on both sides, and brought to court, sued and sentenced to fire as a heretic, and then quickly with the paper to the fire and burned. The magistrate also had the pope drawn on a paper in the midst of the cardinals, and above them and around them all full of devils, had the court sit and accuse the pope with the cardinals as the worst boys living on earth, doing inordinate harm to poor people, and if their chief died, they would diligently put in his place the very worst they could find among them; would be worthy of the infernal fire; and were presented to many witnesses. Then the judge, the magistrate and the plaintiffs went to them and said: They should be burned; and quickly in a thousand devils' names with the pope and cardinals to the fire and burned; until the pope drove him out by force.

This story is perhaps ridiculous; but it nevertheless indicates a terrible misfortune, that the pope with his horrible, diabolical nature gives excellent harmful annoyance in Rome and the people, who see such things, are offended by it and become quite epicurean, just as they are are also themselves. For almost all who come back from Rome bring with them a papal conscience, that is, an Epicurean faith. For it is certain that the pope and cardinal, together with his school, believe nothing at all, laughing when they say they hear about faith. And I myself in Rome heard them speak freely in the streets: If there is a hell, Rome is on it. (26, 125 f.)

Ordinations and introductions.

By order of the Honorable Mr. Praeses Sprengler, Mr. Candidate Julius T. L. Bittner was ordained and introduced on the 6th Sunday after Trtn. in the Lutheran Immanuel's congregation at Grand Rapids, Wis. and its branch at Town Rudolph, assisted by Mr. L. Rebwinkel, byF . Leyhe.

Address: liov. Cultus 1. L. Littnor, Lox 345, Orunct Rupicks, tVooä Co., ^Vi8.

On the 4th Sunday after Trinity, July 18. By order of the honorable Mr. President L. Beycr Mr. Candidate C. C. Wolit art ordained and installed in his congregation at Erie, Pa. byH . Steck.

Candidate Wilhelm Knuf, appointed by my congregation as assistant preacher, was ordained by me on the 6th Sunday after Trinity with the assistance of Professors K. Huth and O. Hattstädt were ordained. H. Sprengler.

Address: kov. Wiliolm Knut,
1020 Lruiris 8ti'L "t, Lilivvuukoo, VVW.

By order of the honorable Mr. Präses Blitz, Mr. Candioat Otto Pfaffe was ordained on 2". July, Mr. Otto Pfaffe was ordained and inducted by the undersigned in his congregation in Haven.

Aug. Herring.

Address: kev. Otto Lkall'e, lluveir, Leno Co, kur>8U8.

On the 5th Sunday after Trinity, on behalf of the Honorable Mr. President Schmidt, Candidate A. F. W. Arendt was ordained in his parish near Utica by the undersigned with the assistance of Mr. L. Claus. W. Arendt was solemnly ordained and inducted in his parish near Utica by the undersigned with the assistance of Mr. L. Claus.

G. Mühlhäuser.

Address: Lov. VtC ^rendt,
Lox 157, Otienr, Llaoonw Co, kckieü.

On the 6th Sunday after Trinity, the candidate G. Schröder, who had been appointed assistant preacher by the Lutheran congregation at Oshkosh, Wis. in accordance with the commission he had received, was solemnly ordained and introduced by I. G. Nützel.

Address: Lov. O. Lcwroocler,

150 Lorvon 8tr, O8ÜKO8Ü, W1.8.

On July 25, former traveling preacher L. E. Bäse was installed at Christ Church, Clinton, Rock County, Wis. by order of District Pres. Joh. Schlerf.

Address: Rov. L. Lu686, Lox233, Clinton, RoolrCo., IVi8.

Church dedications.

St. Paul's Lutheran Parish in Grant County, Dak., dedicated its church (22X36 with steeple) to the service of the Triune God on the 5th Sunday after Trinity. Celebrators were? A. Pfotenhauer and Fr.

On the 2nd day of Pentecost, the St. Paul Lutheran congregation in Town Rüst,"Jackson Co, Minn. dedicated their ncuer-built little church to the service of the Triune God. ?. Measure preached. The dedicatory prayer was said by F. Rubel.

On the 5th Sunday after Trinity, my branch congregation in Sealy, Austin Co, Tex s, dedicated their newly built little church (24X34) to the service of the Triune God. I. Trinklein.

Mission Festivals.

On June 14, the Zion congregation celebrated its first mission feast at Oakland, Cal. In the morning L. Bühler preached, in the afternoon the undersigned gave a historical lecture. The collection (half for the local mission, half for the treasury of the inner mission of the Western District) amounted to K63.50.

I. H. Tisza.

On the 3rd Sunday after Trin. the congregations of the undersigned celebrated in fellowship with those of LL. Holst and Rathjen in the upper Jmmanuels congregation at Town Herman their mission feast. The preachers were: C. Seuel and F. Wolbrecht. The collecte was H76.00. D. Kothe.

On Trinity Sunday the congregation atOmaha, Nebr. held its mission feast, at which LL. P. Müller and G. Bul- linger preached. The collection in the amount of H64.31 was earmarked for inner mission. E. I. Frese.

On August 1 and 2, the Lutheran Immanuel's congregation of Brownsville, Mo., celebrated its mission festival in fellowship with neighboring congregations. Festival preachers were Messrs. UU. F. I. Biltz, A. Bäpler (Prof.), M. P. Holls & C. F. Gräbner. The collect was -92.25. I. H. Hamm.

On the 2nd holy day of Pentecost, the congregations at New Orleans, La. celebrated their first joint outdoor mission festival. The festival preachers were U. Burgdorf, Student Graupner and undersigned. The collection was -81.75, half of which was earmarked for the inner mission, the rest for the Negro mission.

P. Rösener.

The congregations in and around Fort Wayne, Ind. celebrated this year's mission feast on the 5th Sunday after Trin. on College Square. In the morning undersigned preached, in the afternoon the UU. Stock and Kähler. Proceeds of the Collect -772.00.

C. Large.

On the 5th Sunday after Trin. the congregations of the kk. Eißfeldt, Feiertag, Feiten, Wunderlich, Keller, Dietz and Noack celebrated their mission feast at Riverdale, Ill. festival preachers were UU. A. Brewer, Casten and Wunderlich. The collect was -206.30. C. Noack.

The Canada District

of the Evangelical Lutheran Synod of Missouri, Ohio, &c. St. will assemble, God willing, Sept. 8-14, at the congregation of U. F. Dubpernell near Sebringville, Perth Co, Ont.

Templates for the doctrinal negotiations are: Theses on the Two Estates of Christ and: On "Spiritual Weeping," which is to be practiced alongside faithful "teaching" in a right-believing congregation.

Immediate registration of synod members and any dear guests with the local pastor is kindly requested.

I. C. Borth, Secretary.

The Iowa District

of our synod meets, s. G. w-, this year from September 22 to 28 (not in August) at the congregation of Mr. U. L. Dornseif near Boone (on the Chicago Northwestern and on the St. Louis, Des Moines and Northern R. R.), Iowa.

Timely registration is requested.

Br. Brust, Secretary.

Seminar in Addison.

I would like to receive immediately any applications for admission to the local school teachers' seminar that are still in arrears. The new school year begins Thursday, August 26. On Wednesday, the 25th, all students of the upper seminary class, all new entrants, and all those who have to pass the post-examinations, must arrive. All other students must be present on Friday, August 27, in the evening at 8:00 p.m. and must bring their report cards, signed by their father or his deputy.

Addison, July 28, 1886.

E. A. W. Krauss.

The Progymnasium of the Southern District

of the Honorable Synod of Missouri, Ohio, et al. St. will be reopened, God willing, on Friday, October 1, at 9 o'clock in the morning. Applications for admission are requested as soon as possible, no later than September 15.

With regard to admission, it should be noted that a written certificate of the moral conduct, aptitude, and knowledge of the person to be admitted must be submitted. For admission to the Sexta, the previous education of a good parochial school is required; for the Quinta, knowledge of the regular declensions and conjugations in Latin.

Each student has to provide towels, bed linen and comforters by himself.

The boarding fee for out-of-town students is -12.00 per month.

All students who devote themselves to the service of the church in the preaching or school office receive the instruction in the institution free of charge; those who take up another life profession have to pay -50.00 for the school year of 10 months.

The cost money is to be paid at the beginning of each quarter and is best sent directly (not by the students) to the undersigned. Also, the students should not have their money in their own hands, but should have it administered by the Director. - Letters should be addressed to: Urok. 15 Hoppe, 115 Nerpsillore-In., Nerv Orieun8, Uu.

On behalf of the Supervisory Authority A. F. Hoppe.

Concordia College at Fort Wahne, Ind.

In accordance with the Synod's decision, the new school year begins on Thursday, August 26. Registrations are requested as soon as possible.

Regarding the recording, please note the following:

1. a written certificate of the moral conduct, aptitude and knowledge of the person to be admitted must be submitted at the same time as the application.

For admission to Sexta, the elementary knowledge of a good parochial school is necessary; for Quinta in German and English, certainty in reading and spelling the most common words, in Latin, certain knowledge of the regular declensions and conjugations, as well as some practice in translating simple sentences into Latin.

Each student must be provided with a suitcase, the necessary body and bed linen, quilt and woolen blanket and towels. Mattresses (-2.00), chair (75 cents) and lamp are best purchased here at the institution.

4. the boarding fee for pupils who wish to devote themselves to church service is K13.00 per quarter. For light and firing, -10.00 is to be paid by each pupil at the beginning of the school year, and for doctor and pharmacy -2.00. The expenditure for books averages -7.00 to -10.00.

The fee is to be paid at the beginning of each quarter and is best sent directly (not by the students) to Dr. Dümmling in order to avoid inconvenience and annoyance. The pupils who will not devote themselves to church service will pay -40.00 annual tuition. The funds of those students whose parents so desire will be administered by one of the professors and should be sent directly to him.

On behalf of the Supervisory Board and the Teachers' College

R. A. Bishops.

Urgent request.

Soon the new school year will begin again for the pupils of our institutions. At the same time, our poor students tend to make special demands on our support fund. But this fund has been completely empty for weeks! Since some of the pupils in our district are almost completely dependent on it, I hereby make a heartfelt request to my dear fellow Christians in Wisconsin to send me a donation for them as soon as possible. May the Lord have an open ear and willing hearts and hands for this request!

Rgcine, August 6, 1886. C. F. Keller, Cassirer.

Announcement.

Mr. v. W- Kowert, a native of Neuenkirchen, Hanover, and trained for the preaching ministry at Hermannsburg, who for a number of years served a German congregation in New Zealand, which he had to leave because of his fight against the secret societies, is now in this state and desires to enter the church ministry with us and join our synod.

Chicago, Ill, August 9, 1886. H. Wunder, Pres.

Address changes for the 1887 calendar.

Those pastors and teachers whose addresses are no longer as given in the 1886 calendar are hereby requested to send us their new addresses by vo^tnl vnrcl exactly according to the following scheme for correction in the calendar.

The same is true of those gentlemen who took office after this year's calendar was published.

First and last name:

Pastor or Teacher:

Place of residence (if necessary also street):

Postal station:

County:

State:

To which synod belongs:

Urgently ask to put on requested vo^lal 6ur<l only on above questions their answers.

Luth. Concordia Publishers.

Conference - Displays.

The Southern Illinois Pastoral Conference will meet, s. G. w., September 1-5, at Echester, Ill - Early registration is requested. I. Bergen.

The Buffalo District will assemble (viu West Valley, Puff., Roch. L Pittsb. R. R.) on Sept. 7 and 8 at

H. Kanold.

Revenue to the Illinois District's coffers:

For the synod treasury: from IN Ottmann's congregation in Collinsville K5.00.
 For inner mission: By IN Reinke, Chicago, by Bertha Johannsen 1.00, Mrs. Holland .50, Herm. Janneck .50, Mrs. Bernhardine Würffel .50, Mrs. Auguste Peters .50, Ferd. Klopp 1.00, Karl Abendrot! .25, Ferd. Gnadt.25, Gust. Gehrsch .25, W. Nutz .50, Julius Schalm 1.00. Tkcil of mission festival collecte of congregations in South Chicago, Colehour, Toüeston, Lansing, Thornton, Washington Heights and Dolton by IN C. Noack 68.77. IN Ottmann's comm. in Collinsville 3.35. (S. P78.37.)
 For Jewish mission: By IN Feddersen in New Berlin 3.67.
 For Negro Mission: by IN Feddersen in New Berlin 2.19. by IN Bartling in Chicago from the piggy bank of Willie Bornhöft 1.00. Part of the Missionfest Collt, the Gemm. tn "South Chicago, Colehour, Tolleston, Lansing, Thornton, Washington Heights and Dolton by IN C. Nuack 34.38. (p. K39.57.)
 For the Lutheran Pilgrim House in New York: part of the mission festival coll. of the Gemm. in South Chicago, Colehour, Tolleston, Lansing, Thornton, Washington Heights u. Do'ton by ? C. Noack 34.38.
 For poor students in Springfield: ? Ottmann's Gem. in Collinsville 5.30. By Fr. Wunder in Chicago from the women in sr. Gem. for W. Light 5 30. (p. K10.60.)
 For salary in Milwaukee: IN Wangerins Gem. in Solit 8.50.
 For debt repayment in Milwaukee: By IN Feddersen in New Berlin 47.00. By IN Reinke in Chicago from Rich. Elsncr 1.00, Fiedr. Sawasch 2.00. L. Pfssels Gem. in Ben- son 8.00. (S. K28.00.)
 For Milwaukee Progymnasium: part of Mis- sionfestcoll. of Gemm. in South Chicago, Colehour, Tolleston, Lansing, Thornton, Washington Heights and Dolton by IN C. Noack 68.77. IN Bünger's Gem. in "Steeleville 4.50. (S. H73.27.)
 For student orphans from Addison: Through?. Reinke in Chicago by Mrs. Marie Hörmann 1.00.
 For the widow's fund: ? Great's Gem. in Addison 57.09.
 For the deaf and dumb: By ? Müller in Schaumburg, half of Coll. at Springinsgut's wedding, 8.03. Heinr. Bade's children Johann and Katharine in Jndependence, Kans., 4.25. (p. \$12.28.)
 For IN F. Brunn in Steeden: By ? Succop in Chicago by Heinr. Haager 5.00.
 Addison, Ill, Aug. 2, 1886. H. Bartling, Cassirer.

Entered the Minnesota and Dakota DiflirtS caste:

For the synod treasury: From IN Hertrick's congregation in Helvetia K3.50, in Hollwwood 3.50. IN Lange's congreg. to Hay Creek 5.36 u. 6.25. IN Maurer's Dreieintgkeits-Gem. 2.30. ? I. I. Bernthal's Gem. be: Lewiston 10.00. I". Ross' comm. at Arlington 6.75. IN Rupprechts comm. at Hart 8.00. IN Kollmorgen's comm. at Atwater 4.40. U. Friedrich's comm. at Waconia 7.00. IN H. I. Mueller's comm. at Willow Creek 6.25. IN Horst's comm. at Courtland 10.00. IN Dubberstetn's comm. 2.75. (p. K76.06.)
 For poor students in Springfield: IN H. I. Mueller's comm. at Willow Creek 3.60. IN Rumsch's comm. at Jankton, Dak. 1.37. (S.K4.97.)
 For Jewish mission: ? Langes Gem. to Hay Creek 3.55. By IN Landeck, part of a community mission festival collection, 17.00. (p. P20.55.)
 For emigrant mtssion in New York: P. Lange's Gem. 4.00. By IN Landeck, Theil einer Missionsfestcoll. 20.00. I". Rumsch's Gem. 1.00. (p. \$25.00.)
 For aged and sick pastors and teachers: IN Langes Gem. 5.75. By Praeses Sievers of N. N. in Benton 5.00. (S. -110.00.)
 For the orphanage near Wittenberg, Wis: IN Nickels' Orphan Sewing Society in Rochester 5 15. By IN Mäurer from Marie Meerkens .10. Wittwe Brandhorst in St. Paul 1.00. (S. K6.25.)
 For the Pilgrims' House in New York: ? F. Schriefers Gem. 5.80. Wittwe Brandhorst in St. Paul 1.00. IN I. I. Bernthal's Gem. at Lewiston 15.00. By IN Maße of N. N. in Fairmont .50. IN Horst's Gem. in Courtland 12.00. IN Melcher's Gem. in Freeman, Dak., 4.50. By the same of Geo. Schamber 5.00. IN Mäurer's Gem. in Betvidere 4.00. U. Wichmann's Gem. in Green Meadow 5.00, in Fijher 5.45. By IN Hitzemann, at church dedication in Town Colbrum, Morrison Co. ges., 7.20. IN v. Brandt.50, by Geo. Granbt .80, Karl Wolf .50. IN Hertwig 5.00. IN Dubbersteins Gem. 7.25. (S. H79.50.)
 For poor students from Minnesota and Dakota: By Mr. F. W. Lindemann, sent at his wedding in Town Woodbury, 6.50. IN Rolf's parish in St. Paul 3.78. By the same, sent at the wedding of A. Glöckner and Luise Möller in St. Paul, 6.25. Mrs. Jösting 1.00. Wittwe Brandhorst 1.00. ? Mäurers Dreietnigkelts - Gem. 2.00, in Jacksonville 83. (S. G21.36.)
 For the Milwaukee household: N. N. in I? Ahners Gem. 1.00.
 For Negro mission: By F. Pfotenbauer, part of a community mission festival coll. 20.72. By Mäurer's congregation in Jacksonville 2.00. By? G. A. Bernthat of N. N. in Benton 5.00. IN Clöters' congregation at Vallev Creek 4.66. By IN Landeck, part of a community mission festival bill, 20.00. (p. K52.38.)
 For Heathen Mission: IN G. Rumsch's Gem. 1.00.
 For professors' salaries in Milwaukee: IN H. Kretzsch- mars Gem. at Perham 4.50, from two other preaching places 2.50. IN Krumsiegs Gem. at Waseca 8.30. (S. S15.30.)
 For the widow's fund: ? Stretching foot 4 00. ? H. I. Müller 3.75. By IN G. A. Bernthal of N. N. in Benton 5.00. Surplus of a Collecte at the Synod in Benton 10.85.
 IN Ahner 2 00. ? Horsts Gem. in Courtland 10.00. (S. H35.60.)
 For the Deaf and Dumb Institution in Norris: IN Clöters Gem. in Town Woodbury 4.45.
 For the congreg. in Council Bluffs, Iowa: From Mr. H. Buschman in St. Paul .50.
 For inner mission in Minnesota & Dakota: IN Maurers Gem. in Betvidere 3 25. I". Böjcke's congreg. >n Stafford 1.08. Mr. Theo. Streißguth tu Arlington 10.00. Wittwe Brandhorst in St. Paul 2.00. IN Clöters Gem. at Valley Creek 4.47 u. 4 80, Gem. in Town Woodbury 3 82 u. 4.90. IN Horsts Gem. in Courtlanb 10 00 u. 10.00. By the same ges. on W. Gieseke's wedding. 8.33. IN Grubarkewitz' Gem, Mission festival - Coll., 44.00. ?IN Fr. Pforenbauer's and Vetter's congregations, mission festival - Coll., 50.00. ? Nickels' congregation at Rochester 7.00. By IN G. A. Bernthal of N. N- at Benton 10.00, likewise 3.00. IN Wickman's congregation at Green Meadow 2.55. IN Schaaf's congregation at Pocsdam 7.58. IN Lanbck's congregation at Hamburg 16 00. By the same at a community mission feast coll. levied, 100 00. by teacher P. Lrupke of etl. members at Nicollet 16 50. IN H. Kretzschmar 5.00. IN Hertwig 2.00. IN E. L. Kretz'chmars Gem. at Gaylord 5 65. by Her-n W. Käst er at Lew ston of IN Berndtals Gem. 4.10. IN HeyersGem., Missionsfest Coll., 41.75. INH.Schulz's branch at Morristown 25.00. Hrn. Th. Streßguth at Arlington 5.00. Missionsfest Coll. of I'U congregations. Mäurer, Vomhof and Lange 72.00. (S. H479.78.)

Correction.

In the receipt in the "Lutheran" of June 1: To the new building in Addison, it should bite: From ? I. C. H. Martin's Gem. in Waltham, Mower Co, Mtnn-, K26 25 instead of "IN H. I. Mueller's Gem. at Willow Creek". Similarly: For Negro Mission H1.65 u. For the congreg. at Cedar Rapids, Iowa, H1.50 by Mrs. IN A. Mueller at Alma City instead of "of the congreg. at Alma City".
 St. Paul, July 22, 1886. T. H. Menk, Cassirer.

Income to the Middle District coffers:

To the new building in Addison: from IN Schumms Township in Kendallville H6 00.
 For the synod treasury: IN Schmidt's parish in Adams Co. 3.40. ? Daib and congreg. in Friedheim 19.00. IN Maisch's congreg. at Gar Creek 1.60. IN Jox's congreg. in Logansport 9.00. IN Berg's congreg. in Adams Co. 6.00. IN Kvibe's congreg. in Jndependence 14.50. IN Husmann's congreg. at Arcadia 6.45. IN Thieme's in Columbia City Zion's congreg. 1 90, whose St. Peter's congreg. 3.80. (S. H65.65.)

For needy fellow believers in grow 2c.: IN Franks Gem. in Zanesville 4.75. IN Siek in Taylors Creek 2.00. IN Thiemes in Columbia City Zions Gem. 5.00. (p. All.75.)

For the comm. in Council Bluffs, Iowa: IN Hitler's comm. in Minden 7.00. IN Henkel's comm. in Aurora 3.05. IN Siek's in Taylors Creek 1.00. (S. K11.05.)

For the Gem. in Utica, N. U.: IN Hillers Gem. in Minden 7.00. ?. Siek in Taylors Creek 1.00. (S. H8.00.)

For the building of the church in Lansing, Mich. Daib and other members of the congregation in Friedheim 10.00.

For IN Bruns Anstalt in Steeden: IN Daib in Fried- heim 1.00.

For Emigr. mission in New York: part of the mission festcollecte of IN Niethammers Gem. in La Porte 15.00.

For Emigr. Mission in Baltimore: Tbetl of Mlssions- festcollecte of IN Niethammers Gem. in La Porte 5.00.

For inner mission: IN Franks Gem. in Zanesville 8.00. ?. Beldke's congregation at Reynolds 7.40, at Goodland 5.30, at Mvnti- cello 1.75. IN Daib and congregation at Friedheim 20.00. Unnamed (postmark Vtncennes) 2.00. IN Weseloh's congregation at Cleveland 13.86. From the missionary box of IN Niemann's congregation that. 16.37. Part of the missionary feast collection of IN Niethammer's congregation at La Porte 50.00. (p. K124 68.)

For Negro mission: Jakob Leininger sr. in Archbvld 3.00. Teacher Grosses school children in Evansville 2.65. By Lebrer Zitzlaff from the school children of IN Sauperts Gem. las. 5.80. Maria Gallmann from IN Bachmann's Gem. that. .15. Unnamed I postmark Vtncennes) for New Orleans 2.00. ' IN Kvlbes Gem. in Jndependence 5.50. From God's box in Teacher Fedders "schule in Valvaraiso for school in New Orleans 1.60. Coll. of Gem. m La Porte 20.43. (S. K41.13.)

For Jewish mission: IN Weseloh's congreg. in Cleveland 10.00. Part of mission feast coll. of IN Niethammer's congreg. in La Porte 15.82. (p. P25.82.)

For poor students in Springfield: By IN Thieme in Columbia City by O. Brueggemann Jr. 1.00.

For poor students in Fort Wayne: By IN Sieving, Coll. at Narrs-Bechberger's wedding in Fairfield Centre for H. Bügel, 6.00. For H. Guckenberger ges. in school district, mostly teacher Engelbrechts, at Columbus 12.00. (S. H18.00.)

To the budget in Fort Wayne: ?. Henkels Gem. in Aurora 13.60.

For the orphanage at Abdison: By IN evil of Mrs. I. carrier 1 00.

For the orphanage near St. Louis: Teacher Kampe's school children at Fort Wayne 1.75. By Teacher Ungemach's school girls that. ges. 18.75. (S. P20.50.)

For the orphanage near Pittsburgh: By ?. Evil of Mrs. I. Carrier 1.00.

For orphanage near Boston: By teacher Ungemach's students in Fort Wayne ges. 15.00.

For orphanage in Indianapolis: By IN evil of Mrs. I. Tröger 1.00. Teacher Strasen's school children in Fort Wayne 4.35. Teacher Roscher's school children that. 1.88. (P. 17.23.)

For the deaf and dumb: Jak. Leininger sr. in Archbvld 3.00. IN Franks Gem. in Zanesville 2.00. By IN Bethke on R. Werner's wedding ges. 3.15. ?. Daib in Friedbeim 1.00. By dens. of C. F. Koopmann in Bluffton 1.00. By teacher Zitzlaff of the schoolchildren in ?. Saupert's parish in Evansville 2.25. Maria Gallmann from IN Bachmann's parish that. .15. (p. K12.55.)

For heathen mission: From the little S. from Fr. Nie-mann's congregation in Cleveland .25.
 For traveling preachers: By teacher Fedder in Valparaiso ges. on I. Harbeck's birthday party 1.00.
 For our Pilgrim House: Fr. Siegers in Arckbold Jacobi parish 6.40, Joh. parish 4.50. Fr. Kunschik's parish in Leslie 4.25. Prof. Zucker in Fort Wayne 1.00. ? Bethke's Gem. in Reynolds 7.15. Pentecostal Coll. of Fr. Horst's Gem. in Florida 7.40, at Florida 2.30. Fr. Htuer's Gem. in Minden 17.75. k. Jox's Gem. at Logansport, 1st sdg., 25.00. ? Kuhn's Gem. in Dudleytown, Trinitatisfestcoll, 8.40. P. Mertz' Gem. in Brownstown 7.40. Hans Stühm of P. Zorn's Gem. in Cleveland 5.00. P. Jungkuntz' Gem. in North Judson 4.05. R. of P. Ntemann's Gem. in Cleveland .50. Siek in Taylors Creek 2.00. P. Thiemes in Columbia City St. Peter's Gem. 3.85, W. Sckaper jr. that. 1.00, Mrs. E. Schaper 1.00. I'. Lothmanns Gem. in Akron 14.00. P. Kietzmans Gem. in Farmers Retreat 23.00, I. S. there 5.00, H. N. 1.00. (S. -151.95.)
 For the Districts support cafe: Jak. Leininger sr. in Archbold 4.00. Prof. Zucker in Fort Wayne 3.00. Unnamed (postmark Vincennes) 3.00. Same for invalid pastors and teachers 3.00. Fr. Mueller's congregation in Lanesville, Pentecost Coll., 8.75. p. Steving's gem. in Fairfield Centre for Wittwe Steinbach 9.00. p. Seuel in Indianapolis 4.00, best gem. that. 17.49. H. Westerfeld in p. Weselok's gem. in Cleveland 1.00. C. L. G. of P. Niemann's gem. in Cleveland 1.00, G. S. of his. Gem. 1.00, Mrs. M. 3.00, Mrs. S. 5.00. k. Siek in Taylors Creek 4.00. by P. Hafsold in Huntington 1.00. P. Thiemes in Columbia City St. Petri-Gem. 4.75. (S.-72.99.) Total -641.15.
 Fort Wayne, July 31, 1886. d. W. Röscher, Kassirer.

Revenue to the Nebraska District's coffers:

For the synodal treasury: By Fr. Häßler of sr. Congregation -10.00.
 For poor students in St. Louis: Through Fr. Häßler by Mrs. Chr. H. Scheve 10.00.
 For poor students in Addison: Through P. R. H. Biedermann von sr. Gem. 6.46.
 To the new building in Addison: P. Häßler 10.00.
 For preachers' and teachers' widows and orphans: By Fr. H. Bremer from sr. Gem. 8.30. By Fr. G. Grüber, Colt, on infant baptism and house dedication by F. Dannehl, 3.50. (p. -11.80.)
 For widows and orphans: By Fr. Häßler of sr. Gem. 10.00.
 For the Pilgrim House in New Uork: By G. Bürger from Jac. Tröster 3.00, from the children's festival sr. Gem. 3.75. By k. A. H. Cämmerer from C. Werner 1.00, I. Bredehöft .25. by ? I. Kipple by sr. Gem. 6.50. (p. -14.50.)
 For the community in Council Bluffs: By P. G. Bürger from Jac. Tröster 2.00. By P. A. Hofius from sr. Gem. 9.00. By P. A. H. Cämmerer by H. Wievck .50. (p. -11.50.)
 For inner mission: By Fr. L. Huber of sr. Joh.- Gem. 13.00. 1". E. I. Frese 1.00, mission debit to sr. Gem. 64.31. Fr. W. G. Bullinger, quarterly salary, Gem. in Burnett 5.00, in Clear Mater 11.00. By ? S. Meeske by sr. By P. Vogler of the congregation at Louisville, Nebr. 6.00. By P. I. Hilgendorf of his congregation 10.00. By P. W. G. Bullinger, quarterly salary at Burnett 10.00. Congreg. 10.00. By k. Joh. Meyer of sr. Bethlehem parish, 3.15. By Fr. C. H. Becker of St. Paul's parish, 7.00. By Fr. Ad. Bergt Jr. from sr. Gem. 4.00. (p. -142.96.) Total -227.22.)
 Omaha, August 2, 1886. F. C. Festner, Cassirer.

Entered the caste of the Eastern District:

For the synodal treasury: From the congregation P. Stutz' -26.00. Gem. P. Grams 9.31. Gem. in Paterson, N. I., 5.61. Gem. P. Sennes 20.29. Gem. ? Weinbachs 8.75. Gem. I'. Dorns 6.25. Gem. I>. Ahners 50.54. Gem. in Philadelphia 10.00. By P. Ahner, surplus of travel expenses for visitation in Cumberland and vicinity, 2.00. (P. -138.75.)
 For the progymnasium in New Uork: From the mission- bursary of the congreg. in Schenectady 10.00. Cong. U. Kanolds in Ellicottsville 4.00. (S. -14.00.)
 For inner discord in the East: By U. Krafft from Miss Schmerling .50. From the missionary box of U. Stutz' Gem. 7.00. Gem. in Allen Centre, N. N-, 2.45. Gem. at Wellsville, N. U., 9.00. (p. -18.95.)
 For Lo Sport Mission: Misfionsfestcoll. of Martinsville, St. Johnsburgh and New Bergholz congreg. 74.50.
 For the Prlgerdaus: By U. Sieker from the Matthäus- Gem. of R. W. 1.00, Betti Gerdes 2.00, Wittwe Käst 1.00, Elis. Käst 1.00. Gem. U. Kraffts in Meriden 15.00. By U. Stutz from N. N-. 25. P. Gram 2.00. Gem. in Wellsville, N- U., 5.00. By U. König 5.00. By Kassirer Meyer in Westl. District 298.51. Gem. P. Ahners 43.18. By Kaff. Sckmalzriedt in Mickigan Distr. 132.90. Gem. by U. Renz' in Hudson 12.00, in Stuyvesant 8.00. Gem. in Wolcottsville, N. N-, 22.30. Coll. of Gem. U. Hebler's bet dŕ marriage of brothers H. Kröhnke with M. Gollneck and W. Kröhnke with M. Kraschtsnysky 6.70. Misfionsfestcoll. of Gem. in Martinsville, St. Johnsburgh and New Bergholz 74.50. (S. -630.34.)
 For emigrant mission in New York: Through Käst. Röscher in Mittl. Distr. 9.25. By Käst. Schmalzriedt in Michigan District 7.00. (p. -16.25.)
 For emigrant mission in Baltimore: By Kaff. Sckmalzriedt in Michigan-Distr. 3.00.
 For New Hork City mission: congreg. in Wellsville, N. U., 5.00. Out of caste for orderly benevolence of Matthews congreg. in New Uork 100.00. congreg. U. King's 16.00. (S. -121.00.)
 For Jewish mission: Through U. Sieker of H. Feste 2.00. Through Käst. Roscker in the Middle District 13.25. Cong. in Wellsville, N. U. . 5.00. By Käst. Meuer in Westl. Distr. 5.00. Durck Kassirer Schmalzriedt in Mickigan Distr. 11.75. (S. -37.00.)
 For Negro mission: St. Paul's parish in Baltimore 14.19. From the mtssion box of the parish in Schenectady 5.00. Through k. Schulze of Miss Mehlhorn 1.00. Gem. in Wellsville 5.00. (p. 425.19.)
 On seminary construction in Addison: I. Koch in Reserve, N. U., 1.50.
 For the teaching institutions: Gem. Fr. King's 12.00.
 For the comm. in Utica, N. U.: E. v. E. in Boston 1.00.
 For the comm. in Council Bluffs: E. v. E. in Boston 1.00. F. A. S. in Baltimore 1.00.
 For Heathen Mission: From the 2nd grade children of the Washington Community Sck School 2.00.
 For sick pastors: comm. in Wellsville, N. U., 2.00.
 For the Lutheran Free Church in Germany: St. Pauls-Gem. in Baltimore 15.00. Kassirer Röscher in Mittl. Distr. 1.00, for U- Brunns Anstalt in Steeden 5.00. Gem. in Wellsville, N. Y., 5.00. (S. 426.00.)
 For the Deaf and Dumb Institution: Gem. in Wellsville, N. N-, 5.00. By P. Stechholz from Rosine Körber 1.00, Leonk. Körber .50. (p. 46.50.)
 For poor students in St. Louis: Fr. Gram 5.00.
 For poor students in Springfield: Gem. in Wellsville for H. Rest:" 13.22. Gem. in Otto, N. U., 5.51, Gem. in Little Valley, N. A-, 5.00 for O. Maas. (S. 423.73.)
 For the widow's fund: U. I.H. Sieker 15.00. U. Gram 3.00, through the same of W. Dornfeld 1.00. Gem. in Wellsville, N. A., 5.00. ? Kanold 5.00. (p. 429.00.)
 For the orphanage at Union Hill, N. I.: From the missionary box of the Schenectady congreg. 5.00.
 Baltimore, August 2, 1886, C. Spilman, Cassirer.

Entered the caste of the Western District:

For the synodal treasury: By Mr. Schuricht of I>. Hanser's congregation in St. Louis -11.00. By Mr. Umbach of Wangerin's congregation in St. Louis 36.75. By Fr. Grupe's congregation in Eisleben 3.25. (S. -51.00.)
 For the progymnasium in Concordia: by ? Lentzsch in Craig 2.00, from sr. Gem. 4.68. Fr. Mähr's Gem. in Ells- worth 2.70. (p. -9.38.) For debt repayment: k. Rehwaldt's Gem. in Clarks Fork 11.30. By Praeses Blitz of Fr. Sennes Gem. 10.00. Mr. F. W. Schuricht in I>. Hanser's Gem. in St. Louis

5.00. (S. -26.30.)

For inner mission in the West: Mr. Karl Kuhlmann in Fr. Sieck's congregation in St. Louis 20.00. By Mr. F. W. Meier from the general mission caste 250.00. By Fr. Lentzsch in Craig, coll. by Mr. Stünkel, 2.05. I'. Becker's Gem. at Fairview, Kans. coll. by Mr. Stünkel, 1.60. P. Rohlfing's Gem. at Alma 7.70. By I>. Stremming, Misfionsfestcoll. at Brownsville, 84.50. By P. Theiß, half of the Mifsionsfestcoll. at Oakland, 31.75. By Praeses Biltz at Concordia of Bro. Rabe, Sr. .50. (p. -398.10.)

For Negro mission: Mr. Karl Kuhlmann in Fr. Sieck's parish in St. Louis 2.50. By Fr. Lentzsch in Craig, coll. durck Mr. Stünkel, 2.00. (S. -4.50.)

For English Misston: Mr. Karl Kuhlmann at Siecks Gem. in St. Louis 2.50.

For the Pilgrims' House in New York: Fr. Rehwaldt's parish in Clarks Fork, surplus from the Children's Festival, 19.50. ? Profts Gem. at Lobmann 3.40. Through Präses Biltz from F. Rabe sen. 1.00, from Cl. Hinck.75. (p. -24.65.)

For widow's fund: by U. Brandt in St. Louis, coll. at the foundation feast of the Virgins' Veretns, 5.00.

For the orphanage bet St. Louis: By Fr. Toenjes in Farmington by Mrs. Priggel 10.00.

For the congregation in Wellsville: By Kassirer Bartling 10.00, and for U. Müller in Wellsville 5.00.

For the congregation in Council Bluffs, Iowa: Mr. F. W. Schuricht in Fr. Hanser's congregation in St. Louis 5.00.

St. Louis, August 6, 1886. H. H. Meyer, Cassirer.

Incorporated into the Wisconsin District Caste:

For building and debt retirement fund of Concordia College in Milwaukee: Mission Festival Collecte in Janesville -40.00. From U. F. Wolbrecht's congregation in Sheboygan 25.00. (S. -65.00.)

For heathen mission: W. B. in K. 1.00.

For Jewish mission: mission festival coll. in Sheboygan 25.00. Desgl. from the congregations of UU. Kvtde, Holst and Rathjen 10.00. Desgl. in Rerdsburg 10.00. W. B. in E. 1.00. (S. -46.00.)

For poor students in Addison: From St. Stephen's congreg. in Milwaukee from Virgins' Society 5.00, from etl. members 1.50. W. B. in E. 1.00. (S.-7.50.)

For poor students in Springfield: Wedding coll. at Gottl. Becker in Adell 4.00. W. B. in E. 1.00. (S. -5.00.)

For the deaf and dumb: St. Stephen's Comm. in Milwaukee 35 00. W. B. in E. 1.00. (S.-36.00.)

For the comm. in Council Bluffs: E. Wetzel in Sheboygan 1.00.

To the new building in Addison: Dr. Fr. Iahn 25.00.

For poor students in Milwaukee: W. B. in E. 1.00.

For the orphanage in Wittenberg: Jmm.-Gem. in Milwaukee 4.64. Mrs. I'. Oetjen 2.00. Mrs. Britzke 1.00. E. Zimmermann in Sheboygan 2.00. Gem. of the 1>. Wambs- ganß in Adell 9.73. of teacher Küchle's pupils in Sheboygan 2.70. of Lebrer's pupils: Wilde 2.45, Rüge 2.40, Hilger 1.75. (p. -28.67.)

For Wisconsin District inner mission: I'. C. Baumann 7.07. P. E. Aulich's Gem. 9.00. W. B. in E. 1.00. Mission Festcollectcn: in Janesville 17.00, Sheboygan 83.54, Reedsburg 40.00, in the Gemm. of I'I. Kvthe, Holst, and Rath- jen 50.00. (p. -207.61.)

For the sermon and teacher w ittwen ka sse: P. F. Keller 4.00. W. B. in E. 1.00. (S.-5.00.)

For the synodal treasury: P. F. Schumann's congregation in Waterford 3.65 I'. F. Keller 2.00. Fr. Ledebur's Dreieinigk. congregation 3.63, its Joh. congregation 2.48. I>. Th. Wichmann's congregation in Freistadt 15.39. (p. -27.15.)

For Professorengchalte in Milwaukee: From P. F. Keller's Gem. in Racine 6.00.

For Negro mission: Mrs. Ktckbusch in Milwaukee 1.00. W. B. in E. 1.00. Mtssionsfestcoliccten: in Janesville 5.00,

Sheboygan 25.00, Reedsburg 11.50, from the Gemm. of the UU. Kothe, Holst, and Rathjen 11.38. (S. H54.88.)

To the budget in Milwaukee: From N. N. 1.00.

For the Pilgrim House in New York: A. Eskau .75. N. N. in Milwaukee 1.00. Mission festival collect in: Janesville 16.00, Sheboygan 25.00, Reedsburg 20.00. By I. Gasoline in Waterford .50. Jmm. Gem. in Milwaukee 29.57. Wittwe Chr. Freund 1.00. E. Zimmermann in Sheboygan 2.00. U. G. Präger and Gem. 4.00. By P. Dorpat of N. N. 1.00, D. O. 1.00. P. E. Aulich's Gem. 3.00. W. B. in E. 1.00. (P. \$105.82.)

Milwaukee, July 31, 1886. c. Eißfeldt, Kassirer.

With sincere thanks received for David Ehmann by 1'. I. F. Müller (half of a collect at Georg Rüger's wedding) H6.00. For. Herm. Eggers from U. Gotth. Löbers Gesangbuchs- kaffe 5.00. For Th. Skurdel from Fr. Fr. Stebrandt's congregation 10.55. For Fr. Jaap to Fr. 8. Lochner's Dreietnigkeitsgem. 42.50 and for C. Lochner from the same congregation 33.00. From Mrs. C. Klüppel in U. I. Aron's Gem. in Atkins, Iowa, for poor sick students 4 pairs of woolen stockings. From the brothers W. and E. Schmidt in the local Dreietnigkeitsgem. a good wall clock (regulator) for our Anstalt.

Milwaukee, August 5, 1886.

Ch. H. Loeber.

Receive Schulgeld and bare board money from Concordia College students not studying theology: C. Bracke K40; Kalbfleisch H40; Birkner K80; Hagen S24; Harscher H80; Zelt G40; Paul H80; Stumberg K40; Reiser K40; Prust H70; Hehmann H150; Hartmann P40; Heinz \$20.

The school fees were transferred to the synodal treasury, the bare board fees to the household treasury.

Fort Wayne, Ind.

R. A. Bishop's.

For mission in Newton, Kansas, received by K. Polack, Sr. from his congregation \$15.00; durch U. F. Dröge- müller by his. Gem. 2.67, by himself 2.33; by my Gem. in Spring Valley 8.35; by individual members in Hillsboro 1.50.

Spring Valley, July 24.

I. H. F. Hoyer.

New printed matter.

To the message.

The entire manuscript of the Fourth Reader is now in our hands and we will do our utmost to complete it as quickly as possible.

The Luth. Concordia Publishing House.

Proceedings of the Fourth Annual Meeting of the Wisconsin District of **the German Lutheran Synod of Missouri, Ohio, & Other States. 1886.**

This District dealt with the thesis: "A well-established truly Lutheran congregation practices on its members the church discipline commanded by God in doctrine and life, but in an evangelical manner." This is certainly an important subject for all congregations and their members. There are still some who lack the necessary correct knowledge in this matter. Whoever reads the proceedings given here must come to the conclusion that church discipline is commanded by God and that it is to be practiced with regard to the doctrine and life of the individual members. May the report then find a wide distribution. The report (67 pages) costs 15 cents.

Ninth Synodal Report of the Illinois District of **the German Lutheran Synod of Missouri, Ohio, and other States. 1886.**

In this report there is an important lecture on the doctrine of hell and eternal damnation. It is shown how this life is firmly founded in God's Word, what eternal damnation consists of and how one can escape from it. The consideration of this doctrine is important and necessary for everyone at all times, but, says the speaker with emphasis, "especially in our time of ever-increasing apostasy from the faith and of ever more rampant, ever more brazen unbelief, of the most wanton sinfulness, of carnal security and carelessness, a detailed consideration of this doctrine is most necessary and important. Especially in our time, the vast majority of people and, God be lamented, also many of those who call themselves Christians and outwardly adhere to the church, live safely and carelessly as if there were neither a heaven to inherit nor a hell to escape from. And how the devil rings all the bells at the present time to incite men to revolt against God and to overthrow all divine and human orders! And what has he not already accomplished! What monstrosities of hell do not stand before our eyes in the so-called socialism, communism and nihilism! Mankind is now running towards hell and the devil has blinded so many that they do not believe in a devil or a hell.

All should therefore make the dissemination of the report a matter of concern. The report is 84 pages long and costs 20 cents.

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Volume 42, St. Louis, Mon. September 1, 1886, No. 17.
In memory of our unforgettable Fick.

(Continued.)

However, Fick was only to lay the foundation in Neumelle. In 1850 he received a call from a small congregation in Bremen near St. Louis, consisting of only eight members who were able to vote, almost all of them poor. Just to Bremen, at that time a suburb of St. Louis, a large German people moved, so that already at that time it had the appearance as if this city would become an almost purely German one. In addition, rationalism, even atheism, was spreading here at that time, and the Bremen Germans seemed to want to become victims of it if a Lutheran congregation was not founded here. Fick had the quite correct opinion that under certain circumstances a small congregation could be more important than a larger one, and that one had to take into consideration the probable future of a congregation when making comparisons. So Fick left his significantly larger congregation with its consent and did not mind that in Bremen he could be granted a significantly lower salary and a much more limited accumulation than his dear Neumelle had granted him. Despite the smallness of the new congregation, he nevertheless had here, instead of less, more work than in Neumelle, since his Bremen preaching office was connected with a small, but nevertheless with a city school office. **) With great faithfulness Fick administered his new office in all silence. He also saw his work crowned with God's blessing. The community grew, inwardly and outwardly, slowly but visibly and steadily. Incidentally, even during this time our Fick remained a diligent contributor to the "Lutheran". From this time comes, among other things, the before

*) Already a year ago, that initially so small Bremen congregation contained 236 voting members and 1428 souls, and is at present the second largest Lutheran congregation in St. Louis.

**) Already a year ago, the Bremen community had a four-class school organization with four teachers and 378 schoolchildren.

The Wittenberg Concordia, an example of true union," which is found in the 18th and 19th numbers of the 4th volume of May 2 and 16, 1848.

At that time, an atheist paper was published in St. Louis, neighboring Bremen, under the title: "Freie Blätter. An Organ for Religious Enlightenment. Published and edited by Franz Schmidt." Blaspheming everything sacred, these so-called "Freie Blätter" made it their special task to prove that the four Gospels of the New Testament were the work of later times and that the history of Christ contained therein was nothing but wretched fiction and fables. The so-called "Free Community" and the "Free Men's Association", which had been founded shortly before in St. Louis, initially did their utmost to spread these "sheets" among the Germans of St. Louis and Bremen. It is true that the "Lutheran" immediately stood up against these "Free Sheets" and proved with scientific reasons the groundlessness of Franz Schmidt's impudent assertions in many longer articles. When, however, the readers of the "Freie Blätter" were led to believe that recently a parchment scroll had been found by an Abyssinian trading company in Alerandria in an old monastery, which originated from the sect of the Essaeans and contained reliable "historical revelations about the real manner of death of Jesus", Fick realized that it was futile to refute the wretched blasphemer with scientific weapons; because Schmidt's readers did not read such refutations, but accepted even the most ridiculous assertions of him as irrefutable proofs that the whole of Christianity was obviously built on nothing but lies and deceit. Fick, remembering the struggle of the prophet Elijah (1 Kings 18:27), saw that against the loud-mouthed new Goliath, Schmidt's biting mockery was the only victorious weapon. So Fick wrote a pamphlet with the following title: "Important historical revelations about the Fleish religion of the Free Men". According to an old manuscript found in Alexandria from the order of the Sadducees. A curious side-piece to the works of Mr. Schmidt at St. Louis,

Mo., in his "Freie Blätter", "historical revelations about the real manner of death of Jesus. Communicated by a friend of antiquity and enlightenment. Most amusing to read. St. Louis, Mo. 1851." In this pamphlet, Fick reports in the preface that, according to this old discovered document, the Sadducees had once already founded a "Free Men's Association", held an assembly and strengthened each other in their fight against all religion, whereupon the minutes of this assembly are given in doggerel verse in the form of a drama. All persons appearing in it bear animal names and signify certain outstanding persons who at that time resembled Schmidt. Schmidt himself appears in the pamphlet for the sake of his monkey religion under the name "Baboon", editor of the "Verthierungsorgan", the then editor of the "Anzeiger des Westens", who is called the "instructor of blasphemy", appears under the name "Fox", the rationalist preacher in St. Louis, who had a large following at that time, under the name "Hamster" and so on. And since it had been reported shortly before that even many ladies had taken an active part in the prosperity of the "Free Men's Association" and had appeared at the meeting of the same, Fick also finally lets the "Chorus of Geese" leave in his drama. Fick was not mistaken. A few weeks after his pamphlet appeared, it was out of print and a new stronger edition had to be procured. *) At that time not only the Christians in the city read the booklet, even the unbelievers devoured it. It circulated almost from house to house. In all public places

Even Protestants and Catholics in cities where the religious mockers were the big talkers got reprints of Fick's pamphlet for their circles, and even in 1859 the Lutheran Young Men's Association in Baltimore had the booklet reprinted and tried to get it into the hands of Lutheran young men. And everywhere this satire proved to be the best weapon against the arts of seduction, which the atheists already used at that time, especially to draw the young people into their nets, since the booklet castigates atheism for what it is, as a ridiculous joke that makes a mockery of all reason, with sparkling wit.

it was laid out. And the effect was not only that all readers laughed heartily, but that - and this was no doubt the main fruit - the blasphemers themselves became the object of general laughter. The "Free Men's Association" now lost more and more of its appeal and Mr. Franz Schmidt, who possessed no other kind of wit apart from madness, not only did not dare to even murmur against Fick's joke, but not long afterwards had to close his editorial office for lack of subscribers. In the "Lutheraner" of 28. September 1852 reports of the "Freie Blätter": The editor of the "Freie Blätter" himself announced that he had already had to close down when the "Blätter" had completed the first half of their first year; thereupon he had turned to the local association of "Free Men" for moral support; the association had also solemnly decided on this support, but (probably for lack of this article) had left it at that; So the "Western Gazette" finally took on the poor -sheets' alone, but in a short time, together with the editor, lost the sum of a thousand dollars on them; if now the other public is as little eager to be enlightened as the -free men', then atheism in the West will soon produce no more -sheets' (but hopefully its well-known fruits), the sheet will die in this case. As we hear, the -free men' may no longer read the paper itself for nothing, because the simple principle of the editor: -Let us eat, drink and be merry, because perhaps tomorrow we will be dead, and after death everything is over' - these gentlemen have already understood from the first number and they hope to be able to develop the whole system practically and theoretically from this principle without the help of teachers. In addition to this, the gentlemen have become at odds even among themselves and pay each other nasty compliments in such a way that it seems as if both parties were right." - Fick's pamphlet was obviously devastating for atheism, especially because it was written in such a way that hardly anyone could read it without tears; here, however, we do not mean tears that would squeeze the emotion out of him, but tears that, as is well known, flow out of the eyes with almost irresistible force even with a certain degree of laughter. Perhaps it would be good if Fick's parody, written with an incomparable wit, were reissued even now after 35 years. As is well known, there are still enough students of Darwin who consider themselves enlightened, and yet consider his crazy monkey theory, which desecrates man and reduces him to an animal, to be high wisdom. - —

It was here in Bremen, by the way, that our indefatigable Fick began another work of writing, perhaps his most important, a work of peace. In 1853 he published the first issue of a larger work under the title: "The Martyrs of the Evangelical Lutheran Church" and completed it in 1856. The local Lutherans were astonished to see that not only the old, but also the Evangelical Lutheran Church had not only those few known martyrs, but a whole cloud of blood witnesses for its pure apostolic doctrine, namely in almost all countries of Europe, in Germany, in the Netherlands, in Spain, in Italy, in France, in England, in Scotland, in

Bohemia, in Poland, and even in America. How much this story of the martyrdom of confessors of the pure Lutheran faith from all classes contributed to the strengthening of the faith of the local Lutherans is known only to God. When it appeared, it was evident that it awakened the spirit of a joyful confession of the doctrine of the Lutheran Church Reformation in thousands. The booklets were eventually collected into a two-volume book; the first volume (comprising VIII and 232 pages in large octavo narrow print) appeared in 1854, the second (XIII, 204 pages) in 1856. For each martyr's story, the exact literary sources from which it is taken are indicated.

According to God's counsel, our Fick was destined to work only fundamentally in the congregation in Bremen. In 1854 he received an appointment to the congregation in Detroit, Michigan, which had become vacant due to the transfer of the then Pastor Schaller to St. Louis, Mo. On the 19th of November of the said year he was installed in his new office there, and on the occasion of the next meeting of the Northern District, in June, 1855, was elected vice-president of that district. Although the new office imposed on him in a significantly larger municipality than the ones he had previously served also demanded significantly more work from him, he nevertheless remained active as a writer. He was firmly convinced that when a man is called by God to the service of a local church, he is also charged with sacred duties to the church in general, and that he is therefore also obligated to serve the latter according to the gift he has received, indeed, he is sacredly obligated, provided that he does not thereby detract from the service owed to his parish community in the first place. Fick therefore continued during this time to enrich the "Lutheran" partly with lovely songs, partly with substantial essays. From this time comes, for example, the longer, thorough essay, which bears the title: "Der Chiliasmus ist falsch" ("Chiliasm is wrong"), which later also appeared in pamphlet form. This also includes his "Lutherbuch, oder Leben und Thaten des theuren Mannes Gottes, Doctor Martin Luthers" (**Luther Book**, or Life and Deeds of the Noble Man of God, Doctor Martin Luther); according to our low judgment, the most constructive, influential and blessed work of all those that Fick wrote for the service of the church of this country and left to it. Really written in the spirit of Luther and in a correct understanding of him and his work of reformation, as well as in true Lutheran sobriety and childlike simplicity, no other description of Luther's life written for the simple Lutheran Christian people and for the elementary school equals Fick's "Luther Book". The book, which had long been felt to be urgently needed, was also very well received immediately after its publication. At the end of September 1855, it was published for the first time in a large edition as a commemorative publication for the celebration of the tercentenary of the Augsburg Religious Peace, which was sold out after only a few months, namely at the end of January 1856. Now one new edition followed the

other. At present the 20th edition is in circulation. The book was also translated into English by Professor Loy in Columbus, Ohio, under the following title: *Life and Deeds of Dr. Martin Luther, by Rev. Hermann Fick. Translated from the Ger*

man by Rev. Prof. M. Loy. Columbus, O. , and was now so well received among English-speaking Lutherans that it had to be reprinted for the fourth time as early as 1878. In this book our American Lutheran Church possesses the best apology of itself. Among the products of Fick's iron diligence published in the Detroit period are the first two cantos of his "Lutherlied", a grand epic (heroic poem) published in 1858. Unfortunately, however, the poet was not granted the opportunity to continue the magnificently begun work. Rather, as a result of overexertion, the narrow-chested man collapsed, so that he had to decide, on the advice of his physician, to give up his office at least temporarily and to travel to Germany, in order to find healing here, if it were God's will, in his father's house.

During his work in Detroit, he also experienced the great heartache that his like-minded, excellently gifted brother Wilhelm Fick, who followed him to America in the late fall of 1852 to his great joy, was suddenly taken away on August 15, 1855, after only eight months of blessed work at Zion Parish in New Orleans, by the yellow fever that was rampant there at the time. And that already before, on October 24, 1854, his godly sister Dorothea, wife of the pastor Metz, who was employed at the St. Johannis parish in New Orleans, had succumbed to the same disease.

(Conclusion follows.)

(Submitted.)

It is not because of faith, but through faith that we are justified and saved.

(Conclusion.)

But just as faith, dear reader, comes about without any human involvement and is a pure work of God's grace, it does not justify by its own power and worthiness, but by the power and worthiness of that which it takes hold of, namely the merit of Christ. This is the other proposition we make. The nature of true, justifying faith is that it grasps, receives, appropriates, namely Christ's merit and righteousness. It is only the means and instrument, the organ, the hand that grasps Christ, and only in this respect does it justify. The papists deny this. They teach that faith justifies by its own nature and worthiness, because, as the beginning and first root of justification, it prepares the heart of man to receive righteousness, because it opens the door, as it were, to hope and love, which virtues are necessary for the attainment of righteousness. They firmly deny that faith has the power to justify solely from Christ, whom it grasps and possesses. But even those who regard faith wholly or in part as a human achievement do not believe "by faith alone. For if faith is not merely the hand wrought by God Himself, but an achievement to which man has also contributed to a greater or lesser degree, then justification is not by faith alone; then man's work is brought into it.

Then it is no longer God's grace and Christ's merit alone that faith grasps as the hand, but this hand, this grasping itself is a co-cause of justification.

It is true that the Holy Scriptures speak of faith with high and mighty words; they attribute great and glorious things and goods to it: grace, forgiveness, sonship of God, peace, salvation, life and blessedness. It pronounces him righteous who believes; it absolves the believer from all sin and guilt, from all punishment, from judgment, from death and eternal damnation; it ascribes heaven and all blessedness to the believer. But it does not follow that faith itself is so worthy, such a good work, and the reason why God grants righteousness and blessedness to the believer. Everywhere in Scripture, therefore, where it speaks of faith, it is said: by faith, out of faith, in faith, but nowhere: because of faith. According to Scripture, faith is not a meritorious cause, nor a condition that man must fulfill in order to be saved, but only the means, the hand that grasps Christ and the blessedness acquired through him and offered in Word and Sacrament. It is true that even our old Lutheran theologians list faith among the causes of justification and blessedness; but it is evident that by "cause" they understand nothing more than the means, the instrument, the hand for seizing the merit of Christ. They thus ascribe to faith no merit, power, or worthiness for justification, but rather to that which it grasps, to the precious merit of Christ. This high and glorious good, Christ's blood and righteousness, which faith grasps and holds in its hands, is what God alone looks upon, for whose sake alone he justifies us.

Or would the justifying power of faith even lie in the fact that it grasps and accepts Christ's merit? Not then. Or is it the grasping and taking of the rich gift itself that makes a beggar rich and happy? No; for he might as well take hold of sand or stone. Rather, it is the rich gift that enriches and makes him happy. Is the receiving and taking of a medicine in itself the cause why a sick person gets well? Certainly not; for he could also take deadly poison and ingest it. Rather, it is the good medicine itself that makes the sick person well. Behold, the justifying power of faith is not in that which it grasps, but in that which it grasps, in Christ and his merit. "The justifying power," says the Lutheran theologian Quenstedt, "does not lie in faith itself and in its nature or in so far as it grasps; for it could grasp supposed human merits or a human righteousness, and so it would still not justify. Nor does the same come to faith from a gracious appreciation and estimation of God, as if God valued faith so highly that he ascribed to it the power and worthiness to justify, but solely through the object of justification grasped, inasmuch as it grasps the merit of Christ. St. Paul shows this explicitly in Rom. 3, 25, that the whole justifying power depends on the thing taken, namely on the bloody merit of Christ, which is the actual object of justifying.

faith, as such, is. As, for example, when the hand of a hungry man grasps the offered bread, this grasping as such does not satisfy the man; for he could also grasp earth or a stone or other things by which he could not be satisfied; but the whole satisfaction depends on the grasped and enjoyed object, namely on the bread; - and as a thirsty man, if he sips with a cup the water he has obtained from elsewhere, that is, from the spring, this sipping does not quench his thirst, for he could also draw sand or blood with the cup; but it does quench his thirst, because the drink he sips has the power to quench the thirst: so he who hungers and thirsts for righteousness, Matth. 5,6. With faith, as with the beggar's hand, he also takes hold of the bread that came from heaven, John 4:50, 51, and with this cup he draws for his thirsty soul the water that flows into eternal life, John 4:14, and yet this grasping and drawing, as such, neither quenches the spiritual hunger nor this thirst; for such a person could also take hold of something else, something foreign, that is not capable of this divine effect, e.g. his own supposed merits. But the whole power of the grasping depends on the thing grasped by faith, on the ransom, namely on the blood of Jesus Christ, on which the same is founded, as the apostle Rom. 3, 25. expressly indicates." The same says: "It is said of faith that it justifies as the means, not because faith forgives sins or absolves sins, not because it appropriates Christ's righteousness to us through itself, as God originally does, but because faith takes hold of the forgiveness of sins and the absolution, which God offers and wants to impart to us through the Word and the Sacraments, and because it accepts Christ's righteousness and appropriates it to us." (Citirt in Baier's Comp. III, 267.)

But is it so important to know and hold that we attain righteousness and salvation through faith, that faith alone justifies us because of the merit of Christ, which it grasps and holds on to? Oh, certainly yes! With this we hold fast to the fact that we are justified and blessed solely for the sake of Christ's merit, solely by grace. In this way we first of all give all honor to Christ and his merits; for with "by faith alone" we confess nothing other than this: Grace, forgiveness, righteousness and blessedness need not first be procured by men through works. All of this has long since been procured, acquired and available completely through Christ. Man can, needs and should now do nothing more than take hold of Christ's merit and the righteousness and blessedness acquired through Him and accept it, i.e. believe. Christ has done everything; man can and should only believe. "Faith looks to Jesus Christ, who has done enough for all of us; he has become the mediator." And with the "by faith alone" we at the same time hold fast to the "by grace alone." "By faith alone" and "by grace alone" are one and the same. Precisely because God justifies by no work, no worthiness, no achievement on the part of man, but by grace for Christ's sake, therefore justification takes place by faith alone. Precisely Because the true righteousness that is valid before God is not a righteousness of our own, not a worthiness, not an achievement, not a work in us, but the righteousness of Christ, which he has acquired for us and offers in the Word, we are justified by faith. Because all righteousness, all performance that could be demanded of us, is decided in Christ's righteousness, and God gives us this righteousness, imputes it to us by grace, we become righteous by faith. How important it is, therefore, that we hold fast: By faith alone! This is also evident from the fact that our confession repeatedly emphasizes why we are justified and saved by faith alone. Thus it says in the Apology (Müller, p. 103): "So let us now relate the sayings which clearly report that faith makes pious and righteous, not because our faith is such a delicious, pure work, but solely because we receive the offered mercy through faith and with no other thing. The Concordia Formula says (Müller, p. 612): "Faith makes righteous, not because and therefore that it is such a good work and beautiful virtue, but because it grasps and accepts the merit of Christ in the promise of the holy Gospel."

According to the nature of true faith, the essence of true Christianity also consists in the fact that we take hold of Christ and his merit through faith and are thus preserved to blessedness. In ourselves, we Christians are and remain poor, miserable and lost sinners, not worthy of grace but of wrath and condemnation. But that which makes us Christians, God's beloved and blessed children, and heirs of eternal blessedness, is faith alone. Since we are clothed in Christ's righteousness through faith, the clouds of divine wrath are broken over us, God's grace shines upon us; heaven is open to us. Through faith we daily take hold of Christ's righteousness and theure merit as the full payment for our daily guilt and sin. This is the ransom that we take hold of daily and bring before God's throne, and so we are well advised. From Christ, from his merit, we take and live by faith, and thus we live our spiritual life. And that is true Christianity. Not because we do all kinds of good works, but because we take hold of Christ's work and merit in faith, because we take from him, take daily, that is why we are called Christians. Therefore Luther says (St. Louis XI, 1837): "Therefore one is not called a Christian because he does much; but because he takes from Christ, creates, and only lets himself be given. If a man no longer takes from Christ, he is no longer a Christian, so that the Christian name remains only a taking and not a giving or doing, and that he takes nothing from anyone but from Christ. If you look at what you do, you have already lost the Christian name. It is true that one should do good works, help others, give advice and give; but no one is called a Christian by this, and therefore he is not a Christian. For this reason, if a Christian is to be considered rightly, he must be recognized as taking only from Christ and having Christ in himself, for this is what the word "Christian" brings.

actually with himself. Just as one is called 'white' from the whiteness that is in him, 'black' from the blackness, 'great' from the greatness; so also 'Christ' from Christ whom he has in him and from whom he receives good things."

And so alone, by taking hold of Christ and his merit continually in faith, we are also preserved and kept to blessedness. This does not happen through our own faithfulness, constancy, wisdom and strength. Alas, if the final attainment of our salvation depended on this, it would soon be over for us and none of us would reach the end of faith, the salvation of the soul. But we are preserved to salvation by God's power, grace, strength, faithfulness and constancy. What does this mean but to be preserved by faith? The holy apostle Peter therefore sums up both and says: "By God's power you are preserved through faith to salvation." To be saved by God's power or to be saved by faith unto salvation is one and the same. Through faith we take hold of divine grace, forgiveness of sins, righteousness and blessedness, which is offered, communicated and sealed to us through Word and Sacrament. And so God lets us experience his love, his grace, power and divine strength, so he strengthens us in the fight against Satan, the world and the flesh, so he holds us firmly by his hand in all danger and temptation, so that we do not fall, but always win again and retain the victory. Yes, in this way, through faith, God sustains and preserves us to the end, so that we finally reach the blessed goal and come to see by faith. Therefore we say: It is a certain and dear truth: It is not because of faith as a work, but through faith that takes hold of Christ in the word of the gospel, that we are justified and saved. Grimm.

(Submitted.)

The Eastern District of our Synod

had met for common spiritual refreshment in Williamsburg, L. I., and held its sessions from July 21-27 in the new church of St. John's Parish. When the synod organized, it was found that the pastors and congregations were represented in great numbers; indeed, even the gentlemen teachers were present in greater numbers than would have been possible at another season, as unfortunately some of our dear congregations still believe they cannot permit the cancellation of school instruction for a week to attend synod on the part of the teacher. A number of pastors and teachers, as well as three congregations, namely St. Matthew's in New York, St. Paul's in Albany, N. Y., and that of Father Weidmann, were newly received. In addition, the following business was principally transacted. The Synod adopted the resolution of the Wisconsin District that the faculty in St. Louis should be requested to prepare a simpler catechism, if possible within a year, to be used in school instruction, while the dear Dietrich is to be retained for upper classes, etc. The Synod also adopted the resolution of the Wisconsin District that the faculty in St. Louis should be requested to prepare a simpler catechism, if possible within a year, to be used in school instruction, while the dear Dietrich is to be retained for upper classes, etc.

For the New York Progymnasium, Prof. O. Hanser, who had taken up a parish post, was replaced by Prof. Gerding. Hanser was replaced by Mr. Gerding, who had been employed provisionally until then, and Dr. Wagemann took his place again.

stepped. Recently, negotiations were held on the internal mission to the Negroes and Jews. The approach to the mission to the Jews, begun last year, of seeking employment for the foragers and proselytes as far as possible, seems to be proving successful. The purchase of the Pilgrims' House, No. 8 State St., New York, was approved by the Synod, and it was decided to pay off the debt. It is certainly not without a special heart that the former owner rejected an offer of 5000 dollars more and remained true to his former demand to Mr. Keyl. It would be desirable that the collections to pay off this debt would be received promptly and abundantly, so that the house could be handed over to the General Synod debt-free in the next year.

As in all our meetings, however, the actual doctrinal discussions took the most prominent place. This time, they revolved around the workers' question, which is so important for the present time.

The topic: What lessons does it give us for our behavior in the present struggles between labor and capital that Christ puts the fourth request into the mouth of us Christians: "Give us this day our daily bread"? was treated stimulatingly and thoroughly by Father Wambsganß as a speaker according to Dietrich's Catechism. We are in a terrible struggle between labor and capital; work stoppages, boycotts, exclusion and all kinds of desperate means are being used. The so-called workers' army, divided into three columns, the workers' unions, the recently emerged Knights of Labor, and the Social Democrats up to their wingmen, the Communists, Anarchists, etc., seeks to gain control over capital, which in the hands of individuals or companies is partly harmless in itself, partly a harmful and dangerous monopoly. How should Christians behave in this struggle? "Thy word is the lamp of my feet" is their motto, and the fourth petition of the holy Lord's Prayer gives an excellent lesson. We are reminded that we are not to seek great riches, indulgence, and arrogance, but only to ask God for the necessary food and clothing, to which belong for our body "food, drink," etc., for our household "a pious husband," etc., for our state "pious and faithful overlords, good government," and for the preservation of these goods "good weather," and so on. Thus the expression "daily bread" is used to punish the now prevailing

frugality and addiction to pleasure, whether it is found among the capitalists, who, in insatiable greed for wealth or in order to create the means for indulgent living, reduce wages unnecessarily and suck the workers dry, or among the workers, who, looking enviously at the apparent happiness of the capitalists, are dissatisfied with their own lot and allow themselves to be stirred up by godless agitators.

The word "our" reminds us 2. that we should earn our bread through honest work, i.e. through honest professional activity faithfully carried out in obedience to God's command for His glory, but not bring other people's bread to us in an illicit way, as happens when the capitalists oppress the workers or through unnecessary work stoppage and other negligence on the part of the workers; but especially also that we should ask diligently and heartily for the support of other people. If both parts would support the welfare

If we were to make our neighbor the object of heartfelt intercession, they would easily be saved from gross injustice. With this I only wanted to indicate how the expression "our daily bread" reveals itself as a light that can show one and the other the way to correct behavior in the present labor unrest, and that the detailed report on these negotiations will be quite worth reading and instructive. May God continue to help.

O. Schr.
(Submitted.)

Middle District Synod Assembly.

"On our way home from this year's synodal assembly, we could hear from many people: "Those were wonderful, blessed days! - It is not uncommon to hear unspiritual, or at least unintelligent and inexperienced people say: "How much does such a synodal assembly cost! How much money and time and effort is spent on it! Is a synod really of such importance? Is it worth all that?" Well, he who has only once been allowed to attend such a synodal assembly as that held by our Middle District this year at Cleveland, Ohio, must be quite blind to the glory of the Word of God and spiritually dead, or else have grown entirely cold in zeal for the building of the glorious kingdom of Christ, if at the close of such sessions he does not join in the exclamation, "Yes, those were glorious, blessed days!" What is the cost of political party meetings in this country! What sacrifices of time and money are made by those involved! And yet it is only a question of earthly things, and only the very fewest have a short, temporary benefit from it; in the very best case, however, it is only a question of the temporal welfare of the country at such political meetings. How very different, on the other hand, are our synodal assemblies! There, each individual can derive a lasting benefit, an eternal blessing of heavenly goods. Every one of us can help to build a kingdom that will never perish, the eternal kingdom of Jesus Christ. And now should there be talk among us about sacrifices that have to be made for the sake of our synodal assemblies? Truly, the benefit of these kingdom assemblies of our Lord Jesus Christ is so great that everything that is devoted to it in time, effort and money does not deserve to be called a sacrifice.

As beautiful and praiseworthy a custom it is, therefore, when in many of our synodal congregations the same old, proven members are sent to the synod as deputies, there is certainly also a circumstance in favor of changing the election of deputies within our congregations from time to time; I mean, the circumstance that in this way more and more members of our synodal association become acquainted with the great benefit, the inexpressibly great blessing of our synodal assemblies from their own experience.

However, from the very beginning of our synod, care has been taken to ensure that not only those who attend its meetings enjoy its blessings, but that all members of our congregations can also share in these blessings. Not only

In most of the congregations of the respective district, the pastor and deputies report on everything that was discussed, but also a detailed report of the doctrinal discussions, deliberations and resolutions of each district synod is published in print. However, in order to encourage at least every "Lutheran" reader to acquire these synodal reports, the preliminary short reports in this sheet are intended to serve this purpose. May the following short report, which the undersigned gives herewith in the report of his synod of this year's meeting of the Middle District, contribute to the fact that quite a lot of people acquire the soon to follow detailed report of the same.

A particularly wonderful, comforting subject was the basis of our teaching discussions this year, namely the article: "I believe in the resurrection of the flesh". It is true that this article is a well-known one; even our youngest children pray it in school. There is also no dispute among us about the same. No believing child of God doubts it. And yet, during the discussions, we all recognized anew how important, how glorious, how comforting this very article of the resurrection of the flesh is also for the Christians of our time. It was shown in the first thesis that this article is clearly and distinctly contained in the entire Holy Scripture, Old and New Testament. It was further shown in a second thesis that Jesus Christ is the certain and only reason for the resurrection of the righteous to life; and in a third thesis that we believers will receive again in the resurrection the same bodies that we have here, but transfigured.

These discussions were so instructive, so faith-strengthening, and so heart-warming that we all had reason to sing a song of praise and thanksgiving to God at the end of our meetings for the rich blessing. And certainly no one will read the detailed report on this teaching who will not be encouraged in his knowledge, strengthened in his faith and fortified in his hope of eternal life. And, oh how necessary it is for all of us to become firmly grounded in this article of faith and to be cheerfully certain of it. After all, we live in a time when the whole world around us makes the belly its god, directs its mind only to earthly pleasures and seeks its heaven only on this earth, in this life, by saying more and more generally and with ever greater insolence that there is nothing in the resurrection of the dead, that in death man, like the animal, is eternally finished. Well, whoever wants to be protected against this plague of unbelief of our days, to be armed against the objections of the deniers of the resurrection, should read our report on the article: "I believe in a resurrection of the flesh"; there he will find the right remedy against the poison of the soul, taken from the pharmacy of the Word of God, and a whole armor from the armory of the holy scriptures against the poisonous arrows of the deniers of this divine truth.

Among the other proceedings of our District, the report of the Honorable General Praeses on the faithful work of the Jewish missionary Landsmann in New York, on the gratifying growth of the Negro Mission in the South, and on the Pilgrim House in New York is probably of general importance. The report of the Reverend General Praeses on the latter subject

The result was that the deputies held a special meeting and decided to submit the following two proposals to the synod: 1) The synod should urge all congregations of the district to purchase the Lutheran pilgrimage house and advise them to make house purchases; 2) the purchase of the pilgrimage house should be approved and the dear brothers who undertook the purchase should be thanked by the synod. Both proposals were unanimously adopted by the entire synod.

Furthermore, the report on the preachers' and teachers' widows' and orphans' funds should be of particular interest for the other districts of our synod. As is well known, the Middle District was the first to take care of the preachers' and teachers' widows and orphans within its district. This year's report shows that \$1611.00 was received in this district fund, and that, in addition to one parish family in need of assistance, 12 widows, i.e. the fourth part of all widows in need of support in the entire Synod, were supported with this sum. The establishment of our district has proven to be a blessing.

Although the Middle District does not have any actual traveling preachers, as a district it also carries out inner missions by supporting important mission posts. Thus, for the congregation at Louisville, Ky., which has grown handsomely from small beginnings and has a flourishing parochial school, 300 dollars each were granted for the two following years, and for the congregations at Orville and Briar Hill, O., also 100 dollars each from the inner mission fund. - As the congregation of the Rev. R. Herbst at Columbus, Ohio, which hitherto belonged to the Concordia Synod, has, after the dissolution of that Synod in this year, joined our District, the Missouri Synod now has a congregation at Columbus. Our synod decided to help this still poor and small congregation in such a way that it takes over the purchase of the church of this congregation itself and advances the necessary sum to the sister congregation in Columbus by placing shares in the congregations of our district.

Finally, the communication of a report and attached request concerning Concordia College at Fort Wayne, Ind. is not uninteresting. It was reported that as a result of a request made to the Synod last year, almost 800 dollars (with the exception of one dollar) were contributed exclusively from the congregations of the Middle District to the budget of the institution. This had made it possible to reduce the boarding fee again this year by 4 dollars for each pupil, i.e. by 8 dollars within two years. If the household budget is supported to the same extent this year, a further reduction will be possible; as a result, however, it will certainly be possible for many a poor father to allow his son to study. Thus, the support of the budget is a considerable support of the institution itself and helps to maintain, build and increase our synod and Christ's kingdom in it. It was then pointed out that in the past school year there were about 150 students at the Fort Wayne institution, that there was still much room for students at this high school, that there was still much more room for students at the seminary in St. Louis, and that there was still much more room at the wide

The school is a good training ground for pastors, missionaries and traveling preachers. Therefore, our district in particular, in whose midst the Gymnasium is located, would like to give this institution even more abundant coverage than before by sending boys. Perhaps this hint will serve to arouse interest in this synodal institution in other circles, in other districts, so that not only our budget will be filled with gifts of love, but above all our grammar school will be filled with gifted and godly boys.

H. G. Sauer.

(Submitted.)

The Evangelical Lutheran Synodical Conference of North America

was assembled this year at the Trinity Church of the Rev. J. A. Hügli at Detroit, Mich. Four synods belong to this association, namely, the Concordia Synod in the State of Pennsylvania, the Minnesota, the Missouri, and the Wisconsin Synods. In the next year there will be only 3 synods according to the number, wett the Concordia Synod dissolves to join the Eastern District of the Missouri Synod. From these synods 41 delegates, 48 advisory members and about 50 guests were gathered in Detroit. The Concordia Synod was represented by 2 delegates, the Minnesota Synod by 1 delegate, the Missouri Synod by 35 delegates, and the Wisconsin Synod by 3 delegates. One advisory member was present from the Wisconsin Synod, and the remaining 47, together with guests, belonged to the Missouri Synod. The opening sermon was preached by the Reverend President of the Conference, who is also President of the Wisconsin Synod, Rev. J. Bading of Milwaukee, Wis. The doctrinal proceedings "On the Divinity of the Holy Scriptures" were conducted by Professor A. L. Gräbner of the Wisconsin Synod Seminary. In five sessions the theses he presented were discussed at length and thoroughly, and it was particularly shown how this doctrine is now publicly denied and rejected by the theologians of Germany who call themselves Lutheran. Will's God, the report will soon appear and bring the proceedings quite in detail. Every pastor should make a special effort to spread it in his congregation. For the report is quite a timely tract for our Lutheran Christian people.

So far, only a few items fall within the scope of business of the synodal conference, but they are also important. The synodal conference also wants to be a guardian of pure doctrine. It therefore appoints a number of committees to examine the synodal

reports issued by the individual synods and district synods with regard to the doctrine contained therein and to submit a report on them every two years. This was done again this time, and the result is that in none of the 18 synodal reports examined is anything found that is contrary to the Word of God and the Lutheran Confession. So, praise God, there is purity and unity of doctrine within the synodal conference. A second main topic of discussion was the negro mission, which is a matter for the entire synodal conference. Here it was again New Orleans, this hopeful field for the mission among the Negroes, where special attention had to be paid. More schools, more schools for the flocking Negroes.

That was the slogan. Soon an appeal will go out to all communities, which will describe everything in detail; do not forget, dear reader, to study it carefully.

The following pastors were elected as officers of the synodal conference: J. Bading (president), J. H. Niemann (vice-president), T. J. Große (secretary) and Mr. H. A. Christiansen (treasurer).

Since all business as well as the doctrinal negotiations were concluded on Monday afternoon, the conference closed its session on Monday evening with a church service, in which Praeses P. Brand of the Concordia Synod preached on 2 Tim. 3:15-17.

In two years, God willing, the Synodical Conference will gather in Milwaukee, Wis.

Addison, August 23, 1886.

T. Johannes Große, Secretary.

To the ecclesiastical chronicle.

I. America.

Principal's Office of Fort Wayne High School. We have just received the most distressing news that Principal Bishop has accepted an appointment made to him in the community at Bingen, Ind. and has therefore resigned his position as principal of our high school.

The Lutheran Concordia Progymnasium at Milwaukee, Wis. According to the just published annual report of this excellent institution, the total number of students still in the institution at the end of the school year, namely in the Sexta, Quinta, Quarta and Textia, was 154. May the abundant blessings with which this institution has been crowned from the beginning continue to rest upon it! W. [Walther]

Good news from the Norwegian Lutheran Synod. We read the following in the Boston "Lutheran Gazette" of August 1: In the Norwegian Synod three district meetings of great importance were held in June. Although it could not be expected that the sad doctrinal dispute over the election of grace would be completely settled, so much has nevertheless become apparent during these meetings that this dispute will now, by God's grace, soon be at an end. For a reaction (counteraction) has occurred. In the Eastern District, the "anti-Missourians" had previously had a majority of 10-12 votes; this time, all offices were filled by "Missourians" with a majority of 30 votes! In the Northern District, likewise, the "anti-Missourians" have made only backward progress, despite all the agitation. In the Western District, where the main battle took place, the Missourians hold a two-thirds vote majority. Among others, a certain Pastor Hartmann, one of the most zealous Schmidians, was suspended from his office here. As a result of the election that has taken place, the new church council of the synod will, with one exception, consist entirely of Missourians. Prof. Schmidt is now in a peculiar position. He can no longer work as a professor of theology at the seminary in Madison. It was expected that he would apply for admission to the Norwegian Augustan Synod. According to the latest news, however, he wants to start a "Schmidtian" high school and seminary in Northfield, Minn. If this is a fact, then he and those who follow him have thereby renounced the Norwegian Synod forever. Past. Muus, the present main leader of the "anti-Missourians", however, will hardly go along with such a step. K.

Parochial schools. The Philadelphia "Luth. Kirchenblatt" of August 21 contains the following complaint: "Unfortunately, there are only 14 parochial schools in the Great (Pennsylvanian) Synod. Of the Sunday schools, only 196 are Lutheran and 232 are non-Lutheran."

Death Notice. On August 11, Rev. G. C. Holls, Director of the Council's Wartburg Orphanage at Mount Vernon, but a member of our Synod, died blessed in the Lord, after a long blessed ministry as an orphan father, in his 63rd year, as we confidently hope.

Knights of Labor. The Synod of the Dutch Reformed Church, recently in session at Grand Rapids, Mich. spoke out against the Knights of Labor and declared it wrong to join them.

How once a tavern keeper became a preacher. In the "Luth. Kirchenblatt" of July 24 we read: An independent congregation in New Orleans wanted a preacher. A committee was sent to a newspaper office to have an advertisement inserted. The reporter, who had been a bar tender, received the ad and read it. Instead of printing it, he thought he might as well preach to the people. He did a "test sermon" on Sunday and was elected. This is the Protestant Heintz in the city of New Orleans.

II. foreign countries.

New Zealand. In the "Luth. Kirchenboten für Australien" of July the following article is found: A faint prelude of the latter day's propriety has certainly been the recent eruption of an ancient burnt-out crater on the North Island of New Zealand, in which the little town of Wairoa, much like Pompeii once was, has been engulfed by the spewed ash and lava, more than 100 people have perished, and the whole lovely region has been turned into a desert by rains of fire, sulfur, rock and ash, as Sodom and Gomorrah

once were. A Maori woman, who wanted to help a pleasure traveler from England, was swallowed up by the earth, and he also lost his life. In the surrounding towns at distances of 20 to 25 miles, Egyptian darkness prevailed until noon the following day, so that nothing could be done. If we put ourselves into this night of terror, where everything fled, often only half dressed, if we hear the wailing and screaming of the women and children at the shaking of the earth and the terrible thunder and lightning, if we imagine ourselves in front of the frightened faces of the scoffers and frivolous people, we can form a faint picture of the last day, when all generations of the earth will howl. The newspapers also report how family members gathered in various houses for prayer, and in one inn Judge Clark held a service with those who had fled there during that night of terror. There you can see that necessity teaches to pray and many will certainly have bent their knees there who otherwise would not have done so. But may we all prepare ourselves in time for that great day, when the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth and all that is therein shall be burned up: for if all these things shall pass away, how shall we be skillful in holy walk and godly conduct?

In **Russia, the intention is to gradually** eradicate the Lutheran Church in that country. The "Pilgrim from Saxony" of August 8 reports the following: A bishop of the Greek church of Riga, named Donat, has applied to the "Governing Synod", the highest authority of the Greek-Russian church, to prohibit the Lutheran church in the Russian-Baltic provinces from teaching confirmation, because in it lies the main support of the Evangelical-Lutheran faith and the main resistance against the conversion attempts of the Russian church.

Whoever denies me before men, I will also deny him before my heavenly Father.

Matth. 10, 33.

At the beginning of the 17th century, there lived in Leutmeritz, Bohemia, a burgher, a stoker of his trade, a man of understanding and well-read in the Holy Scriptures. He was well read in the Holy Scriptures. He knew how to talk a lot about staying true to the pure doctrine, and he also exhorted others to do so. But when the time of temptation came and persecution arose, he fell away and became a papist. When he was asked by one of his old co-religionists why he did this, he answered: "I am not serious, I just want to pretend for a while. While others stuck to the truth and let themselves be driven away from house and farm, he thought: "What, should I leave my beautiful house and let someone else see it? I would have to be a fool." He therefore denied to stay in his house and led an Epicurean life until 1631, when the Saxon army went to Bohemia and many of the expelled Lutherans followed the army to see their fatherland again. It happened that one of these exiles visited Riemer as an old friend. He found him lying very ill in bed and exhorted him to think of his poor soul, to turn to God and to accept and confess the denied truth again; he should not let the good opportunity that now offered itself to him pass by; there was a Lutheran field preacher in the city who could absolve him after confession and give him communion according to Christ's institution. The sick man answered: "Oh, there is still time, therefore I will not die so soon. What happens? During the night, God suddenly demands his soul from him. So he died without having repented of his apostasy. - The Lord says: "But if any man depart, my soul shall have no pleasure in him." Hebr. 10, 38.

I lie down and sleep in peace: for thou, O Lord, helpst me to dwell safely.

Psalm 4:9.

Mrs. Ursula von Promnitz of Sorau was particularly fond of this saying. When she lay ill and her pastor, who had just buried two distinguished women, visited her, she asked him what sayings he had taken for the funeral sermons. After he had told her the same, she continued, "What will you preach to me for a saying when I shall have died?" The pastor said, "God will not let me experience Your Grace's death. But if it should be so according to God's counsel, I would find something suitable in the Holy Scriptures. Scriptures. The Bible is big enough." Then the godly woman said: "I ask you to do my will and preach the words from the conclusion of the fourth Psalm; for this is my comfort, with it I will conclude my life: 'I lie down and sleep in peace' 2c." And so it happened in 1587.

Princess Sidonia,

Duke Henry of Saxony's daughter (died 1575), said to her ladies-in-waiting shortly before her death: This is what I desire from you, that after my death you will give me the testimony that this was my last confession, that I lived and died on the sole merit, suffering and death of Christ, and certainly believe that the same will raise me from the earth on that day, that I will come back to my own and live with them in eternal joy and glory.

Ordinations and introductions.

On the 8th Sunday after Trinity, Candidate M. V. Schneider was ordained and inducted by the undersigned in the midst of his congregation at Fulda and Rose Hill by order of the Honorable President Fr. I. F. Rubel.

Address: Rev. M. V. Leluwlaer, l'ulcka, Murrs^ Oo., Minn.

On Aug. 15, Candidate David Kosche was ordained by order of the Most Reverend President of the Wisconsin District, assisted by the Rev. W. Rehwinkel, within his congregation at Merrill, Wis. P. Lücke.

Address: Rev. David Loseti", Merrill, DiueoL Oo., Wis.

On the 8th Sunday after Trin. Candidate W. Faul- sttch tm was ordained by order of the Presidency of the Iowa Dtsiets.at Whttle- more, Kossuth Co., Iowa, in the midst of his congregation and installed in office by C. F. W. Maaß.

On the 9th Sunday after Trinity, Candidate Wilh. Dau was ordained and introduced to his congregation in Memphis, Tenn. by the undersigned on behalf of President Biltz.

I. Switches.

Address: Rov. Wm. Dau, Dutderau OkureL,

98 WaskiuAtoL 8tr., Mempois, Ierm.

On the 9th Sunday after Trin. by order of the honorable Mr. President of the Westl. District Mr. Candidate I. G. Fischer was ordained and inducted into his congregation at Drake, Mo . by Th. Busztn.

Address: Uev. d. O. lick, Drake, Oaseouacle Oo., Mo.

By order of the honorable Mr. Praeses Sprngeler, on the 7th Sunday after Trin. Mr. I?. C. Sorg in the congregation at Wryauwega, Waupaca Co, Wis, assisted by Mr. k. W. Weber instituted by undersigned. L. Schütz.

Address: Rev. 6th 8orZ, Waupaea Oo., Wis.

On August 15, Mr. D. F. Dreyer tm was introduced to his congregation in Hillsdale, Mich. on behalf of the Honorable Mr. District Praeses byl . Fackler.

By order of the Honorable President Wunder, Pastor H. Ph. Wille has been installed by the undersigned with the assistance of Mr. I?. E. Hetnemann was installed in the midst of his congregation at Edford on the 9th Sunday after Trin. C. A. Mennicke.

Address: Rev. 8. I?d. Will, Oeueseoo, Oo., Ill.

Rev. G. A. Feustel, appointed by the congregation at West-Bloomfield, Waushara Co., Wis. was commissioned by the honorable Mr. Sprngeler from the undersigned with the assistance of Mr.? Sorg on the 9th Sunday after Trin. there. K. W. Weber.

Address: Rev. 6. l'eustei,

West Loomüeld, Wausdara Oo., Wis.

By order of the Reverend President of the Western District, Mr. I?. H. Steck was installed in the Zion congregation at St. Louis, Mo. on the 7th Sunday after Trtn.

Mission Festivals.

On the 4th Sunday after Trtn. the congregation at Por- tage, Wis. celebrated its annual mission feast. Speakers were Mr. I?> P. Brauns of Chicago and undersigned. Dir Collecte resulted after deduction of traveling expenses -24.30. C. Seuel.

On the 7th Sunday after Trinity, the Lutheran congregation of St. Peter's in Chepstow, Kansas, celebrated its first mission festival. The festival preachers were Messrs. ?? G. Polack and B. Keller. The collecte was -40.09. F. I. Th. Jungck, D.

On the 8th Sunday after Trtn. the congregations of Mr. D. Meinecke and the undersigned inMarshalltown, Iowa, celebrated mission feast. Mr. L?. Meinecke gave a lecture on mission history. Mr. Student I. V. Kauffeld and the undersigned preached. Collections yielded -42.00 (P28.00 for inner dissonance in Iowa, -7.00 for Negro and -7.00 for Jewish mission). E. W. Heinicke.

On August 8, the Wilton, Hampton and Davenport congregations celebrated Mission Feast at the latter place. The sermons were preached by ? Winter and the undersigned. The Collecte was -52.00, for inner mission. G. Reisinger.

On the 7th Sunday after Trin. the congregations of ?I?. L. Fresr, C. Müller, O. Döderlein and those of the undersigned bet Sodus, Ill, mission feast. Feast sermon were the Dk. Scholz, Kowert and C. Müller, the latter in English. The Collecte was -47.20 (X for inner mission, for Negro-, the rest for Judenmission and Ptlgerhaus).

H. Krause.

On Aug. 8, St. John's parish in Stringtown, Mo., celebrated a mission feast, which was also attended by the parishes of the Griebel, Wesche and Hosts participated. The sermons were preached by Messrs. C. C. E. Brand and C. L. Janzow. The Collecte for inner and English mission and orphans amounted to -110.00.

I. A. Proft.

On the 8th Sunday after Trin. my congregation in Friedensau, Nebr. celebrated with the congregation of I. Meyers their mission feast. The festival preachers were Fr. H. Frincke and the undersigned. The total cost, after deduction of travel expenses, was -61.96.

R. H. Biedermann.

On the 8th Sunday after Trin, my congregation in Golden, Ill, celebrated its annual mission festival. The festival preachers were S. W. Rabe and W. Hallerberg. The collections amounted to -47.46.

L. E. Knief.

On the 8th Sunday after Trinity, my congregation bet Meredosia, Ill, celebrated its mission feast with the one in Arenzville. The festival preachers were the ck. O. Hohenstetn and H. Haake. The collections resulted in 87.14. I. Delete.

On the 8th Sunday after Trin. the congregations of Pastors Htld, Gräf and Wegen" celebrated their mission festival of this year in Altamont, Ill. Festival preachers were the kk. G. Wangerin, G. Kühn and W. Kowert. The collecte, after deduction of travel expenses, -76.52. G. I. Wegener.

On the 8th Sunday after Trin. the St. Pauls Lutheran congregation in Hanover Township, Crawford Co, Iowa, celebrated their mission feast this year. Ch. F. Hermann and undersigned preached. Collecte -22.00. C. A. Bretscher.

On August 15 and 16, the first community mission feast was held here in Lincoln, Benton Co, Mo. in conjunction with the congregations of Kk. Günther, Heyne, Mencke, Rupprecht and Meyer. The festival preachers were: Prof. Böppler (German and English), Praeses Btlitz and the ?? Günther and Heyne. The Collecte resulted in -106.15.

I. Net hung.

On the 8th Sunday after Trin. the congregations of Pastors E. A. Frese and G. Polack sen. celebrated their mission feast. Speakers were the pastors C. Vetter and Fr. König jun. The Collecte amounted to -66.00 after deduction of travel expenses.

G. Polack 86u.

On August 15, the congregations of ? Zucker, Böse, Steger, Fischer and Horst celebrated mission feast at Florida, O. k. H. Horst preached and Prof. Zucker gave a mission history lecture. The collection was -145.51 (-100.00 for inner, -30.00 for Negro, the rest for Jewish mission).

Th. Horst.

On the 8th Sunday after Trin. the congregations of Pilot Knob, Iron Mountain and Farmington celebrated a mission feast at the latter place. Festival sermons were preached by ?? Jben, Smukal and the undersigned. The Collecte after deduction of traveling expenses was -68.00. G. Tönjes.

The Nebraska District

our synod meets, s. G. w., from September 30 to October 6 in ?. I. Mayer's congregation at Norfolk, Nebr. speaker P. W. Harms on the sixth petition. Joh. Meyer, Secretary.

The Iowa District

of our synod meets, s. G. w., this year from September 22 to 28 (not in August) in the congregation of Mr. I?. L. Dornseff bet Boone (at Chicago Northwestern and at St. Louis, Des Moines and Northern R. R.), Iowa.

Timely registration is requested.

Br. Brust, Secretary.

-I.

The attention of all those who intend to travel to the Synod in Boone is hereby called to the advertisement in the "Rundschau" for a price reduction. H. Tiar ks.

For your kind attention!

Letters to the College of Teachers of Concordia College at Fort Wayne may be addressed to the undersigned during the vacancy of the Directorate.

On behalf of the teaching staff

- Fort Wayne, Ind, August 24, 1886, G. Schick.

Address changes for the 1887 calendar.

Those pastors and teachers whose addresses are no longer as given in the 1886 calendar are hereby requested to send us their new addresses by kostul Ourck, exactly according to the following scheme, for correction in the calendar.

The same is true of those gentlemen who took office after this year's calendar was published.

First and last name:

Pastor or Teacher:

Place of residence (if necessary also street):

Poststation:

County:

State:

To which synod belongs:

Urgently ask to put on requested kostul Ourci only on above questions their answers.

Luth. Concordia Publishers.

Conferenz displays.

The General Northern Pastoral Conference of Minnesota and Dakota will meet, s. G. w., at Carver from September 10 to 14 at the undersigned.

Registrations are welcome.

H. Rådeke.

The Pastoral and Teachers' Conference of Southern Michigan will meet at the parish of Mr. K. L. Molls, Detroit, from October 6 to 10.

Do not be slow to report in times. Ch. A. Weisel.

The North and West Mtchgan Conference will meet, s. G. w., October 7-11, in Grand Rapids.

H. C. Kühle.

Incoming to Illinois District Coffee:

For the synod treasury: communion collecte from k. Heumann's congregation in Fartna -7.42. Communion coll. from the preaching place in Fairvew by Fr. Cämmerer in Chandlerville 1.00 and from N. N. 1.00. Pentecostal coll. from Fr. Eirich's congregation in New Minden 13.43. From Fr. Bergen's congregation in Prairie Town 6.00. (S. -28.85.)

To the new building in Addison: By Kassirer Festner in Omaha 10.00. By Kassirer Eißfeldt in Milwaukee 25.00. By 1?. Mayer in Bremen by H. Thies 2.00. By P. Kühn in Belleville by Gerltng 2.00. (p. -39.00.)

For inner mission in the West: Through Fr. Hölter in Chicago from N. N. 3.00.

For inner mission: Fr. Mariens' Gem. in Danvtle 9.35. Durck Fr. Wagner in Chicago by A. Beduhn 1.00. Through Fr. Döderlein in Homewood by N. N. 1.00, Joh. Sick- mann 1.00, W. Gerberding 1.00, H. Eiskamp .50. Throughk. Müller in Ehester by Frl. A. Höck 1.00. Durchk. Krause in Sodus, part of Mtssions-Coll. 23.55 and by Karl Dohme 5.00. By Fr. Koch of s. Filialgem. in Turner Junction 3.65. By H. Grundeis in Chicago subsequently from the mission festival in Des Plaines 5.94. By Fr. Hölter in Chicago from N. N. 2.00. By Fr. Blanken in Buckley from F. Klann .50 and N. N. .50. By Fr. Knies in Golden, part of the Mis- stons-Coll., 25.00. (p. -80.99.)

For Jewish mission: By P. Heumann in Farina of F. F. K. M. .50. By P. Krause in Sodus, Theil der Miff.-Coll. 5.85. By Fr. Knies in Golden, part of the Miff. coll., 7.00. (p. -13.35.)

For Negro Mission: By Fr. Heumann in Farina from the Women's Association 5.10. By Fr. SucwP in Chicago from the piggy bank of Lenchen and Hedwig Hedder 5.00. By k. Krause in Sodus, part of the Miff.-Coll., 11.75. By k. Knies in Golden, part of the Miff.-Coll., 9.00. (S. -30.85.)

For emtarant mission: DurchKnies in Golden, Theil der Mtssions-Coll., 3.90.

For the Lutheran Pflgerhaus in New York: Coll. of k. Heumann's Gem. in Fartna 7.68. By P. Engelbrecht in Chicago: Coll. of Gem. 39.00, K. Tröder 1.00, Ludw. Schalck 1.00, Jul. Schalck 1.00, Rud. Saß 1.00, K. Wartens 1.00, Mrs. H. Kröger.50, K. Mech .50, Chr. Hartseil .50. p. Strie- ters Gem. in Proviso 20.00. by P. Wunder in Chicago from Mrs. Fleischer 5.00. by P. Cämmerer in Chandlerville from s. Predtgtplatze in Fairvew from N. N. 1.00. by k. Sapper in Bloomington from sr. Gem. 38.43 and ges. at W. Plönses wedding 4.20. By P. Müller in Ehester from Frl. A. Höck 1.00. By P. Krause in Sodus, part of the Miff. coll. 5.85. By teacher Meder in Addison from A. Brackmann .75, A. Kruse.25, I. Brackmann .50, I. Hacker.50, W. Fiene .50, W. Marquardt.50, A. Plaß .50, Herm. Marquardt .50, H. Marquardt 1.00, Wittwe C. Schaper 1.00, W. Rosenwtnkel .50, C. Warnte.50, H. Wtchtendahl .50, E. Hachmeister 1.00, H. Hachmeister 2.00, D. Rosenwtnkel 1.00, F. Rosenwtnkel .50. (S. -140.66.)

For poor students in St. Louts: By Fr. Döderleln in Homewood 9.22. By Fr. Mennicke in Rock Island for F. Lothringer of the Women's and Young Fr. Association 10.80, Mtssion Association 6.40. (S. -26.42.)

On the Springfield household: P. Mueller's Gem. in Ehester 6.51.

For poor students in Springfield: By ?. Döderlein in Homewood for Herm. Wacker 8.19. By Fr. Wunder in Chicago from the Young Friars' Association in sr. By Fr. Mennicke in Rock Island for F. Möller and F. Kröger of the Women's and Young People's Association 21.60, Missionary Association 12.80.

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By ? Hölter in Chicago from the Women's Association for E. Starck 4.25. (p. -54.84.)

For poor students in Fort Wayne: Through ? Schuricht in St. Paul for Karl Albrecht: sent on Fr. Meyer's wedding 11.00 and from the Women's Association 7.10. Through ? Wunder in Chicago from the Young Women's Association in sr. Gem. for A. Leuthäuser 8.00. By ? Mennicke in Rock Island for G. Möller and E. Mennicke from Frauen- und Jungfr.-Verein 21.60, Mtssions- Verein 12.80. (S. -60.50.)

For poor seminarians in Addison: By ? Brüggenmann in Willow Spring", sent at teacher E. Strieter's wedding, 5.50. By Kassirer Festner in Omaha 6.46. By ? Succop in Chicago from the Jünger-Verein 15.00. By Kassirer Eißfeldt in Milwaukee 1.00, for Th. Htnz 6.50. By ? Miracle in Chicago from the women in sr. Gem. for Karl Haase 7.00. (p. -41.46.)

For "da" Progymnasium in Milwaukee: By ? Streckfuß in Chicago from the mission fund of St. Petri-Gem. 25.00.

For salary in Milwaukee: By ? Engelbrecht in Chicago by K. Hintz 1.00. By P. Döderlein in Home- wood 11.11 and 7.77. (S. -19.88.)

For poor students in Milwaukee: Through ? Miracles in Chicago by the Young Friars' Association in sr. Gem. for A. Ullrich 15.00.

For debt repayment in Milwaukee: I*. Brewer's Gem. in Eagle Lake 25.67. By Teacher Meder in Addison from C. Warnke 1.00. (p. -26.67.)

For student orphans from Addison: Wittwe Heuer in Addison 3.00.

For the widow's fund: Coll. from ? Heumann's parish in Farina 6.00. From the collection bag of ? Wangerin's parish near Solitt 9.00 and from N. N. there 1.00. (S. -16.00.)

For the deaf and dumb: By ? Brewer in Eagle Lake by Mrs. D. Meyer 1.00. Teacher Hattstadt's pupils in Chicago 6.71. (pp.-7.71.)

For the comm. in Wellsville, Mo.: ? Roeders Gem. in Arlington Heights 12.75.

For the congreg. in Cedar Rapids, Iowa: By ? Stretchfoot in Chicago, Extracoll. of St. Peter's congreg., 12.35.

For the congregation in Alexandria, Va: By ? Engelbrecht in Chicago by H. E. 1.00. ? Roeder in Arlington Heights 2.00. (S. -3.00.)

For the congreg. in Stillwater, Minn: Evensong coll. of k. Cämmerer" Gem. in Chandlerville 5.00. P. Roeders Gem. in Arlington Heights 2.37. (p. -7.37.)

On church building in Pinckneyville, Ill: By ? Kühn in Belleville by Schlüter Sr. 1.00, H. Schiermeyer 2.00, Blumen- kamp 1.00, Sippel 1.00, Endre" 1.00, Teacher Hörber 2.00, Bös .50, Ensinger.50. (S. -9.00.)

Addison, Ill, Aug. 19, 1886. H. Bartling, Cassirer.

Revenue into the Michigan - District's coffers:

For the synodal treasury: From the congregation in Adrian -8.00. ? Lemke, Ueberschuss an Reisegeld bet Vifitations-Reisen, 5.00. (Summa -13.00.)

For poor Michigan sophomores: St. Joseph's comm. 4.00.

For inner mission: congreg. in Lansing 3.25. congreg. in St. Joseph 4.00. (S. -7.25.)

For the widow's fund: By ? Hantel 5.00. From the God's Box in Caledonia .25. ? Partenfeller 4.00. (p. -9.25.)

For the deaf and dumb: By Kassirer H. H. Meyer 26.75. On Lehrer Wendt's wedding ges. 8.00. By teacher Wendt, on Joh. Klopp's wedding ges., 3.40. (p. -38.15.)

For Negro Mission: From the small school in Adrian 2.00. Gem. in Manistee 5.00. (S.-7.00.)

For Jewish mission: Gem. in Manistee 4.28. By ? Heinicke, on infant baptism bet W. Wagner ges., 1.00. (p. -5.28.)

For the Pilgrim House in New Uork: Gem. in Turk Lake 2.00. Gem. in Manistee 20.00. Fr. Farmer's Fetnd in Adrian 5.00. Gem. in Sturgis 5.00. Gem. in St. Joseph 8.00. From God's Box in Caledonia .50. Gem. in Grand Ra- pios 100.00. ? Hagen 1.50. By ? Gose 5.00. Gem. in Jonia 10.00. (S. -157.00.)

For F. Walther at Fort Wayne: I. Keinath at Frankenmuth 2.00. At the double wedding of H. Birr and H. Musolf at Tawas City 8.37. (S. -10.37.)

For the comm. in Utica, New York: comm. in Frankenmuth 20.41.

For the congregation in Alexandria, Va: From the God Box in Caledonia 2.21.

For the congregation in Stillwater, Minn: From the God Box in Caledonia 2.21.

For the Luther Monument in St. Louis: H. Klinger and Schtlenski each .25. Total -276.63.

Detroit, Aug. 20, '86, Chr. Schmalzriedt, Cassirer.

Revenue to the Western District's coffers:

For the synod treasury: By Mr. Göbmann of ? Steck's congregation in St. Louis -17.15. From ? Germann's congregation in Fort Smith 3.50. (p. -20.65.)

For the Progymnasium in Concordia: Through Mr. Kröncke school fees from Louis Ehlers 6.00. ? Eggerts Gem. in Strong City 4.75. (p. -10.75.) For debt repayment: By Mr. Kröncke from ? Günther's property at Cole Camp 6.40. ? Willes Gem. at Concordia 13.10. Through Präses Biltz of ? Falles Gem. 11.60, by ? Alexander's Gem. 4.55. (S- -35.65.)

For inner mission in the West: Collecte bet ? Stecks introduction, "thank offering" of the local Zion congregation, 62.50. By ? Proft bet Lohmann, part of the Mtssionsfestcoll. sr. Gem., 45.00. By ? Tönje" in Farmington, 46.25. By ? Jungck in Palmer desgl. 20.00. By Mr. Barthel of I. Eckhoff in Brownsville, Minn., 1.00, and by H. Peters 1.00. By Mr. L. Lange jr. of H. Sackewitz in Manor, Tex. 1.00. (p. -176.75.)

For Negro mission: Prof. Günther's church in Kirkwood 4.50. By ? Tönjes in Farmington, part of a missionary festival, 12.00. By ? Jungck in Palmer, 10.00.

By Mr. Barthel from C. v. Glahn, Suttons Bay, Mich., 1.25, from H. Brundieck in Wisner, Nebr., .75, and F. Stolz in Portland, Ind., 1.00. (S. -29.50.)

For Jewish mission: By ? Tönjes in Farmington, part of a mission festival coll., 5.00. By ? Jungck in Palmer desgl. 5.00. (S. -10.00.)

For English mission: By ? Tönjes in Farmington, part of a mission festival coll. 5.00. By ? Jungck in Palmer desgl. 5.00. (p. -10.00.)

For the Pilgrim House in New Uork: ? Siecks Gem. in St. Louis through Coll. Günther and Gehr", 2nd instalment, 22.00. By ? Schkwankovsky in Baden by Wittve A. B. 1.00. By Mr. Barthel of I. Thürwächter in Palmyra, Mo., 2.00. By Mr. L. Lange jr. of Mr. Sackewitz in Manor, Tex., 1.00. By Präses Biltz of ? Menckes Gem. bet Richland 7.00. (S. -33.00.)

For the widow's fund: By Mr. Barthel of Aug. Frenzel in Barton, Md., 1.25.

For the Lutheran Hospital in St. Louts: By ? O. Hanser, thank offering from Mr. and Mrs. Theod. Brtnkmann for saving their child from the hands of death, 5.00. By i? Schriefer in Lockwood from Mr. H. Schnelle 1.00. (p. -6.00.)

For the deaf and dumb: By ? Schriefer in Lockwood by Mr. H. Schnelle 1.00.

For poor students: By ? O. Hanser by Rich. Barthel 1.00, by Christ. Däumer 5.00, by Herm. Jung 1.00, vüw Mrs. Gödecker 5.00 and by Ch. Schaap .25. (S. -12.25.)

For the comm. in Council Bluffs, Iowa: By ? O. Hanser by Mr. Louis Kirchhofs .50, by Gust. Trömel 5.00. ? Heyne's Gem. at Lake Creek 6.00. By Mr. Schuricht of ? Hanser's Gem. in St. Louis 7.00. (Summa -18.50.)

For the comm. in Stillwater, Mtnn: By Mr. Schuricht of ? Hanser's Gem. in St. Louis 21.00.

For the community in Utica, N. U.: By ? O. Hanser by Mr. Louis Kirchhofs .50. by Mr. Schuricht by ? Hanser's parish in St. Louis 10.00. (p. -10.50.)

For the Tractatverein: By Mr. Barthel of ? F. Leyhe in Grand Rapids, Wis., .50.

St. Louis, August 21, 1886. H. H. Meyer, Cassirer.

The following gifts of love have been received for our church building: From ? Tilly's congregation, Haverstraw, N. A., -3.06. ? Caufses Gem., Egg Harbor City, N. I., -3.00. ? Hoch- stettens Gem., Wollcottsville, N. A., 8.60. R. Körner, Oregon City, Oregon, 25.00. At Boston Synod s. .60. k. Hanewtnckels Gem. of, Cumberland, Md, 4.00. ? Renz's Gem. in Hudson, N. U>, 10.00, at Stuyvesant, N. D., 5.02. k. Grossberger's Gem. in Martinsville, N. A., 3.62. ? King's Gem., New Aor?, 15.00. ? Kunschick's Gem., Van Wert Co, Ohio, 2.00. From P. Niethammer's Gem., La Porte, Ind, by Aug. Backhaus 3.00, Louis Schumm 3.00, Cath. Sove .50. ? Lothmann's Gem., Akron, O., 5.00. ? Werfelmann and Glieder, Marttsville, O., 3.00. ?

Franke's Gem. at Fort Wayne, Ind. 8.50. W. Burgdorf of ?. Sieker's Gem. at New York, 1.00. From ?. Walker's Gem. of Heinr. Mueller, York, Pa. 5.00 (donated actte). N. N. in ?. Schroeder's Gem. in Philadelphia, Penn. 10.00 (donated shares). ?. Stutz's congregation, Albany, New York, from Mrs. Dorothea Kirchner 5.00, Münck siblings 5.00. ?. Fischer's parish, Danbury, Conn. 11.00. Karl Wattengel, Tonawanda, N. A., 2.50. From ?. Senne's congregation, Buffalo, N. A. - from Women's & Maidens' Association, 10.00, Friedr. Kamprath .25, Dr. C. F. Petsch 1.00, Dor. Datsck 100, Ernst Beyer 2.00, Christ. Wagner 1.00, Louis Reinsch 3.00, Friedr. Burow sen. 1.00, Maria Pellmann 5.00 (donated actie), Mrs. Barz 1.00, Joh. Grätz-ler 2.00, Fr. Bräunlich .50, Dor. Altemoos 1.00, Herm. Bicky .50, Chr. Stetefeldt .50, Mrs. N. N. .50, Heinr. Fischer 2.00, Peter Schank 2.00, Martin Dunke 1.00, Georg Walther 1.00, Mother Wieser .50, Karoline Bichy .50, Agnes Ntll .50, Louise Camann .50, Johanne Völker .50, Lydia Scheuermann .25, Johanne Pötting .25, Wilhelmine Balk .50, Mother Linke .50, Wittwe Miltner .50, Aug. Poble 1.00, Aug. Klofe 1.00, Karl Klofe .50, Joh. Linke 2.00, Heinr. Pötting 1.00, Job. Müller 1.00. From ?. Siecks Gem. in East Buffalo, N. Y., 7.00. Mr. H. Wendt, New York (? Siekers Gem.) 3.00; desgl. from ?. Siekers Gem., shares donated by Miss. Julie Sieker 10.00, Christian Nehrbas 10.00, Mrs. Kath. Herdtfelder 10.00. From -, St. Louis, Mo., 5.00.

At the same time, a number of dear Christians have lent us interest-free money through the purchase of shares and thus provided powerful help. Our heartfelt thanks and God's praise go out to all our dear donors.

, 1886. c. A. Germann. Joseph Knott.

Received **for the seminary household in Addison, Ill**, during the 1885 -1886 school year: From ?. T. I. Large parish in Addison: from W. Heuer 3 sacks of apples, H. Oehlerking 4 p. do., H. Bartling 1 potato, 1 oat, H. Timm 2 oats, 2 grain, H. Rittmüller 3 cartons, 2 oats, H. Heidorn 2 cartons, 2 oats, 2 grain, Bro. Rittmüller 6 cartons, 6 oats, 5 grain, F. Tonne 4 oats, W. Dammeter 2 do, H. Lübrs 2 oats, 2 grain, F. Lührs -3.00 for the wash fund, Bro. Kuhlmann 2 oats, 1 grain, H. Niehus 3 oats, H. Hettmann 1 oats, 1 grain, F. Mesenbrink 2 oats, 2 grain, H. Mesen- brtnk 2 oats, 3 grain, I. Brackmann 2 oats, 1 grain, A. Heinberg 1 oats, W. Marquardt 3 do., H. Marquardt 4 do., I. Hanke 2 do., M. Natbje 1 do., T. Rosenwinkel 8 cart., F. Meyer 2 oats, 2 grain, F. Kruse 2 oats, E. Leeseberg 5 cart., Chr. Heidemann 5 do., H. Matthews 5 do., L. Fiene 2 oats, W. Klipp 1 do., W. Fiene 3 cart., H. Bergmann 2 cart, 1 oat, H. Backhaus 3 oat, 2 grain, A. Fiene 1 cart, 1 oat, 2 grain, L. Heinemann 2 oat, 3 grain, Wittwe S. Ahrens 4 oat, 2 grain, L. Balgemann 3 oat, E. Graue 1 do., A. Graue 2 do., W. Ascher 2 do., H. Blagge 5 cart, L. Rathje 2 oat, 1 grain.

From Rodenberg (? Grupes Gem.): From H. Nickert 1 oat, I. Fraas 2 oat, 1 grain, H. Kreischmeyer 1 oat, 1 grain, A. Pfortmüller 1 oat, 1 grain, I. Meusching 2 oat, 2 grain, A. Meyer 2 oat, C. Leiseberg 2 do., L. Betsner 2 do., W.

Theyler 2 do., H. Ltchthardt 1 cart, 2 oats, 1 grain, D. Grupe 25 pounds of coffee.

From Schaumburg (D. Müllers Gem.): I. Homeyer 2 oats, 2 apples, E. Ltchthardt 2 cartons, 1 oat, H. Ltchthardt 4 cartons, 2 oats, W. Ltchthardt 2 cartons, 1 oat, H. Fope 1 carton, 1 oat, H. Nerge 2 cartons, 1 oat, C. A. Kasting 3 oats, H. Becker 1 carton, 2 oats, 1 apple, H. Tbieß 2 turnips, 4 cartons, 4 oats, 2 apples, W. Becker 1 beans, 3 cartons, 50 p. flour, I. Gieseke 1 carton, 2 oats, H. Gieseke 4 oats, 2 apples, H. Schräge 3 oats, apples, H. Salge 4 cartons, 2 oats.

From Uork Centre (D. H. Sieving's Gem.): H. Meyer 3 kart., 2 oats, F. Ahrens 1 kart., 1 oats, F. Nordbrock 2 kart., 2 apples, Wittwe Meyer 2 kart., 1 oats, F. Dette 2 kart., Th. Fiene 2 do., E. Schumacher 2 do., C. Stebben 1 do., F. Stebben 1 do., D. Goltermann 2 do., E. Nordbrock 2 do., W. Ahrens 1 kart., 2 oats, H. Bade 5 kart.

From Elk Grove (D. Ramelow's Gem.): by the two Vorsteher collected 13 Kart., 8 oats, 13 grain, by H. Beer 10 Kart., 2 Hgfer.

From D. H. Brauer's Gem. in Niles: 36 cart.

From D. Döderlein's Gem. in Homewood 75 cart.

From D. Th. Büniger's Gem. in Bremen: From Chr. Horn, Knieriem, W. Möller, K. Habenicht jr, G. Schuld, W. Huhnstock, W. Mahnt, H. Breitbarth, A. Skaller, I. Schaller, I. Schilling, H. Simsen, Rodenberger, Nielsen, C. Gösel, Menke, Bauer sen, E. Engelhardt, Madlung, Ph. Bormet sen, W. Kümmel 1 cart each, G. Stortz 2 do., W. Engelhardt 1 do. and 1 yellow beet, F. Stortz 1 beet and cart, K. Habenicht 1 cart and 25 cts, Ch. Horn 1 red beet and 1 cart, Ch. Abbe 1 apple, W. Köhler 1 cart and beet, K. Vogt 2 cart.

(Conclusion follows.)

Addison, August 16, 1886.

V. v. Dissen.

The following gifts have been received for the household treasury in Addison: By H. Bartling \$11.00 and 7.80; by Chr. Schmalzriedt 2.00 and 7.50; by D. W. Röscher 25.00 u. 2.45; by D. Johannes 2.00 u. 1.00; by V. v. Dissen of N.N. 2.00.

Received for poor S choollers: By D. Th. Wtchmann of the Women's Association of sr. Gemeinde \$10.00 for W. Wetzel u. 10.00 for W. Pipkorn. By D. Gans, on Fr. Schyridts Hochzeit ges., for Fr. Biedermann 15-50. by D. Biedermann for Fr. Biedermann 6.00. By D. Meeske from sr. Gem. for Fr. Biedermann 3.50. By D. A. W. Bergt in Tecumseh, Nebr. for Bro. Biedermann 10.00, for Aug. Falch 3.00. By H. Pohlmann & Son from Zions-Gem. in New Orleans for W. Jöckel 55.00.

With heartfelt thanks

Addison, August 10, 1886.

I. L. Backhaus.

For poor students received with heartfelt thanks by D. Maack from his parish at St. Charles, Mo., \$7.80. From Mr. Wilh. Hülskötter in Venedy, Ill, 5.00. Through D. Gößwein from Mr. Junghans at Vincennes, Ind, 7.00 and from Mrs. Schmidt there, 2.00. From Mr. Bernhard Umbach at Evansville, Ind, 1.00. By D. Weller at Marysville, Nebr. from the bell-bag of his Zion congregation (specifically for students "from our congregations") 10.00. By Mr. Ch. Volkmann at Clinton, Henry Co. mo., 2.40.

C. F. W. Walther.

Changed addresses:

Rev. I,out8 Lrn8t, IValburZ D. O., IVi11iam8on Oo., Dex. Kev. 6th Deu8tei, W "8t Lioomüelck, IVau8ftara Oo., IVi8. Rev. 6. 8. D. Drinolce, 807 8. 8llari) 8tr., Baltimore, Llcl. Bev. V. D. 6o88^veiler, Dexter, DaUa8 Oo., lo^va.

kev. O. D. Oraebner, 524 LaatDiltü 8treet, 8ellLlia, Llo. Rev. van. Docker, Box 228, ^vnapoli8, Nct.

Rev. 111. llertens (pa8t. emer.),

310 8. hickory 8tr., sollet, Ill8.

Bev. Ll. klert^, Ooiumbu8, lucl.

Bev. 8oliN688ler, 216 8. Lroack^va^, 3oiiet, 1118.

Bev. IV. Otkenbeck, 3123 Dox 8tr., Okiea^o, Ill.

Llartin 8. doerink,

Box 133, Battle Oreek, Llactison Oo., 8ebr. Lnuci llan8er>, care ok D. .laezer,

oor. Llick. ^ve. "L IVei8k 8tr, Detroit, Ltick. O88ian Il. Dan," 653 LliskiMn 8tr, Bullklo, 8th V.

8. I. Llaiek, Dennz^, Rutler Oo., Da.

3. D. Ickeibolim, 607 12tk 8tr, ^e^v Vorlr Oit^.

Dd. Ülerten8, 310 8. ilickorx 8tr., 3oiiet, IÜ8.

3. 8. IV. Diel, 97 IVacke Dark ^ve., Oleveianci, O.

L. Itoil, VouvF America, Oarver Oo., ülinn.

6. zokeä't, 123 Brl^ktou 8tr, Olevelanck 8. 8., Ollio.

Dnckrviz; 8ckmidt, 214 8. Lroackwaz', 3oiiet, IÜ8.

Due to lack of space, the receipt of Mr. T. H. Menk had to be deferred.

The "Lutheran" is published twice a month for the annual subscription price of one dollar for out-of-town subscribers, who must pay in advance. Where it is brought to the home by porters, subscribers must pay an extra 25 cents porter's fee.

To Germany, the "Lutheran" is sent by mail, postage paid, for Kl.25.

Briefs containing business, orders, cancellations, funds 2c. are available at the address: I.nttr Oonooiftn-VerluK (51st O. Lnital, ^nent), Lornvr Lliaivi 8tr. L Inftiulin -Vvc., 8t. Douls, Llo. to be sent to.

Those letters, however, which contain notices for the paper (articles, advertisements, receipts, adretz changes rr.)" are to be sent to the editorial office under the address: "I-utlivrnrvn", t'o"<">r<iin 8eniin "r.

Lnterecl at tke Do8t Oüice at 8t. Doui8, Ü3o., äs 86oonck-oia88 matter.

Volume 42, St. Louis, Mo. 15 September 1886, No. 18.

In memory of our unforgettable Fick.

(Conclusion.)

In order to enjoy the beneficial influence of a longer sea voyage, Fick took the route via New Orleans with his entire family for his journey to his old home. Although he was still very incompletely provided with the necessary "means of travel", his dear brothers in faith in New Orleans equipped him sufficiently with them in great love; may the Lord remember them on the day of retribution.

After a happy voyage across the ocean, he and his family arrived in Germany on July 3, 1858. Here he enjoyed the care of his loved ones, under which, although slowly, he gradually recovered visibly; but it was impossible for a man like Fick to devote himself completely to rest. Here, too, he worked out several writings. Among others, he translated a writing by the old Celle theologian Urban Rhegius, titled: "Disputation on the Restoration of the Kingdom of Israel against all Chiliastes of all times", from Latin into German and accompanied it with a biography of that great theologian. Fick followed this writing with a reprint of the preface to the 15th volume of the "Lutheran" with a preliminary report under the title: "Why do we cling so firmly to the Lutheran Church? A Testimony from the Lutheran Church in North America". This booklet showed that our synod has never had a more faithful and intimately connected member than our Fick. And yet it not only found a strong circulation in Germany, especially in Northern Germany, but also acquired many friends for our synod, even from the circle of former opponents there. We have seen this from a whole number of extremely favorable advertisements of that "testimony" published in German papers.

As refreshing as the days were, which our Fick enjoyed during his stay in his old home, the love of his family and the goodwill, which he otherwise experienced there in abundance, so was and remained

But his heart remained in America, which had become a true new home for him. A testimony to this is a song that preceded his return to America and was published under the title "Heimweh" (Homesickness) in the "Lutheraner" of June 28, 1859. In it, Fick sings, among other things:

It is beautiful in the old fatherland: - I step into the gothic church halls, Magnificently stretched out on high pillars, And hear the organ's mighty notes resound.

But I am drawn by my mind

Towards the new home,

Where Christ founds our dear church, and where the royal priesthood, beautifully allied with pure doctrine and freedom, adorns the church for the glory of our God.

On June 3, 1859, he began his return journey to America, where he and his family arrived safely on July 16. He first went to Detroit to greet his congregation there, but both he and the congregation realized that the further care of such a large congregation as the Detroit congregation would soon wear him out again. When, therefore, shortly afterward, a vocation came to him from the considerably smaller congregation at Collinsville, Madison Co, Ill, about 12 miles from St. Louis, Mo. he unhesitatingly accepted the same with pleasure, and there took up his new office on September 11, 1859.

Here he worked for 13 years, dearly loved and highly honored by his congregation, which consisted of many old, experienced, knowledgeable Lutheran Christians, in rich blessings. Since he was persuaded to take over the editorship of the "Abendschule" (evening school), a newspaper "for entertainment and instruction", founded in 1854 and intended for Christians, from August 15, 1860 on, and devoted himself to this particularly difficult work at that time, since the civil war broke out, with all diligence and highest loyalty until the year 1868, his cooperation in our synodal journals naturally became less abundant during this period. However, the indefatigable man made some very valuable contributions to the "Lutheran" even during this period. In 1864, in that frightening time of war hardship, it was also when Fick published a booklet with the title

gave, "Lift up your heads! Songs of comfort and revival for the Christians in this last sorrowful time". In the "Lutheraner" of July 15, 1864, we were able to advertise the booklet, which contains 22 songs on 64 pages, as follows: "It is true that the songs of our dear friend and brother, Rev. Fick's, need no recommendation for the readers of the 'Lutheraner'; the former has already sung so many wonderful songs to the latter that they expect nothing but delicacies from him. We must say, however, that in the songs of the present collection our dear Fick has, so to speak, surpassed himself. They are a fulfillment of the word of Christ: He who believes in me, as the Scripture says, from his body will flow rivers of living water," John 7:38; but they are also proof that our dear Lutheran church still rightly bears the name of the "singing church," because it has always not only preached the blessed gospel into countless hearts, but has also sung it into them with sweet songs. A special value of the present collection is also that the songs form a whole, in that they all aim to put Christians in the right mood in this "last sorrowful time", and also those who are now in danger of falling into spiritual sleep, They are also intended to awaken those who are now in danger of falling into spiritual sleep with a blaring trumpet, as well as to refresh those who are now gripped by fear and trepidation with the sweet sounds of heavenly voices of consolation, to raise them above the misery of this time and to fill them with the most blessed hope of the approaching perfect redemption.

"To you, dear Christians, who are worried about being swallowed up by the general flood of destruction of these last days and perishing in it, and to whom now comes many an hour in which the heart also wants to pine away, 'as it becomes dry in summer,' to you we therefore most urgently recommend the above dear booklet: 'Lift up your heads. There you will find what you are looking for. Soon the poet shows you in the light of the divine word the vanity of the world and the horrors of the coming judgment in a heart-stirring and shattering way, soon he leads you to flowery quiet places, where the fresh springs of comfort and

of hope, which are locked up in the Word of the Rock, open up to you, and you can feast on them. - When in this time also here in the west of North America those who wanted to consider man as a cultivated ape, in order not to have to convert, strongly stirred and especially preyed on the inexperienced youth, Fick published a pamphlet in 1872 under the following title: "Die Affen-Religion. A conversation held in Arizona about it, put into dainty rhymes by a human being. Manville, Arizona. 1872", in which, among others, Darwin, Vogt, and Büchner are introduced speaking. In the "Lutheraner" of July 1, 1872, we announced the little book (40 pages in small octavo) in the following words: "Until recently, people who had not yet completely lost reason, conscience and religion believed that the apes were cattle, like other cattle. One was amused by their strange grimaces and jumps, but otherwise one put them in the same class with dogs, cats and pigs, and believed that one as a human being was infinitely superior to the apes. - But this is to become now differently. The monkey bailiff has made the astonishing discovery that the monkeys are a very special animal, because humans are descended from them. Büchner joyfully agreed with him, who claimed in his infamous book: Kraft und Stoff (Power and Substance). Man is nothing more than a highly organized animal. Darwin also tries to prove the same in a thick book, which was published last year. There is now great rejoicing among the God-deniers, who rejoice: If we are ape children, then we are cattle, like other cattle, and need as little religion as dogs and cats. - The above-mentioned booklet now contains a conversation in which the monkey philosophers are proven by some honest Germans that the whole monkey religion is nothing but hoax, humbug and nonsense, which is why no man who is still in possession of his sound reason could accept it. Since there is also no lack of ridiculous scenes by which the foolishness of the monkey children is exposed, the whole thing is not only instructive, but also highly amusing to read."

However, according to God's gracious will, Collinsville was not to be the last station of our Fick's life and work. In 1872 he received an urgent call to Boston in the state of Massachusetts. At first, the climate of this more northerly state seemed to make him reluctant to accept the job because of his body constitution, which was prone to catarrh; however, the importance of the city with its European character overcame his misgivings, so that he finally followed the call in God's name, childlike trusting in God's guidance. He was solemnly inaugurated into this new office on November 10, 1872. The task set for him here was not an easy one. The European and New-English relations of Boston, which of course also affected his congregation in many respects, caused him no small difficulties and worries. In particular, it was the sad school conditions there that weighed heavily on his mind, as he complained to us on the occasion of the synodal conference in Cleveland, O., in August of 1884. Nevertheless, his ministry in Boston, as much as we know of it, was a richly blessed one, and in spite of all the seriousness with which he had to work, he was a very good man.

Fick left there, the relationship between him and his congregation was one of the most intimate love and complete trust.

In spite of all the official work which his congregation of about 600 souls imposed on him, he still found time to serve the church in general with his pen. Already in 1873, the excellent book "Secret of Wickedness in the Roman Papacy" was published, in which, after an important introduction, he presents in a first part "The Secret of Wickedness" from the teachings of the Roman Papacy and in a second part in the works, namely in his terrible atrocities. Both parts together comprise 38 and 250 pages in small octavo. The motto of this writing are the words of Luther: "All other heretics are heretics only in certain parts; but this one (the pope) is the only and true anti-Christ, who is against the whole of Christ". (S. Luther's Works, Vol. IX, 1014.) The book is worked out according to the most reliable sources, and in the appendix it is provided with exact information about these sources. It has found a wide circulation and the 2nd edition has already appeared.

Since we now live in a time, in which in innumerable writings and journals the word: "It is not a God!" is treated as a truth which cannot be proved at all anymore, but as a truth which has long since been strictly proved; in a time, in which almost all workshops, department stores, art halls, public places, yes, even many university lecture halls are echoed by the word: "It is not a God!" in a time in which more and more human couplings arise every day, which make the word: "There is no God!" In a time when all men, wherever they go and wherever they stand, breathe, as it were, an air impregnated with the vapor of the denial of God, there are also many souls who, without being reduced to cattle like most atheists and without being filled with satanic enmity against God, nevertheless lie ill from the inhaled hell-poison of atheism. For the sake of such unhappy souls, in 1876 our Fick published a pamphlet under the title: "Es ist ein Gott. Testified to Responsibility." In this splendid work of 240 pages the author has laid down the weapon of ridicule, and in alternate forms, sometimes in that of conversation, sometimes in that of narration, sometimes in that of shorter or longer treatises, has proved the existence of a God in such a convincing manner, and has revealed the counter-evidence brought up against it so clearly in its wretchedness, that whoever will not deny even his own reason must, after reading through the delicious book, cured of his unbelief, exclaim: "Yes, yes, there is a God!"

In 1882, Fick followed up this larger work with a small work entitled "Der Heiden Weihnachten. A Tale of Life in the Far West.

Published by Reitz and Jung in St. Louis, Mo." The tendency of this lovely little book is to show by example that man cannot convert himself, but that God, for Christ's sake, is willing and powerful to save man even from the deepest depths of his sinfulness, to bring him to faith, and to make him eternally blessed.

The last major fruit of his tireless literary diligence is the work published by Fick in 1881 under the following title: "Geschichten aus Kirche und Welt zu Dr. M. Luthers Kleinem Katechismus". For Church,

School and Home Collected. This is a collection of stories concerning first the holy scripture and then each of the six main pieces and each individual part of it. The number of them is 614 on 361 pages in small octavo narrow print. As many as there are similar collections, this one, among all those known to us, is not only surpassed by no other, but also unmatched by any other. Not only is the selection from the immense material available made on the basis of clear, pure Lutheran knowledge, but also everything is described in the chaste and sober language of Lutheran simplicity. - —

So now we have arrived at the time of the life and work of our unforgettable Fick, in which the Lord quickly and unexpectedly (for the Boston air had not weakened him, but wonderfully strengthened, yes, rejuvenated him) gave the faithful servant the end of the day, the faithful worker the trowel, the sword from the hands of the faithful fighter, and the shepherd's staff from the hands of the faithful shepherd, and brought him to eternal rest, to eternal celebration of victory, to eternal refreshment before his face, indeed took him from the suffering and struggling church, but added him to the triumphant church of all crowned ones.

Unfortunately, we cannot report on his last days and hours on the basis of our own observations. We therefore only repeat here what Pastor König.Sr. in New York reported in the Boston "Lutheran Gazette" of May 15, 1885:

He writes: "It was his fervent wish that he would die in his office. Lying idle in the marketplace as an invalid was a terrible thought to him. The Lord also fulfilled this wish of his faithful servant. On Sunday Jubilate (April 26) he confirmed, preached in the afternoon in East-Boston and performed three baptisms. When he returned home, he spoke, which he was not in the habit of doing: 'Now I want to call it a day. The end of the day was there for him: it had been his last work. On Monday he complained of chest pains; pneumonia became more and more severe, and on Thursday morning the Lord called his servant home. Let us look at his end! Until shortly before his death he was conscious, cheerfully ready to go home. To the question of his own: what shall we say to the church? he answered: That she may remain faithful to Jesus? Then he began to fantasize, and in the last hour, to the amazement of his people, he spoke alternately and repeatedly in Hebrew, Greek and English: JEsus alone!" and then: Then he gently and quietly fell asleep; a blessed smile of peace hovered for hours on the face of the deceased. On Sunday afternoon the funeral service took place. After Pastor Biewend had read the 23rd Psalm in the house of mourning and said a prayer, the undersigned held the memorial speech in the crowded church based on the words: O pious and faithful servant, you have been faithful over a few things, I will set you over many things: Enter thou into the joy of thy Lord" (Matth. 25, 23.). Pastor Koren (from the Norwegian sister congregations) said

*) Mr. Pastor Koren.Jr. in Boston, in his first news of the blessed death of the deceased, writes for the "Lutheran": "I have known the glorious man only for a year, but he was already like a father to me."

then some touching words in English. At the grave Pastor Biewend read the wonderful last poem of the deceased: "I know that my Redeemer lives" etc. (See "Lutherans" No. 8). (See 'Lutherans' No. 8.) and blessed the body of the deceased." So far, Pastor Könige.

We ourselves, however, know no other words to conclude here than those with which we concluded the "Preliminary Death Notice" in the "Lutheran" of May 15, 1885: "With him, our Lutheran Church loses in this time of general apostasy one of its most faithful sons and its sweetest singers, our Synod one of the most beautiful ornaments of its ministry, the true Christians one of its most amiable models, his friends, to whom Schreiber, too, has had the great good fortune to count himself, a Jonathan to whom they will certainly all call out with David: I am sorry for you, my brother Jonathan; I have had great joy and delight in you; your love has been more special to me than the love of a woman is. (2 Sam. 1:26.) But the triumphant church of the elect will undoubtedly gain with him a new star that will shine like the brightness of heaven forever and ever. (Dan. 12,3.)" We only add this: Our Fick does not need a monument set up for him by friends; he, the golden-voiced, heartily humble man, has, without wanting to, by God's grace, set up a monument for himself with his writings, which will preserve his blessed memory, at least in the orthodox church of America, until the, as we hope, certainly near end of days.

Lord Jesus, "abide with us, for it is evening, and the day is at hand. But let our soul die the death of that righteous one, and let our end be like the end of that one. Hallelujah! Amen! W. [Walther]

(Submitted.)

posed Methodist ignorance and blindness.

The following recently appeared in the "Apologist," a Methodist journal:

"The German Lutheran Church has a strong presence in New Orleans. The Missouri Synod has 7 pastors there. There are 12 teachers in the parochial schools. The German population is estimated at 25,000. Sunday desecration and gambling are the two main obstacles to the progress of Christianity there. Might the position of Missourians on the Sunday question have something to do with their particular success in this city? As is well known, they adhere to the Augsburg Confession, which says: "Those who believe that the Sunday ordinance is established as necessary for the Sabbath are very much mistaken."

Answer: Certainly, the position of the Missourians on the Sunday question has something to do with their particular success, but of course in a completely different sense than the "apologist" thinks. The "apologist" thinks that real success can only be achieved with the Jewish-legal Sabbath doctrine, whereas the Christian-Gospel Sunday doctrine, as we Missourians hold it on the basis of the divine word, opens the gates to all disorder and godlessness. He thinks that our Sunday doctrine can only be misused for carnal freedom and sinning. Now it is widely known, praise God, that Missourians never ask whether and to what end a doctrine founded in Scripture can be misused.

Otherwise, no doctrine of Scripture could be held, since each one can be misused. The Missourians always ask: How does the Lord speak?

The Jews had to strictly celebrate a special day, namely the seventh day of the week, but this Jewish Sabbath celebration was to be a model for the whole New Testament time. With the appearance of the time of the New Testament, therefore, the Old Testament timing of special feast days and Sabbaths was abolished, as God's Word clearly teaches Col. 2: "Let no man therefore make you conscience of meat, or of drink, or of certain feast days, or of new moons, or of sabbaths, which is the shadow of things to come, but the body itself is in Christ." The Augsburg Confession cites this word of God, and on the basis of it says: "Those who think that the ordinance of Sunday is established as necessary for the Sabbath, are very much mistaken"; it adds: "For the holy Scriptures have done away with the Sabbath, and teach that all ceremonies of the old law may be abated after the opening of the Gospel." So the mockery of the "apologist" is not directed at us and our confession, but at God Himself and His holy Scriptures.

When God says of all certain holidays and Sabbaths of the old covenant: "Which is the shadow of that which was in the future, but the body itself is in Christ," he reveals at the same time the reason why Christians in the New Testament are no longer bound to certain days. In Christo everything is now fulfilled what the orders of the Jewish worship modeled. With Christ's appearance the joyful time has dawned, in which the Christians have a perpetual Sabbath rest and Sabbath peace, as already Isaiah Cap. 66. prophesies: "They come one Sabbath after another to worship before me, saith the Lord." So the Christians in the New Testament have sabbath all days. And it is precisely this doctrine, openly and clearly presented by us, that has something to do with the fact that our church sometimes has successes to show, about which even our enemies must be amazed. This Christian evangelical Sunday doctrine, as divine truth, cannot remain without the most important successes; rather, it has a tremendous impact on the whole life of the Church. It reproaches us that the right Sabbath is celebrated only there, but also always there, where one believes in Jesus Christ. "These words describe the true Sabbath rest and the right Sabbath peace, the divine peace, which the world cannot give, the law cannot work, the celebration of certain days cannot achieve. Whoever has not taken hold of Jesus and his merit in faith, may celebrate as many Sundays or other appointed days as he likes, he is still not a Christian, but a child of death, and all his celebrating is vain Pharisaism, pure abomination and hypocrisy before God. He who has taken hold of Jesus in faith celebrates the true Sabbath, not only on Sundays, but every day. With this doctrine, which is in the most beautiful harmony with the main doctrine of the justification of a poor sinner through faith in Christ alone, every carnal resting place is snatched away from the hypocrites once and for all. Now no one can give himself the false comfort that he is a Christian because he does not work on Sundays and goes to church diligently. All this is of no use without faith in Christ, as we can see from the Pharisees.

have a warning example of this. But faith comes from the gospel. For the Scripture says: "Faith comes from preaching"; and "the gospel is the power of God to save all who believe in it. Therefore, the Christian evangelical doctrine of the Sabbath includes in itself the diligent handling of God's Word and the use of the sacraments. Not only on Sunday, but every day God's word should dwell among us abundantly, as God says: "Let the word of Christ dwell among you abundantly in all wisdom; teach and admonish yourselves with psalms and hymns and spiritual and sweet songs, and sing to the Lord in your hearts." So only there is the right Sabbath, only there is and remains faith, where God's word dwells abundantly. From this follows above all the diligent, devout attendance of the public sermons, not only on Sundays, but as often as the opportunity presents itself, especially since Christ has given the common worship the glorious promise: "Where two or three are gathered together in my name, there am I in the midst of them." From this follows the diligent reading of the Scriptures in the home, the daily home service, the instruction of young and old in God's Word, the education of children in the discipline and admonition to the Lord, and the keeping of them to the Christian church school and to the Christian teachings. Wherever one misses the sermon without need, whether on Sundays or on other occasions, wherever one does not read the Bible daily and does not hold daily home devotions, wherever one does not encourage the children to attend the Christian church school, but only fob them off with a half-hour lesson in the Sunday school on Sundays, then one desecrates the holiday, because one despises Jesus and His Word. Thus, through the Christian evangelical Sabbath doctrine, the Christians are quite stimulated and enticed to establish and maintain the preaching and school ministry among themselves, to attend the public services diligently, to handle the Bible faithfully, to keep their home devotions conscientiously and to instruct their children in God's Word. And all this is accompanied by great blessings, for God's Word is not without fruit. That is where our successes come from.

But if faith is to come from God's Word, then only God's Word must be preached, pure and loud. Every falsification of the word is a poisonous seed of Satan and an obscuration of Christ. So then, part of right New Testament Sabbath observance is the continual guarding of pure doctrine and fighting against all false teaching. And how strictly we Missourians hold to pure doctrine and shun all false-believing fellowships should not be entirely unknown to the "apologist." But from this again arises a success for our church,

namely that our Christians are fortified in the truth, faithfully warned against false doctrine and thus protected from apostasy.

Furthermore, from faith follow the fruits, from pure doctrine the life pleasing to God. Only if we hold firmly to God's word in all things, will God's word also be a lamp to our feet and a light to our paths. And so it is also preached to our Christians that a holy life belongs to the right New Testament Sabbath celebration, and not only on certain Sundays, but every day. Even the smallest works of our daily occupation are to be done in faith and holy Sabbath observance, praising God and the Lord.

Christo for praise and honor and our neighbor for service and benefit; and only in this way do they please God. Our Christians are urged by the right doctrine of Christian evangelical Sabbath observance to dedicate and consecrate their whole life on earth to Him who died and rose for them. Daily prayer of faith, daily walking in love, daily sacrifice for God's kingdom, daily helping and working, daily fighting against sin, daily crucifying the flesh, daily submitting to God's word and will, daily patience in tribulations, daily consuming oneself in the service of the Lord, Daily pursuit of sanctification, of peace, of all virtues, of everything that is pleasing to the Lord, these are such things by which a Christian should also prove in his life that he has attained a right understanding of the New Testament Sabbath observance by God's grace. Whoever would pray and live holy only on Sundays, but on the other days of the week would deceive, exaggerate, hate, live for himself, serve the world and the devil, would never be a Christian with all his Sunday observance and would never sanctify the holiday.

Especially the confession of Christ before the world and the relinquishment of the world belong here. Not only on Sundays, but every day it should be said of the Christians: "This alienates them (namely the children of the world), so that you do not run with them into the same desolate, disorderly nature and blasphemy. This is taken in full earnest by those who believe in JEsum. If the lust of the world breaks into our congregations, the fraternal admonition and church discipline will follow immediately. The stubborn and impenitent, who do not want to submit to the word of God, are finally declared heathens and tax collectors by the church. With us, not only are such people taken into church discipline, as with the Methodists, whose offenses would offend even a respectable man of the world, but we do not tolerate any equality with the world and with false believers. We take everyone into church discipline who, for example, joins together with false believers and unbelievers in fraternal support associations in which sinful things are done. Not only lodge brothers, but in general all members of worldly and sinful associations are not tolerated here, while the Methodox congregations are full of them. For the right Sabbath observance includes following Christ and renouncing everything that is not Christ, and also avoiding all evil appearances that could only arouse the suspicion of denying Christ. The friendship of the world is and remains God's enmity. Our congregations are instructed and admonished to watch over purity of doctrine and handling of church discipline themselves and to demand a good example from their pastors. It would not be possible for us to do what so often happens with Methodist preachers, namely, that they bury the most obvious libertines and worldlings. It was not so long ago that just here in New Orleans such a case occurred. A public harlot, who kept a number of the most vile houses, was murdered in the midst of her life of vice by her equally public pimp. The highest sums of money were offered to the preacher who would bury her. In vain her friends ran from parsonage to parsonage, even the Jesuits refused in this case despite the pile of gold held out. At last, a German Methodist preacher allowed himself to be paid several hundred dollars for this shameless degradation of the Pre He bought the office of preacher and buried the woman. And this man is still in good standing among the local Methodists, even in office, and is the editor of a German Methodist journal. Does it not sound like mockery and ridicule when such people preach: Thou shalt sanctify the first day of the week as necessary for salvation, otherwise thou art no Christian?

It would lead too far to enumerate all the important and profound consequences of the Christian evangelical Sabbath doctrine, which, however, has something to do with our successes. What according to this doctrine should be done by a Christian every day, is done by him all the more on a special day, namely on Sunday or feast day, which the church has decreed in its Christian freedom, so that people can also come together to hear God's word together and to pray together. Whoever celebrates Sabbath every day in the specified manner, looks forward all the more throughout the week to the coming Sunday, on which, according to his Christian freedom, he will also for once put aside the everyday work of his profession in order to occupy himself entirely with his soul's blessedness, and on which, at least once a week, he will break away from this earthly dust in order to devote himself entirely to the contemplation of God's Word, to prayer, and to works of love. Although our Christians learn from God's Word that the celebration of Sunday as a particular day is not ordained by God, but is a purely human order established by the church in Christian freedom, it by no means follows from this that they now spend Sundays in public beer gardens, like the unbelieving Germans, or that they now despise God's Word and pursue their sinful pleasures precisely on Sundays. On the contrary, the more willingly, cheerfully and freely, for the love of their Savior and for the benefit of their own souls, our Christians also participate in the Sunday celebration and use it for their eternal bliss. And whoever among us wants to abuse his Christian freedom, especially on Sundays, either for wanton contempt of the sermon or for works of ungodliness, will be expelled by us after vain admonitions. We can at least show cases of church discipline in which people who missed the sermon on Sundays without need and went about their business without need, despite all admonitions, were expelled precisely because of their contempt for Christ and His Word. However, we have never heard that the Methodists do this in spite of their Jewish-legal Sabbath teaching.

Our successes in New Orleans are therefore based on a completely different reason than the "apologist" would like to imply. They do not stem from the worldliness of our congregations. Rather, our congregations are strictly separated from the large group of

unbelieving Germans. Our firm testimony against all false doctrine, our punishment of all sins, our conscientious church discipline, our separation from the sects and the world, our closed communion, our testimony against the worldly and sinful associations, to which almost all the local workers' and support associations belong, all these things have given us a name in the city which is just as much opposed by the worldlings as by the false believers. That we nevertheless have some success is only due to the faithful God, who does not let his word come to him again in vain, but works powerfully through it and again and again

brings some souls to the right knowledge and to the true faith, also to accept the right doctrine of the Christian evangelical Sabbath celebration revealed by God. Father Rösener.

To the ecclesiastical chronicle.

I. America.

Negro Mission. A report commissioned by the Synodal Conference on the wonderful progress of the Negro Mission in New Orleans has been received, but too late for this issue. According to this report, it is necessary that this richly blessed mission should not be passed over at the mission festivals, but that it should be generously funded from the festival collections. D. Editor.

Free America" bows to the pope in Rome. The influence of the Catholic Church on the conditions of this country is evident from the following: The pope has appointed an archbishop, Gibbons in Baltimore, as a cardinal, the highest dignity of the Roman Church next to the pope himself. The insignia of this dignity is a special hat made in Rome and, of course, consecrated by the pope. This hat was to be presented to the new Cardinal by a special papal envoy. There is nothing remarkable in this. But now comes the strange thing. As the steamship with the hat approached the American harbor, one of the government ships came to meet it in a ceremonial manner, and when the hat was to be ceremoniously placed on the new Cardinal in the Cathedral of Baltimore, not only did a letter of congratulations arrive from the President of the United States, but one of his ministers also represented his (or our) government. Thus the United States has bowed to the power of the Pope in Rome, and that is a sad thing. F. W-nn.

The small Chinese congregation in St. Francisco, Cal. which also professes the Presbyterian faith, has pooled \$90 for internal mission and \$158 for Gentile mission in one year.

(Witness to the truth.)

II. foreign countries.

In Russia, the oppression of the Lutheran Church continues sadly. In Russian Estonia, the president of the Estonian gendarmerie has even been so impudent as to apply to the Lutheran consistory in Reval to suspend a pastor from office so that he could be handed over to the criminal court for punishment, because he had made members of his congregation, who had registered for conversion to the Russian church but had not yet been anointed, waver in their decision. The consistory, however, protested against this request, since it is one of the duties of a faithful shepherd to prevent his flock from scattering. - Incidentally, the Lutheran preachers in Russia do not seem to have made any special effort to convince their congregations of the glory of the Lutheran church and of the danger of all false-believing churches, otherwise it would be hard to believe that for some time now, in so many different places, the Lutherans have been leaving their church in whole droves and going over to the wretched Russian church for the sake of earthly advantages. As gratifying as it is that some Lutheran preachers are now trying to lead their seduced church children back to the Lutheran Church, even at the risk of being severely persecuted, it is nevertheless saddening that they must first bring them back. W. [Walther]

In France, where there are so many atheists or deniers of God, an association has just been formed called: "National Federation against Atheism",

which has the purpose of promoting faith in the existence of God and in the immortality of the soul. This is to be achieved mainly through a weekly newspaper, through public lectures and free instruction, as well as through the distribution of pamphlets at the doors of school buildings. Of course, one can only be happy about this, but since the purpose of the association is not to promote faith in God's Word, the benefit it brings will be very small. For what does it help an atheist if he is brought to the conviction: "There is one God!" if he does not recognize the true God, Father, Son and Holy Spirit? John writes: "He who denies the Son does not have the Father either." (1 John 2:23.) There are secret societies that make it a condition for their members that they believe in one God. They therefore pray in their meetings. But what kind of God is this that Christians, Jews and pagans invoke together? - An idol, not made of wood, stone or gold, but made of the mere thoughts of men, that is, nothing. 1 Cor. 8, 4. W. [Walther]

An election of pastors in Alsace. In Mundolsheim, the unbelieving part of the congregation wanted their previous vicar Beck to be pastor, while the others protested strongly against him. The police commissioner was commissioned to question the witnesses, which turned out to be ecclesiastically and politically devastating for Beck. Not only had he denied the basic doctrines of the faith in the pulpit, but also at the grave he had denied the immortality of the soul and had uttered the mean, blasphemous expression that Mary had picked up the Savior (!). Nevertheless, the ecclesiastical directorate in Strasbourg, after hearing the witnesses, appointed him pastor in Mundolsheim by 3 votes to 2, because he was scientifically educated, said one of the three gentlemen. However, the secular government did not confirm the appointment. Thus Dr. Münkler reports in his "Neues Zeitblatt" of 21 Jüli.

Missionary Samuel Hebich, after his return from India, once made a habit of a celebration in Basel. In the evening, in the garden of the mission house, he grabbed the skirts of some of the missionary boys and asked one after the other: "Have you given your heart to the Savior? In doing so, he also came to a missionary guest whom I know and who has now passed away. To the question, "Have you given your heart to the Savior?" he answered, "No!" Hebich looked at him in amazement and almost anger. Then the missionary guest continued, "He took it from me!" Hebich smiled and was satisfied with the answer. The mission guest had probably thought of the word: It does not depend on someone's running or running, but on God's mercy; and of the other: He has become too strong for me. (Witnessing truth.)

The **administration of the Lord's Supper** in Hebrew is held once a month in an Episcopal church in London to meet the needs of converted Jews who have little knowledge of the English language. (Ibid.)

In Rome, the residence of the Antichrist, the cornerstone of the twenty-second evangelical church was recently laid. The pope has had to drink many a bitter drop, but it has not improved him. (Ibid.)

"Lutheranism in China. Under this heading we announced in the "Lutheraner" of May 1 that the Augsburg Confession had recently been translated into Chinese and that a native assistant preacher had been engaged to preach it. Inspired by this information, a missionary working in China wrote to us from Canton that the Augsburg Confession had long ago been translated into the classical book language that is understandable to all book readers in the Chinese empire.

has been made. At the same time, our correspondent makes the remark that a Chinese assistant preacher would hardly understand the entire Augsburg Confession. Among other things, he would be unfamiliar with the old heretical sects that are condemned in it, since he is naturally not at home in church history. But surely no one can be committed to something he does not know. The dear Lord therefore considers it the best means of providing information that one commits oneself only to an excerpt, omitting the historical information that occurs in the confession and is unknown to the person to be committed. We cannot agree with this. First of all, it is important that the orthodox church of the present day not only confess the right faith with the old orthodox church, but also reject the false teachers it has rejected after hard and victorious battles. On the other hand, it is a dangerous thing to curtail an old general Lutheran confession, even if with good intentions, and thus to open the door to its wanton modification. We are even less able to agree when the honored letter writer considers it most correct if the commitment were made "simply to the Word of God as it is interpreted in the theological seminary by teachers who are committed to the Augustana". This would make the voice of changing seminary teachers the voice of the church, without any guarantee that they interpret God's Word correctly. For the fact that they are committed to the Augustana shows only what they should do, not what they actually do, and that they have made themselves responsible to the church for the latter. Incidentally, we are convinced that even a Chinese Lutheran preacher with little or no knowledge of church history could sign the complete Augsburg Confession without any qualms of conscience, since it not only condemns the old heretics, but also clearly states their heresy, for the sake of which they were condemned and must still be condemned today. However, if one wanted to do the utmost to protect consciences, the best way out, in our opinion, would be to oblige unlearned and yet orthodox preachers to Luther's Small Catechism. For this booklet is the right core and star of the whole pure Lutheran doctrine, so that the one who follows exactly Luther's Small Catechism will and can teach nothing else than what the Augsburg Confession, yes, the whole Concordia Book holds, which is basically nothing but a further execution of our dear *Enchiridion*. - God bless the young Chinese Lutheran Church! W. [Walther]

A Waldensian merchant and his delicious pearl.

The Waldensians, these witnesses of truth before the Reformation, not only read God's Word very diligently themselves, but also made a serious effort to spread it widely. Many set about copying the Word of God, since the printing press had not yet been invented. Others went out into cities and villages, gathered larger and smaller circles around them and read God's word to them. Still others used their trade to offer the delicious pearl of God's Word to the people along with their earthly goods.

So one of them came to a lady in a knightly castle, showed her his golden jewels and precious stones. "Behold," he says, "these stones darken even the gleam of your eyes!" The lady takes the jewelry, puts it in her dark hair - it pleases her. "What do you ask for it?" she says and hands him the demanded sum. With the words: "Think of me, dear old man, when your pilgrimage takes you past my Schlöffe again",

she wants to dismiss him. But the old man looks her in the eye and speaks in a serious voice: "Miss, I still have a treasure, more delicious than all the goods of the earth, more brilliant than gold and pearls; against it pales even the brilliance of diamonds, on which kings feast. What happy days would shine upon you if you had my precious pearl!" - "Show it to me," cries the lady, "I pray you, can I not buy it also?" Then he pulls out from under his coarse cloak an old book. "This," he says, "is worth more than a crown; we call it the Word of God. I do not sell this treasure, I only give it away; it is yours. God be with you! Farewell!" He leaves. The young lady reads the book and reads it again; she cannot get away from it. She is taken by the word. She renounces the pleasures of the world and stands by the poor Waldensians, harshly persecuted by the pope for their testimony.

A godly virgin,

who had to endure many temptations, said to the Lutheran theologian Scriver: "I can see how unspeakably great was the anguish of our most beloved Redeemer Jesus, which he suffered on our behalf out of love, since he sweated bloody sweat in the garden in his death struggle and cried out loudly on the cross: My God, my God, why have you forsaken me? because he let me taste something of it, through which I would have had to perish, if he had not preserved me through his hidden power. But he did it for this reason, that I might not, with the secure and ungrateful world, slight his precious redemption, but thank him from the bottom of my soul in fervent love; which I also will do as long as I live, and hereafter for ever.

John Chrysostom.

When this church teacher, bishop of Constantinople (d. 407), was banished by Empress Eudoxia because of his outspoken confession, he wrote to a friend: "If my queen wants to drive me out, let her do it; the earth is the Lord's, and all that dwells on it. If she wants to have me sawn through, so be it, it has also happened to Isaiah. If she will cast me into the water, I will remember Jonah. If she will cast me into the furnace of fire, I will remember the three men. If she wants to throw me to the beasts, I have Daniel's history to comfort me. If she wants to have me stoned, I have a dear companion in Stephen. If she wants to tear off my head, I will be like John the Baptist. If she wants to deprive me of all my possessions, let her do so; naked I came from my mother's womb, naked I will go there again.

The deniers of the mystery of the sacred Trinity

do not belong to Christianity and cannot be saved. Luther writes: "For it is a high article that cannot be talked out. It wants to be believed as it is fasted in the Scriptures, namely that there are three distinct persons in the Godhead, Father, Son, Holy Spirit, and yet one, eternal, almighty, divine being. This is how God wants to be known, and this is our Christian faith, to which we are baptized and called; therefore we are also called Christians. This is what we, who earnestly want to be Christians and hope to be saved, must keep and believe. For without this article of knowledge and confession no one can expect to go to heaven. Therefore, good to those who believe him. Erl. A. 16, 110.

Death notice.

Again, it has pleased Almighty God, according to His miraculous counsel, to call a young and gifted servant to Himself unexpectedly quickly by the word. It is this

Mr. Ernst Fülling,

Pastor of the Lutheran congregation at Harvel, Ill.

He was born in Adams county, Ind. on March 28, 1858. His father is Mr. Heinrich Dietrich Fülling, and his mother was then Mrs. Sophie Fülling, a native of Hoppe. After confirmation he first attended an English college, and then entered the high school at Fort Wayne. He received his theological education at the Springfield Seminary. He entered the ministry in July 1883. Probably the spry and eager man did not think at that time that his work should be only a short one according to God's holy will. On August 22 of the same year, he entered into holy matrimony with Virgin Louise Simon and led an extremely happy marriage with her.

Full of joyful hope and confident courage, they moved to their new home in the Ozark Mountains in the state of Missouri. But soon the dear cross presented itself: the Lord wanted to prepare them for what he intended to do with them. After a year's work they were called to the church at Harvel, Ill. With renewed hope they moved there in November 1884, and with desire and zeal he went about his work. But even here his God took him to the school of the cross. A heavy tribulation awaited him. He had hardly been there ten months when his wife died. A difficult year followed: struggle and strife on the outside, pain and sorrow on the inside.

The young, spry man had only been in office for three years, and probably none of his colleagues had any idea that the Lord of the Vineyard would call him to retire so soon.

As heartily as we can rejoice in spirit that the Lord has delivered him from this pit of misery after a short suffering, and has transferred him from the struggling church on earth to the one in heaven, our grief and sadness is at the same time so deep that we are deprived of him, and moreover so unexpectedly.

August 18 was the anniversary of the death of his blessed wife. For the quiet celebration of that day he was going to visit his in-laws in Springfield. On the way he suddenly fell ill with abdominal inflammation and had to lie down near Morrisonville with a family of his congregation. When Schreiber, called by telegraph, hurried to his bedside, he thought he could look forward to recovery. But the Lord, according to His wonderful counsel, had decided otherwise. In spite of all medical efforts and the most faithful and loving care, he passed away after barely seven days of illness, calm and confident in his Lord and Savior with a cheerful smile on Monday, August 23, in the evening at 10 o'clock at the age of 28 years, 4 months and 26 days.

The day after, the preliminary funeral service was held in Harvel with tears and heartfelt condolences from his congregation, where Father Weisbrodt spoke about Joh. 16, 22. and Mr. Schröder on Revelation 14, 13. held the funeral sermons. Thereupon the body was conveyed to Springfield, and from the home of his in-laws Christian burial was made in the afternoon of August 25. It was just one year and five days that the coffin of his wife stood here, and now a mourning congregation surrounded his coffin also, and mourned with the bereaved family the shepherd, teacher, son and brother, so early accomplished. Mr. Lochner held the funeral oration in the church on Is. 45, 15: "Truly you are a hidden God, you God of Israel, the Savior", and Prof. Crämer conducted the service in the house of mourning and read the biography in the church.

Now his body rests next to that of his much-lamented wife, while his spirit stands with his preceding loved ones before the throne of God, joining with them in the songs of praise of the angels and the elect.

May then the Lord, who has so soon given his servant the end of the day, comfort and uplift his church in these last and sorrowful times by the gift of many new gifted and zealous laborers in his great harvest. Amen. I. S. S.

Ordinations and Introductions.

By order of the Honorable Mr. Praeses Sprengeler, Mr. Candidate Georg Eyer was ordained and inducted by the undersigned on Sunday, August 22, in the congregation at Ashland, Ashland Co, Wts. On the following Thursday he was inducted at Deer Park, St. Croix Co., Wis.

L. G. Dorpat.

Address: licv. Oco. L'ler,

Box 336, ^sklanck, ^sklanck Oo., ^Vis.

On behalf of the Honorable President Fr. Sievers, Candidate M. Fülling was ordained and inducted by the undersigned in his congregation at St. Thomas, Dakota, on the 9th Sunday after Trinity. I. Frick.

Address: Rev. L4.1'uellinK,

84. DüowLs, kcmbiua Oo., Dakota.

On the 9th Sunday after Trinity, on behalf of the Honorable President P. Beyer, Candidate Dan. Lochner was ordained and introduced in his parish at Annapolis, Md. by Cl.

By order of the Reverend President Hilgendorf, Candidate Johannes Hackmann was ordained and inducted by the undersigned on the 10th Sunday after Trinity in his congregation in Jasper County, Nebr. I. Brewer.

Address: Rov. 4th Hackmann, ^rapakoe, l'nmas Oo., Heb.

By order of the Honorable Presidency Middle District, Candidate Th. Engelder was ordained and inducted by the undersigned on the 11th Sunday after Trin. in the midst of his two congregations at Sugar Grove, O., assisted by Rev. C. Dreyer.

Address: licv. Dk. LnZeläer,

8uAar OrovC, Valrüelck Oo., O.

On the 10th Sunday after Trinity, Candidate L. Wessel was ordained and introduced in his congregation bet Nokomis by order of the Honorable Mr. Praeses Wunder.

H. Weisbrodt.

Address: licv. D. Wessd, Nokomis, Llontgomer^ Oo., III.

Pastor H. Gose, appointed by the congregation at Uellow-head, Kankakee Co., III, was installed by the undersigned on behalf of the Honorable President Wunder with the assistance of the kk. A. Brauer and P. Gräf on the 11th Sunday after Trin. there. A. Wangerin.

Address: licv. 8th can, Orant kark, Lankakse Oo., IN.

By order of the Honorable Mr. President Niemann, the Rev. M. Mertz was ordained on the 10th Sunday after Trin. in the parish at Clifty, Bartholomew Co-, Ind. assisted by the Rev.

R. Eirich introduced. C. A. Trautmann.

By order of the Honorable Mr. President of the Iowa District, Rev. V. Fr. G oß Weiler was introduced to the congregations at Dexter and bet Van Meter, Iowa, on the 9th Sunday after Trin. by the undersigned. Bro. Ehlers.

On behalf of the Honorable President Wunder, Pastor W. Uffenbeck was installed on the 9th Sunday after Trinity in the Lutheran congregation zum heil. Kreuz in Chicago with the assistance of Pastor G. Löber.

L. Lochner.

Church consecration.

On the 10th Sunday after Trinity, the Lutheran Trinity Church in Lincoln Township, Plymouth Co., Iowa, dedicated its newly built church (26X40 with steeple and altar niche) to the service of the Triune God. Preaching were ck. E. Zürrer and C. Runge. The altar service was performed by

I. W. Lehr.

Mission Festivals.

On the 8th Sunday after Trin. my small congregation in Magnolta, Harrison Co., Iowa, celebrated its mission feast. In the morning the undersigned preached, in the afternoon P. R. v. Niebel- schütz. Dte Collecte amounted-14.22. I. F. Nuoffer.

On the 8th Sunday after Trin. the congregation of the undersigned at Mount Olive, III, celebrated in fellowship with ? Schröder's congregation their mission feast. In the morning preached k. Erdmann 8cn., in the afternoon D. Göhrtnger. The Collecte yielded the sum of-85.15. H. Weisbrodt.

On the 8th Sunday after Trinity, my congregation in Liverpool, Ohio, celebrated a mission feast with numerous participants from the congregation in Elyria. Fr. Karl Schmidt, k. Phil. Schmidt and the undersigned preached. The collection for Negro, Inner, Emigrant and Jewish Missions was -33.37.

Fr. Kaiser.

On the 8th Sunday after Trin. the four congregations in Irferson County, Mo. celebrated a mission feast on Sandy Creek. Festival sermons were preached by ?? P. Weseloh and H. Bartels. The collecte, after deducting expenses, was -36.55.

E. Lehman".

On August 15 and 16, the congregation of Linnwood/Mo., (k. Buszin) celebrated its mission feast with the neighboring congregations of Feuersvtile and Drake. Festpredigt! waien die kk. Bundenthal, Matuschka and Grimm. The Collecte bettug -48.85.

I. R. L. Lange.

On the 9th Sunday after Trin. the congregation in Block, Kansas, celebrated th! Mission feast. The festival preachers were Mr. ?. H. Lüker and the undersigned. The collection amounted to -31.80.

I. Matthias.

On the 9th Sunday after T:tn. the congregation of the undersigned in communion with those of the kk. L. Dornsetf and C. Crämer in Boone, Iowa, their mission feast of this year. Festive sermon! waien A. D. Greif, 8. Dornsetf and C. Crämer. The collecte was -56.92. I. P. Guenther.

On the 9th Sunday after Trin, my congregation celebrated its mission feast at Kalbte ell, Gage Co, Nebr. Members of my branch congregation also took part. The festival preachers were Messrs. G. Bürger and R. Biedermann. The total cost was 120.00. Tr. Häßler.

On the 9th Sunday after Trinity, the congregation in Denison, Iowa, held its mission festival in the park near the city. Festival sermon! waien die Heüen??. C. F. Herrmann and M. Henmann. The collecte betiug -26.00. W. T. Strobel.

The Lutheran congregations at Hobart and Valparaiso, Ind. celebrated this year's mission festival at Valparaiso on August 29. Speakers were B. Burfeind and H. Scheips. The collecte was -92.80. W. I. B. Lange.

On Aug. 29, the churches at Pebble Creek and Logan, Dodge Co. nebr. celebrated their mission feast. Preaching were ?? P. Kuehnert and A. Leuthäuser- A d. Bergt.

On the 10th Sunday after Trin. my congregation in Chandlervtll, III, celebrated Mission Feast. Festive sermon were dir A. Greif and A. Wtllner. The Collecte was -53.35.

M. Cämmerer.

On August 29, my parish in Mt. Pulaskt, III, celebrated its mission feast. Mr. P. Jul. Kirmis preached and Mr. k. H. Meier gave a historical missionary lecture. The total cost, after deduction of expenses, was -50.00.

I. T. Bötttcher.

On the 10th Sunday after Trinity, the congregations of Town Sumner and Uellowhead, III, celebrated Mission Day. The festival preachers were cl? G. Blanken and C. Weber. The collection, after deduction of travel expenses, was -22.36. A. Wangerin.

Calling members of the Electoral College.

Now that Principal Bishop has answered the call to the preaching ministry, the undersigned, on behalf of the Board of Supervisors of our Fort Wayne High School, requests all members of the electoral college, the faculty concerned, and our synodical congregations to send to him within four weeks the name of the person whom they propose as a candidate for the vacant directorship.

St. Louis, Mo. on September 15, 1886.

C. F. W. Walther, Secretary of the Electoral College.

The Western District

of our Synod holds its sessions this year, s. G. w., from October 13 to 19, at St. Louis, in the congregation of Mr. P. O. Hanser. - Doctrinal Proceedings: Conclusion of theses on "That only by the doctrine of the Lutheran Church" 2c.

F. J. Biltz, President.

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All those who wish to attend the meeting are requested to send their registration with exact details of their address to Mr. F. W. Schuricht, No. 2612 südl. 7te Straße. He will send each registered person a postcard with the address of his lodging and the municipality in which it is located, so that everyone can easily find his way from the Eifenbahnhof. In order to make this plan feasible and to avoid any inconvenience, immediate registration is necessary and sincerely requested. Those who do not register can hardly be considered. - The synodal meeting will be held in the hall on Barry St., the opening service in Trinity Church, corner of South 8th St. and Lafayette Avenue, at ^10 UHr.

The Nebraska District

of our synod meets, s. G. w., Sept. 30-Oct. 6, in I. Mayer's congregation at Norfolk, Nebr. Speaker? W. Harms on the sixth petition.

Joh. Meyer, Secretary.

* * *

The II. P. R. ir. 60. grants to those visitors to our Synod at Norfolk, Nebr. who have no Clergyman's Permtt, the return journey from the Synod for the ordinary fare, if they pay the full fare on the outward journey, get a receipt for it from the agent concerned, have it signed at the Synod by the President, and present it to the agent at Norfolk when purchasing their ticket for the return journey. -The same grants on like terms the L. uel ^l. R. II. 60. to those who use their railroad as far as Omaha, Central City, or Columbus.

G. I. Frese.

Conference - Displays.

The Fort Wayne Pastoral Conference will meet, w. G., from October 5 to 7 at Logansport, Ind.

Subject of the proceedings: I.) Exegesis on Rom. II;

2.) The personal conduct of a pastor in his office.

Early registration with the local pastor requested.

H. Jungkuntz.

The Pastoral Conference of Central Illinois will meet, s. G. w., from October 5 to 7, at the church of Mr. k. G. Traub at Peoria, Ill - Don't forget to register in time.

E. Hei nemann.

The Winnebago Liver Conference will meet, s. G. w., on Friday, October I, at Fond du Lac, Wis. - Registrations will be received from Mr. R.

H. Böscher, teacher, Fond du Lac. W. H. G. Müller.

The South Dakota Conference will assemble, s. G. w., October 3 to 5, at the parish of Mr. P. E. G. Starck, near Stoux Falls, Dakota.

A. H. Kuntz.

Incorporated into the caste of Canada-District:-

For iwnere Misston: By G. Klink in Elmira - .50. I. G. Reiner in Wellesley 3.00. Part of the Mtssionsfestcollecte in P. Ktrmts' parish in Wellesley 20.00. F. Berdux in Wellesley 2.00. P. Bentes Gem. in Humberstone 7.00, in Stonebridge 4.66. Part of the Missionsfestcoll. in P. Bruers Gem. in Howick 25.00. Val. Eitel in Ftscherville 5.00. Part of the high cett. coll. at C. Wagner in Wümot 8.34. Fr. Ricker- mann in Berlin 1.00. (p. §77.00.)

For Pilgrim House in New York: Mrs. Ehrhoff in Stonebridge .50. Coll. in P. Ltrnhardt's Gem. in Mitchell 3.21. (p. §3.71.)

For the student fund: From Fr. Frosch's school café in Elmira 3.70. I. G. Reiner in Wellesley 2.00. Part of the mission festival tax in U?.. Ktrmts' parish in Wellesley 14.21. Desgl. in P. Bruer's parish in Howick 25.00. Part of high cett. coll. at?. Gross in Floradale 3.30. High-zett. coll. at H. Kutschke in Wilberforce 8.50. (p. §56.71.)

For Jewish mission: part of the mission festival coll. in ?. Kir- mis' congreg. in Wellesley 5.00. Desgl. in ?. Bruer's church in Howick 15.00. (p. §20.00.)

For Negro mission: part of the mission feast coll. in Kir- mis' congreg. in Wellesley 5.00. Desgl. in Bruers congreg. in Howick 10.00. (p. §15.00.)

For the community in Alexandria, Va: Theil of the wedding -coll. betGroß in Floradale 1.00.

For the orphanage in Addison: part of the high zettscoll. at C. Wagner in Wilmot 1.50.

For the deaf and dumb in Norrts: Theil der Hochzettscoll. bet C. Wagner in Wilmot 1.50.

For emigrant mtsson in New York: part of the mission festcoll. in Fr. Kirmis' congregation in Wellesley 5.00. Desgl. in k. Bruer's church in Howick 10.00. (p. §15.00.)

For the Baltimore mission: part of the mission feast tax in Kirmis church in Wellesley 5.00. Desgl. in k. Bruer's church in Howick 8.50. (p. §13.50.)

For the Luther statue in St. Louis: W. Schmalz in Berlin.50.

For the synodal treasury: Coll. in I?. Andres' Gem. in Berlin 8.23.

For the commun. in Sttlwater, Mtnn.: Theil der Ge- burtstagscoll. bet A. Frank in Berlin 1.75.

For the Gem. in Utiea, N. A.: Theil der Geburtstags- coll. bei A. Frank in Berlin 1.75.

For preachers' and teachers' widows and orphans: Gratitude offering from Mrs. P. Andres in Berlin 3.00.

Wellesley, Ont, Aug 30, 1886. G. Renfer, Cassirer.

Incorporated into the caste de Illinois District:-

For the synod treasury: communion collecte of k. Flachsbart's congregation in Dorsey \$6.00.

For the seminary building fund at St. LoujsMBy Retnke in Chtcago by E. Rttthamel 5.00.

To the new building in Addison: By KasstrerTiarksin Monti- crllo 8.26.

For inner mission: Through ? Wegener, part of the Coll. at the Gemm. mission feast in Bethlehem, Blue Point and Altamont, 50.00. By Fr. Löschen in Meredosia, part of the Miff. Coll. 30.00. By ?. Krause in Sodus subsequent to the Miff. coll. .20. By ?. Muller in Schaumburg, part of the Miff. coll., 46.50. Part of the Miff. coll. in Jefferson 23.00. (p. §149.70.)

For the Negro Mission: By Fr. Wegener, part of the Eoll. at the Gemm. mission festival in Bethlehem, Blue Point and Altamont, 15.00. By Fr. Succop in Chicago from Mrs. k. Studtmann 5.00. By Fr. Löschen in Meredosia, part of the Mtff. Coll., 10.00. By Fr. Müller in Schaumburg, Theil der Mtff.-Coll., 46.50. By Fr. Büniger in Steeleville from Heini, Marie and Alwine Brtsner .50. By Fr. Wunder in Chicago from N. N. 1.50. (S. -78.50.)

For mission to Jews: By Fr. Wegener, part of coll. at Gemm. mission feast in Bethlehem, Blue Point & Alta- mont, 11.52. By Fr. Erase in Meredofia, part of Mtfs. coll, 3.50. By Fr. Miracle in Chicago from N. N. 1.50. (S. -16.52.)

For emigrant mission: By ^Delete in Mere- dosia, Theil der Mtff.-Coll., 5.00.

For the Lutheran Ptlgerhaus in New Uork: From Chicago: by P. Engelbrecht from Jacob Ehrmann 5.00, K. Graumann .25; by P. Wunder from K. Kaiser 1.00. (S. -6.25.)

For poor students in St. Louis: By Fr. Heyer in Mayfair from N. N. 5.00. By Fr. Löschen in Meredosia, Theil of Mtff. Coll. for G. Büscher 10.00, for C. Drögemüller 10.00. (S. -25.00.)

For the wash fund in Springfield: By P. Delete in Meredosia, Theil of Mtff. coll., 5.00.

For poor students in Springfield: By Fr. Müller in Schaumburg, part of the Miff. coll., 15.00. By Fr. Hölter in Chicago from the Women's Verethn for O. Maas 5.00. By k. Wegener in Altamont for Krusche, ges. on Gust. Devantier & A. Schmiedeberg's wedding, 4.60. (p. -24.60.)

For poor students in Fort Wayne: By Fr. Extinguishing in Meredosia" part of Miss-Coll., for F. Busztn 5.00.

To the household in Addison: By Kassirer Ttarks in Monticello 1.00.

For poor students in Milwaukee: By Fr. Erase in Meredosia, part of Miff. coll., 5.00.

For debt repayment in Milwaukee: By P. Reinke in Chicago from H. Höpe 10.00. By P. Lenk in Millstadt from H. B. 1.00. (S.-11.00.)

For salary in Milwaukee: ^Büngers Gem.in New Bremen 6.75, Habenicht sen. there 1.00. Part of Coll. at mission festival in Jefferson 22.00. By Fr. Wunder in Chicago from L. Hacker 1.00. (S. -30.75.)

For sick pastors and teachers: Fr. Müller in Schaumburg 5.00.

For the widows' fund: By Fr. Sapper in Blooming- ton, sent at Fr. Teske's wedding, 10.00. Fr. Müller in Schaumburg 5.00. ?). Beyer in Mayfair 5.00. Fr. Wunder in Chicago 5.00. Fr. Lenk in Millstadt 4.00. (p.-29.00.) - For the deaf and dumb: Through Fr. Reinke in Chicago by C. B. .50, Anna Schwartz 1.00, Marie Schwartz 1.00, Johanne Greinke 1.00, Marie Hölitz .25, Jda Jannusch .75, Wilhelmine Sylvester.50, Anna Ehlers.25, Marie Doß.25. by P. Werfelmann daselbst of A. Wagner 2.00. P. Lewe- renz' Gem. in Effingham 7.35. N. N. in Nokomis 5.00. (S. -19.85.)

For the congregation in Stillwater, Minn: From the poor box of P. Büniger's parish in New Bremen 1.00.

For the Gem. in Wellsville, Mo.: Fr. Reinke's Gem. in Chicago 27.05. I". Bartling's Gem. that. 26.75. (p. -53.80.)

For the comm. in U tica, N. N-: k- Brauer's comm. in Crete 13.75.

For the congregation in Council Bluffs, Iowa: From the poor box of P. Büniger's congregation in New Bremen 1.00. By I'. C. Damm in Sanos from N. N. 1.00. (S. -2.00.)

Addison, Ill, Sept. 1, 1886. h. Bartltng, Kassirer.

Entered the Middle District Caste:

About the new building in Addison: From Fr. Daib's parish in Friedhethm -10.00.

To the new building in St. Louis: By N. N. from Fr. Daib's Gem. in Friedheim 10.00.

For the synod treasury: Fr. Seemeyer's parish in Schumm 10.00. Fr. Franke's parish at Fort Wayne 9.80. Fr. Evers' parish at Convoy 9.35. Fr. Ntemann's parish in Cleveland 290.50. ? Jox's congreg. at Logansport 9.00. Fr. Böses' congreg. at South Ridge 10.76. Kirchweihcoll. of Fr. Werfelmann's congreg. at Neudettelsau 20.00. Fr. Walker's congreg. at Cleveland 24.10. Fr. Seuel's congreg. at Indianapolis 15.05. Fr. Rupprecht's congregation in North Dover 39.30. surplus of synod travel fund collection in Fr. Daib's congregation in Friedheim 15.00. Fr. Dtemer's congregation in Peru 5.35. Fr. Weseloh's congregation in Cleveland 66.00. k. Haffold's Gem. in Huntngton 4.17. Through G. Sprandel from the estate of be. Karl B. Schultbes in Kendallville 500.00. P. Querl's Gem. in Toledo 6.47. P. Kleist's Gem. in New Haven 5.54. (p. -1040.39.)

For the comm. in Council Bluffs, Iowa: P. Seemeyer's comm. in Schumm 4.50. P. Lift's comm. in Adams County 9.00. (S. -13.50.)

For the Gem. in Utica, New Dork: U. Seemeyer's Gem. in Schumm 3.00. P. Lift's Gem. in Adams Co. 5.00. (S. -8.00.)

For P. Frey's Gem. in Stillwater, Minn: P. Lift's Gem. in Adams Co. 5.00.

For emigr. mission in New Uork: Fr. Böses Gem. to South Ridge 8.81. Through Fr. Werfelmann, Kntndtaufcoll. bet C. Ruhl in Neudettelsau, 1.20. Part of mission festcoll. in k. Kaiser's Gem. in Liverpool 7.00. (S. -17.01.)

For Emigr.-Misston in Baltimore: By U. Werfelmann, Kntndtaufcoll. bet C. Ruhl in Neudettelsau, .61.

For innerMission: From the Mtssionsbüchse in Fr. Frankes Gem. bet Fort Wayne 10.00. Fr. Jüngels Gem. an Whtte Creek 10.44. By Fr. Horst, Theil der Mtssionsfestcoll. in Florida 100.00. Theil der Missionsfestcoll. von 1?. Kaisers Gem. tn Liverpool 10.00. (S. 130.44.)

For Negro mission: From the school mtssion box in Briar Hill 1.20. P. Böses Gem. in South Ridge 8.36. Through k. Werfelmann in Neudettelsau from Mrs. P. Bunsold 2.00. Through k. Rupprecht in North Dover from K. 1.00, F. 2.00. N. N. in k. Schumms Gem. in Wawaka 5.00. Through Scheips in. Hobart by N. N. .25. Nachtr. from mission feast in Kendall- ville 1.00. By I'. Horst, part of the mission festival coll. in Florida, 30.00. By some virgins of P. Haffold's congregation in Hun- tington 5.25. Part of mission festival coll. of Fr. Kaiser's congreg. in Liverpool 10.00, Mrs. Christ. Schneider that. .25. (p. -66.31.)

For mission to Jews: by Fr. Rupprecht in North Dover from K. 1.00, F. 2.00, K. 1.00. Fr. Ernst's Gem. in South Eucltd 6.50. By Fr. Horst, Theil. of Mission Festcoll. in Florida, 13.50. Theil. of Mission Festcoll. of Fr. Kaiser's Gem. in Liverpool 6.37. (S. -30.37.)

For poor students in Springfield: women's club in k. Walkers Gem. in Cleveland for R. Gaiser 10.00, for C. Gtese 10.00. By ?. Ruppreckt in North Dover 1.00. By k. Denntnger in Mount Hope from Wittwe Sckenkelberger 1.00. Women's club in P. Dankworth's congreg. in Cleveland for A. Hemann 15.00. (S. -37.00.)

For poor students in Fort Wayne: women's club at k. Dankworths Gem. in Cleveland for I. Dunkel 15.00.

To the Fort Wayne household, P. Berg's Adams County Gem. 6.00.

For the orphanage in Addtson: Durck G. Sprandel from the estate of the late Karl B. Schulthes in Kendallville 100.00.

For the Orphanage bet Boston: Durck G. Sprandel from the estate of the late K. B. Schulthes in Kendallville 100.00.

For the orphanage in Indianapolis: By 1?. Werfelmann, Kindtaufcoll. bet Chr. Mayer in Neudettelsau, 2.00.

For the orphanage near Pittsburg: From the school mission bridge of the parish in Brtar Hill 1.20.

For the orphanage near St. Louis: Through G. Sprandel from the estate of the late K. B. Schulthes in Kendallville 100.00.

For the deaf and dumb: From the school sound box of the Gem. in Briar Hill 1.20. By G. Sprandel from the estate of the blessed K. B. Schulthes in Kendallville 100.00. (p. -101.20.) "

For our Pilgrim House: Women's Association in Fr. Kleist's parish in New Haven 5.00. Fr. Jox's parish in Logansport, 2. Zhlg, 16.00, in Delphi 4.75, in Headlee 2.50. Fr. Huges Gem. in Brtar Htl 7.00. Fr. Sckleffmann's Gem. in Bremen 13.50, in Woodland 4.76. Durck Fr. Niemann of Wittwe H. tn Cleveland 10.00. Fr. Seuel's Gem. in Jnotanapolis 86.95. k. Denningers Gem. in Mount Hope 7.00. Chr. Keßler in Peru .25. ?. Kaiser's gem. in Jultetta 5.55. Nacktr. from ?. Kunschctks Gem. in Leslie .65. P. Diemers Gem. in Peru 4.20. (p. -168.11.)

For the Distrctts-Unterstützungskasse: Through k. Niemann from the estate of the late I. H. Hemann in Cleveland 25.00. ?. Horst in Htlitard 5.00. Denntnger in Mount Hope 3.00. P. Lange in Valparaiso 4.00. P. Haffold in Hun- tington 2.00. k.Dröges Gem. in Freiburg 12.00. (S.-51.00.) Total: - 2013.14.

Fort Wayne, Aug. 31, 1886. d. W. Röscher, Kassirer.

Incorporated into the Coffee of Minnesota and Dakota Districts:

For the synod treasury: from Vetter's congregation bet Fairfield -10.00.

For the Ptlgerhaus inNewYork: Theil of a Misstons- fest-Coll. of the congregations of the kk. Schaaf and Nickels 15.00.

For Negro mission: Fr. Horst's congregation in Courtland 10.00. Lehrer N. Ehlen in Waconia 5.00. Part of a Missionfest- Coll. of the congregations of the kk. Schaaf u. Nickels 5.00. (S. -20.00.)

For Jewish mission: Bonden Gemm. der kk. Schaaf u. Nickels 5.00.

For English discord: From the gem. of the?? Schaaf and Nickels 1.00.

For poor students: ? Rumsck 2.00.

For the widow's fund: I". Vetter's Gem. bet Fairfield 6.00.

For the Milwaukee Debt Redemption Fund: By k. A. Pfotenhauer, Kirchweih-Collecte, 8.00.

For the commun. in Council Bluffs, Iowa: n.a. Paw Bluffs 1.00.

For the comm. in Utica, N. Y.: Bernthal's comm. at Lewiston 10.00.

For the Deaf and Dumb Institution: From k. Clöters Gem. in Town Woodbury 5.00. Durck P. Horst, s. at the wedding of Mr. Lehrer W. Horst u. Fr. Wilhelmine Rengsdorf in Courtland, 13.05. (Summa -18.05.)

For inner mission in Minnesota and Dakota: Fr. Landeck's congregation in Hamburg 20.00. Fr. Friedrich's congregation in Waconia 13.00. Fr. Vetter's congregation near Fairfield 6.00. From Fr. Schaaf's and Fr. Nickel's congregations, part of a mission festival coll. 25.00. By Fr. Mäurer subsequently from the mission festival coll. 30. k. Vomhof 1.00, by the same from Chr. Alpers 1.00, Heinrich Schlicktng 2.00. Fr. Ross' Gem. bet Arlington 5.75. Fr. Horst's Gem. in Courtland, Missionfest-Coll., 50.00 u. 1.25. Fr. F. Pfotenhauer 7.30. Fr. F. Bösch's Gem. in Stanford 1.15, in Bradford 36.. P. Grabarkewitz's Gem. at Blue Earth City 4.00, By P. Streckfuß of Gottlieb Drews 1.00. P. Clöter's Gem. in Town Woodbury 4.78. By Kassirer E. F. W. Meier 500.00. (Summa -643.89.)

St. Paul, Aug. 21, 1886. T. H. Menk, Cassirer.

Entered the Coffee of the Nebraska District:

For the synodal treasury: By Fr. Wehking of sr. Parish -3.10.

For poor students in St. Louis: Through Fr. Häßler by C. Elmhäuser 2.00.

For inner mission: by k. Becker of St. Paul's parish 7.53. by Fr. Fischer of St. John's parish 4.64. by Fr. Wehking of St. Paul's parish 3.10. by Fr. Biedermann, missionary coll. Gem. 3.10. By Fr. Biedermann, mission coll. sr. Gem., 41.96. By Fr. Bremer, mission coll. sr. Gem., 15.61. By Fr. Häßler, desgl. 70.00. By k. Bendin of sr. Gem. 4.25. By Fr. Frincke, communion Coll. sr. Gem., 2.25. (p. -149.34.)

For the Pflgerhaus in New York: By Fr. Fischer of sr. Christus-Gem. 6.55. By Fr. Häßler, Mtssions-Coll. sr. Gem., 30.00. (p. -36.55.)

For Negermstton: Through Fr. Biedermann, Mission-

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Coll. sr. Gem., 10.00. By L. H. Bremer, desgl. 7.80. By L. Häßler, desgl. 10.00. (p. -27.80.)
 For Jewish mission: By L. Biedermann, Mtssions- Coll. sr. Gem., 10.00. By L. Häßler, desgl. 10.00. (S. -20.00.)
 For the deaf and dumb: By L. König, communion coll. of sr. Gem., 9.00. By L. Schulte from sr. Gem. to West Creek 1.70. (S.-10.70.)
 For the congregation in Lincoln: By L. Meeske from the collection bag of sr. Congreg. 10.00.
 For student Chr. Drögrmüller in St. Louts: By L. F. Düver, Coll. on the golden wedding of Mr. Etn- spahn 15.00. - Total -274.49.
 Omaha, Sept. 1, 1886, F. C. Festner, Cassirer.

Revenue to the Eastern District's coffers:
 For the synod treasury: by St. Paul's parish tn Baltimore -29.03. parish L. Steups 12.09. parish L. Tramms 7.00. by L. F. King of N. N. 2.00. (S. -50.12.)
 For the Progymnasium in New York: Gem. L. Steups Sept. 12. St. Mark's Comm. in Brooklyn 25.00. (S. - Sept. 37).
 For inner mission in the East: F. u. K. K., Baltimore, 2.50. By L. Kraft from Karl Schmerling .50. By L. Ahner from Mrs. N. N. 1.00, Wittwe N. N. 5.00. (S. -9.00.)
 For mission in New York City: St. Marcus parish in Brooklyn 25.00. By L. F. King of N. N. 2.00. (S. -27.00.)
 For the Pflgerhaus: Dreietnigkeits-Gem. in Lockport 7.00. Frauenverein der Gem. L. Kraffts 10.00. St. Marcus- Gem. in Brooklyn 15.00. By L. A. W. Frey von Geo. Emmerich 1.00, Joh. Schrepfer 2.00. By L. F. König 15.50. By Kassirer Schmalzriedt in Mtchigan-Distr. 157.00. By Kassirer Meyer in Westl. Distr. 67.15. (S. -274.65.)
 For Emigr. Mission in New York: By Käst. Röscher tm Middle District 25.01.
 For Jewish mission: F. and K. K., Baltimore, 2.50. By Kasi. Roescher in the Middle Distr. 36.32. Through Kaff. Schmalzriedt tm Mtchigan Distr. 5.28. By Kaff. Meyer tm West Distr. 17.00. St. Marcus Gem. in Brooklyn 25.00. (S. -86.10.)
 For Negro mission: St. Marcus congreg. in Brooklyn 25.00. Thetl of mission feast coll. of congreg. of L. Engelder in Brady & Punxsutawney, Pa. 22.00. (S. -47.00.)
 To the seminar building in Addison: A. C. in Baltimore 10.00.
 For the educational institutions: Gem. L. F. Königs 12.00.
 For the comm. in Utica: By Kaff. Schmalzriedt in Michigan Distr. 20.41. By Kaff. Meyer tm West Distr. 15.50. (p. -35.91.)
 For the Gem. in Council Bluffs: From L. Steup's Gem. of W. W. .50.
 For the congregation in Alexandria, Va: By Kaff. Schmalz- rtedt in Michtgan District 2.21.
 For the Lutheran Free Church in Germany: By Kaff. Röscher in the Middle Distr. 11.75. By dens. for L. Brunn in Steeden 1.00.
 For the deaf and dumb: By L. Gram, s. at the wedding of Louts Meyer, 3.69. St. Marcus Comm. in Brooklyn 25.00. (p.-28.69.)
 For poor students in St. Louts: By L. F. King of N. N. 1.00.
 For poor students in Springfield: from the Women's Association of the Gem. L. Stürkens for I. Koßmann 15.00. For the Wasch- kaffe: from A. C. in Baltimore 1.00.
 For poor students in Fort Wayne: St. Marcus Congregation in Brooklyn 30.00. Congregation L. Sennes for O. Gräßer 20.67, from etl. members of sr. Gem. for G. Matthadeß 42.00. Women's Association of Gem. L. Stürkens for F. Meusckke 40.00. (S. -132.67.)
 For poor students in Addison: St. Marcus comm. in Brooklyn 25.00. By L. F. König of N. N. 1.00. (S. -26.00).
 For the orphanage bet West Roxbury: Gem. L. Steups 9.00.
 For the orphanage in Union Hill: Gem. L. Steups 9.00.
 For the widow's fund: L. H. Schmidt 4.00. L. F. König 4.00. (S. -8.00.) - Total -859.70.
 Baltimore, August 31, 1886, C. Spilman, Cassirer.

443 W. Lultimore 8tr.

Entered the caste of the Western District:

For the synod treasury: Drerch Mr. Schenkel of L. Brandt's congregation in Lowell -16.45. By L. Umbach's congregation in Prairie City 2.00. By Prof. Pieper of Dr. Schade in St. Louts 10.00. By Mr. Hörmann of L. Janzow's congregation in St. Louis 14.00. (S. -42.45.)
 For the Progymnasium in Concordia (debt repayment): L. Umbach's comm. in Prairie City 11.00.
 For inner mission tm West: By L. Nething in Lincoln, Thetl of a Mtssionsfestcollecte, 71.15. By L. Polack Sr. in Herkimer" desgl, 44.00. By L. Matthias in Block, desgl, 5.00. By L. Umbach in Prairie City of Th. M. 1.00. By Präses Biltz of the Gem. in Denver 25.00. Dr. Schade in St. Louts 10.00. (S. -156.15.)
 For inner mission in the Northwest: Dr. Schade at St. Louts 20.00.
 For Negro Mission: By L. Nething in Lincoln, Thetl of a Mission Festival Coll., 10.00. By L. Polack in Herkimer, desgl, 11.00. By L. Matthias in Block, desgl, 6.80. By L. Grimm's Gem. in Washington 3.50. By L. Umbach in Prairie City of Th. M. 1.00. (S. -32.30.)
 For mission to the Jews: By L. Nething in Lincoln, thetl of a mission festival coll., 10.00. By L. Polack in Herkimer, desgl, 11.00. L. Grimm's Gem. in Washington 3.50. (S. -24.50.)
 For English Misston: By L. Nething in Lincoln" Thetl of a missionary festival coll., 5.00.
 For widow's fund: Dr. Schade at St. Louts 20.00. St. Louis Teachers' Conference 9.75. (S. -29.75.)
 For sick pastors and teachers: Dr. Schade at St. Louts 10.00.
 For the orphanage bet St. Louis: Dr. Schade in St. Louis 10.00.
 For the Lutheran Hospital in St. Louis: Dr. Schade in St. Louis 10.00.
 For poor students in St. Louts: Dr. Schade in St. Louts 10.00.
 For poor students in Fort Wayne: Dr. Schade in St. Louis 10.00.
 For poor students in Springfield: Dr. Schade at St. Louts 10.00.
 For poor seminarians in Addison: Dr. Schade at St. Louts 10.00.
 For the comm. in Wellsvile, Mo.: By Kassirer Bart- ltng 39.80, 26.75, and 18.35. (S. -84.90.)
 For Sedalta congregation, Mon: By L. Nething in Lincoln, part of a mission feast coll., 10.00.
 For the Bible Society in St. Louis: Dr. Schade tn St. Louis 10.00.
 For the deaf and dumb: Dr. Schade at St. Louts 10.00.
 St. Louts, Sept. 6, 1886. H. H. Meyer, Cassirer.

Incorporated into the Wisconsin District Caste:

For construction and debt retirement in Milwaukee: By L. G. F. Schilling's Joh. parish -15.00. By L. Seuel from Bro. Schatz, C. Otto, W. Meyer, Ed. Schubert, C. Kleist, F. Rtcker, Miss L. Schneider, Mrs. N. N. each 1.00, I. Göde and O. Kleist .50 each. i". Leyhes Jacobi-Gem. 1.10. (S. -25.10.)
 For heathen mission: Wittwe Klug in Milwaukee .25.
 For poor students in St. Louis: Hochzettscoll. bet H. Otto in Bloomfield 2.47, bet H. Borchard in Fremont 1.63. (S. -4.10.)
 For poor students in Addison: L. Wolbrecht's comm. in Sheboygan 23.00.
 For the deaf and dumb: Collecte at the Confirmation of a Deaf-Mute in Racine 17.45.
 For dir Gem. in Council Bluffs: L. G. Löbers's Gem.
 For the comm. in Utica, N. U-: G. Löbers Gem. 3.96.
 For the Gem. in Pipe Lake: L. Löbers Gem. 3.97. L. Ledeburs Dreietntgketts-Gem. 4.21. (p. -8.18.)
 For the Gem. in Alexandria, Va: L. Schumann's Gem. 1.00. L. G. Barth .50. Mrs. Kath. Geffert .50. (S.-2.00.)
 For poor students in Milwaukee: R. Lätsch's children 1.50. Wittwe Baierlein .50. L. I. L. Daib 8.40. (S. -10.40.)
 For the orphanage in Wittenberg: L. G. F. Schilling's Joh.-Gem. 6.00. L. C. M. Otto's Gem. 4.00. L. G. Barth 1.00. (S. -11.00.)

For inner discord of Wisconsin district: Mtssions- festcollecten; in Cecil 20.00, Portage 16.00, Milwaukee 260.68.' Mrs. Htnrtch in Milwaukee 1.00. A. Seidel .25. Wittwe Klug.25. (S.-298.43.)

For the Preachers' and Teachers' Fund: Alb. Knuth 2.50. Ernst Hahn in Milwaukee 1.00. By L. F. Schumann von Bensien 1.00. L. C. Seuel 3.00. L. G. Kühle 4.00. (p. -11.50.)

For Pflgerhaus and Emtgr.Mtssion in New York: Mission Festcoll. in Cecil 4.50, in Milwaukee 55.00. L. Osterhus' Gem. 15.00. C. Gädeke at Sultvan 1.00. John Pritzlaff at Milwaukee 200.00. (S. -275.50.)

For the synod treasury; L. F. Keller's Gem. in Racine 6.28.

For Negro Mission: mission feast coll. in Cecil 5.00, in Portage 8.30, in Milwaukee 55.00. (S. -68.30.)

For professorial salaries in Milwaukee: L. F. Keller's gem. in Racine 6.29. 1?. Wesemann's Gem. in Grafton 12.18. L. G. Barth's Gem. 10.05, its branch 2.78. I". Th. F. F. Finck's Gem. 1.48. (p. 32.78.)

Milwaukee, August 31, 1886. c. Eißfeldt, Kassirer.

For the seminar hauShalt in Addison, Ill,

"Conclusion.)

From L. Strtetters Gem. in Provtsio: G. Peter 1 sack of oats, C. Degner 3 kart, A. Degner 2 oats, L. Ahrens 2 oats, 2 grain, F. Degner 2 kart, 2 oats, H. Volberdtng 2 oats, I. Vol- berdtng 2 do., F. Höhne 2 grain, L. Seegers 1 kart, I. Seegers 3 do., F. Meintcke 2 do., H. Schröder 1 oat, 3 grain, E. Heidorn 2 oat, H. Hetdorn 2 oat, 2 grain, F. Haas 2 kart, Gottl. Puscheck 4 oats.

From Chicago: From F. Huksholt 2 yellow, 1 red beets, I. Volkert 1 yellow, 1 red beets, 1 onions, I. Mant 200 cabbages, 1 red, 1 yellow beets, 1 onions, C. Kemnik 4 soup herbs and spice, 1 yellow turnip, 6 dozen bundles of celery, 3 onions, 1)^ barrel lettuce & radishes, C. Kemnitz jr. 1 onions, 170 cabbage heads, A. Jacob 200 cabbage heads, I. Mueller 1 onions, C. Deut 36 cabbage heads, W. Jacob 24 do, Aug.'-Ro- benberter 24 do.

From merchant in Sheboygan 2 barrels of salt fish and 200 lbs. of bacon and sausage.

H. Holstein in Roselle, Ill, 5 barrels of flour & a batch of bran.

From L. Röder's Gem. in Arlington Heights: From H. Witke 4 kart, Ch. Wilke 3 do., F. Klausung 2 do., 1 apple, W. Heiser 1 kart, F. Rascher 2 do., H. Kirchhofs 2 do., Joh. Glade 1 do., H. Glade 2 do., H. Hintchs 2 do., Fr. Kastntng 3 do., H. Oltrogae 1 do., H. Möhling 1 do., 2 grain, I. Wiese 1 kart, I. Lunz 1 do., I. H. Meyer 1 do., 2 grain, 1 vegetable, Joh. Kölltng 2 kart, D. Lührs -2.00, 1 parthie onions, D. Scharnhorst 1 kart, C. Rebltrg 1 do., Fr. Rehe jr. 3 do., G. Steburg 1 do., 1 turnips, H. Kreft 4 kart., I. Niemann 2 do., F. Draheim 2 oats, Wittwe Katz I kart., H. Engelking 1 do., W. Kirchhofs 2 do., H. Rüffel 2 do., H. Menschtng 1 do., H. Katz 2 do., L. Katz 1 do., H. H. Rüffel 1 do., W. Meyer 1 do., 1 apples, 1 grain, F. Steburg 1 kart, 1 cabbage, A. Drewes 1 kart, I. Piepenbrink 1 do., 1 red beets, H. Tegtmeier 1 kart. From the north district of this Gem. by Fr. Stünkel of: H. Behrens 1 kart, I. Hinze 1 do., W. Heuer 1 do., P. La- seke 1 do., Br. Tegtmeier 2 do., Br. Hogreve 2 do., A. Tegt- meyer 1 do., C. Dettmer 2 do., H. Niemeyer 1 do., 9 cabbage, L. Brockmann 1 kart, Bro. Brockmann 2 apples, H. L. Meyer 1 kart, 1 grain, 22 lbs. of meat, Bro. Meyer 1 grain, 1 oat, 1 kart, F. Deterdtng 1 kart, Chr. Niemeyer 2do., F. Jaquet

1 do., G. Kirchhofs 3 do., C. Klausung 4 grain, F. Kehe sr. 5 kart., 1 apple, 3 peck beans, F. Geldermann 1 kart., 1 grain, I. Gtpp 1 kart., W. Gerken 1 grain, H. Meyer 1 do., A. Schröder 1 kart, A. Hildebrandt 2 do., H. Blume 1 do., W. Wtschmann 1 oat, C. Schönbeck 3 kart, C. Niemeyer 3 da., 1 vegetable, D. Hetnemann 1 kart, F. Kehe jr. 3 do., L. Lütt- schwager 1 do., 1 apple, W. Meyer 2 kart., 1 apple, H. Rüssel 2 kart., F. Sieburg 1 do., H. Ptepenbrink 1 do., Aug. Drewes 1 do, H. Blume 1 do., H. Katz 2 do., H. Menschtng 1 do., W. Kirchhofs 2 do., 1 grain, H. Schröder 1 cart., Fr. Katz 2 do., H. Katz 1 do., H. Rüssel sr. 2 do., 2 turnips, 1 apple.

From the community in Des Platnes (? Johannes): From Konr. Möhltnng 2 Kart., Chr. Möhling 1 do., Fr. Meyer 1 do., Joh. Wettermann 1 do., Paul Staat 1 do., 1 Korn, Joh. Bielefeld 1 Kart., Aug. Krüger 1 do., Fr. Nebel 1 do., Heinr. Wille 2do., N. Fuchs 1 do., Karl Glawe 2 grain, 1 cart, Heinr. Rese 1 cart, Frtedr. Wolf 1 do., Heinr. Haffelmann 1 do., 1 oats, Fr. Karle 1 cart, Chr. Karle 1 do., H. C. Seime 1 cabbage, Htdebrand 1 cart, Moldenhauer 1 do., Joh. Hintz -1.00, H. C. Senne -1.00, Hermann Geils -1.00.

The Lord richly repay the kind givers for the benefits they have shown.

Addson, August 10, 1886.

V. v. Dissen.

For poor students received with heartfelt thanks by Stud. Kreth from St. Paul's parish in Pottawatomie County, Kansas, -9.45 and from its branch 1.00 and from Mr. Noll, Onaga, Kansas, .25. By ? A. Werfelmann tn Marysville, Ohio, collected at the wedding of Mr. C. Rausch (spec. for Reinhardt) 4.10. By ? Trautmann in Columbus, Ind, collectirt in the church at Clifty (spec. for Stud. Brtnk) 12.50. By ? O. Hanser in St. Louis, Mo., by Mr. W. Ntermann 3.00. C. F. W. Walther.

For the English - Lutheran Mission tm West received: By Mr. Kassirer H. H. Meyer -14.00. By Mr. ? C. L. Janzow, Mtssionsfest-Coll. in the Gem. of Mr. R. A. Proft, Cole Co, Mo, 32.65. Through Mr. ? C. L. Janzow of D. Gers 1.00. By Mr. R. Mariens of Mrs. N. N. 1.00.

St. Louis, Sept. 6, 1886.' C. F. Lange, Cassirer.

New printed matter.

Cantate aufs Reformationsfest, for mixed choir with organ accompaniment composed and dedicated to Pastor Olaf Schröder with respect and gratitude byW. Nölsch. Philadelphia. TH.Miller, 1331 N. 6th St. Price 15 Cts.

Mr. Nölsch is already well known, so that his compositions do not need any special recommendation. The text of this cantata consists of scriptural words. A serious introduction for the organ (C minor) is followed by a deep lament (choir *unison* in C minor): "Finsterniß bedeckt das Erdreich und Dunkel die Völker." This is followed by an urgent prayer (*Andante*, better *Largo*, C minor): "The poor are sighing: Help, Lord, the saints have diminished and the faithful are few among the children of men." This concludes the first part. Quite unexpectedly comes the joyful answer (Lass, recitative, C major): "Arise, saith the HErr, I will provide help, that one may teach with confidence"; and the soprano (recitative in C) tells more valuably: "And behold, an angel flew along with an everlasting gospel, and spoke with a loud voice." The angel's message, "Fear God and give Him glory 2c.," is delivered by the chorus in an *Allegro Moderato* in C major, thus concluding the second part. The third part consists of an Andante: "Und am Abend ward es Licht" and the chorale: "So (Nun) lob mein Seel den HErren 2c." The latter is given a new melody which is performed by the choir in unison. Mr. Nölsch has tried his hand at tone painting in this cantata, not without success. But in such a narrow space (7 pages) and for such choirs as ours average, the composer had to be brief and not make too high demands. I have no doubt that the cantata, well performed, will appeal. Equipment and format as in the earlier compositions. H.

AM*- Due to lack of space, several announcements of ordinations and mission festivals that had taken place, as well as the receipts of Messrs RR-v. Strohe, Fr. Sievers, H. Frincke, I. H. Brammer, F. Lochner, L. F. Frey had to be postponed.

Changed addresses:

Rcv. R. Dir. Olaus, dlilbauk, Kraut Oo., Dakota.

Rcv. 6th Diet?, Scstcr, Oook Oo., III.

Rcv. II. xanolck,

Dutlieran Orpbaus Roms, ^Vest Roxbur^, Nass.

Rcv. Rari W. O. Rocb, Deiuout, Oook Oo., III.

Rcv. Dau. Docbucr, Rox 228, ^uuapolis, kick.

Rcv. "go. Ocsck, Rox 406, klcOook, Rebr.

Rcv. D. Raub, 293 Lullklo 8tr, Denver, Ooloracko.

Rcv. R. 8cdiuckt, ^rcacki", klauistee Oo., klicli.

A7iib. II. Imluiz;, Dcliaucc, Obio.

0. 8. outkosk^, Sudeler ?.. O., Dockte Oo., Hebr.

8. 3. 8. Rapke, 3617 SprillA ^vc." 8t. Douis Llo.

ckob. 0. 6°. Robert, 191 SbcriuLN 8tr., Lukkalo, N. D.

0. 3. 0. Ruppreebt, 93 8. 7tb 8tr, 2aucsviie, O.

8ckrvacbcuvvalck, 36 douis 8tr., oleveianck, obio.

Rutereck at tbo Rost Olkice at 8t. Douis, lo., as sccouck-class ruatter.

Volume 42, St. Louis, Mo., October 1, 1886, No. 19.

Luther's own account of how it was once through him that a Reformation of the church began.

Long before Luther, many people clearly saw that the church had fallen into an unspeakably terrible decline due to the pope and that the church was in need of a thorough reformation of its head and members. Many kings and princes, many learned people and entire large church assemblies have also tried to bring about a reformation of the church. But all their attempts have been in vain; the corruption in doctrine and life that had been torn down only became greater and greater until Luther finally left. - Where did this come from? - It is usually thought that it came from the fact that Luther was by nature an unprecedentedly fierce man, who was not afraid of anyone and who was not afraid of any danger or difficulty, no matter how great. At the same time, he was a fundamentally learned man, a clear head and so eloquent that no one could equal him in this respect. And so it is not surprising that he hurried from victory to victory and achieved his goal, which he had kept firmly in mind, the reformation of the church. - All this, however, is a thoroughly mistaken idea. When Luther in 1517 publicly posted his ninety-five sentences against papal indulgences, without even suspecting that this was the first step toward the reformation of the church, he had nothing less than a natural joyful courage to do so. Rather, his heart and conscience were in great anxiety, restlessness and fear of not spoiling anything. Far from having a clear understanding of the abominations of the papacy, he still carried in his heart a great awe of the universally recognized unimpeachable majesty of the pope. At that time, he already had a firm faith in the Holy Scriptures, as God's Word, and in Christ, the Savior of poor sinners; but in many doctrinal points he still lacked real clarity. Even what the papal indulgence actually was, was still uncertain to him at that time. However, far from being a source of offense, all this rather shows that Luther's Reformation was not Luther's work,

Luther was not sent to reform by nature, but that when God's time came, God only gradually made him a reformer through his Holy Spirit. When God wants to accomplish great things, he always takes men who are not at all capable of doing so, and then leads everything out gloriously. Then everyone sees that this was not done by men, but by the Lord Himself, and God receives the honor due to Him alone. - —

But let us hear Luther himself speak about this. When he had his 95 sentences against papal indulgences reprinted in 1538, he was worried that some would be annoyed by them and think that these sentences were all too tame and that Luther was still giving way too much to the papacy. Therefore, he added a new preface in which he showed in what struggle and in what trouble of conscience he was still stuck at that time, and how God had only gradually brought him to full knowledge and, as it were, pulled him with irresistible force into the work of reformation. This preface is a most remarkable document in the history of the Reformation. Therefore, as this year's Reformation feast approaches, we share the following from it, which our dear readers may read and study with attention.

Among other things, Luther writes the following, in which he first describes how he felt at the beginning:

"I was alone and got into this deal through imprudence, and because I could not retreat, I not only conceded much to the pope in many and high articles, but also worshiped him willingly with right earnestness. For who was I, wretched despiser brother at that time, more like a corpse than a man, who should sit down against the pope's majesty, before whom not only the kings of the earth and the whole world, but also heaven and hell (that I am speaking so) were exalted, and only according to his beckoning all had to be guided.

"What and in what way my heart has suffered and endured this first and other years, and in what kind of humility, which was not false nor fictitious, but of a right kind, would like to say Ver

The secure spirits, who afterwards attacked the pope's majesty with great pride and presumption, know little about this. Although with all their art they would not have been able to bend a single hair on the pope's head, if Christ had not already cut a deep, insurmountable wound through me, his weak and unworthy instrument. Nevertheless, they carried away the glory and honor, as if they were the people who had done it, which I gladly forgave them.

"But I, because they watched me and left me alone in danger, was not so cheerful, confident, and sure of the matter. For I did not know many things, which, praise God, I now know; indeed, I did not understand what the indulgence was, just as all the papists in a heap did not know anything about it, which was held high only for the sake of custom and habit. Therefore I also disputed it, not in the opinion that I wanted to reject it, but because I did not know what its power was, I would have liked to learn it from others. And because the dead or dumb masters, that is, the theologians' or jurists' books, could not tell me enough, I desired to seek counsel from the living, and to hear the Church of God itself, so that, where there might be pious people, enlightened by the Holy Spirit, they might have mercy on me, and not only for my benefit, but for the benefit of common Christendom, do a right and certain report on indulgences.

"There were many pious men who took great pleasure in my prepositions and thought a lot of them; but it was impossible for me that I could have regarded and recognized them as members of the church, endowed with the Holy Spirit, looking only at the pope, cardinals, bishops, theologians, lawyers, monks, priests; Therefore I waited for the spirit, because I had eaten and drunk their teachings so greedily into me (that I speak so) that I was not at all unaware of it and did not feel whether I was asleep or awake.

"And having overcome all the arguments (that lay in my way), laid by me through the Scriptures, I have in the end this some, viz.

The church was to hear, with great fear, effort and work by Christ's grace barely overcome. For I held with much greater seriousness and right reverence (and did it from the heart) the pope's church for the right church, than these shameful blasphemous traffickers, who now praise the pope's church highly against me. If I had despised the pope, as I despise him now, who praise him very much with words, I would have been afraid that the earth would have opened up at the same hour and devoured me alive, like Korah and his mob.

"But when I returned to the matter at hand, while I was waiting for the Church's and the Holy Spirit's sentence and judgment, behold, I was suddenly commanded to pause and keep silent about all things, and was drawn only to the custom and habit of indulgences. When I heard the name of the church (which every Christian should honor and hold in high esteem), I was frightened and offered to back down. I also told Cardinal Cajetano at Augsburg, in 1518, that I wanted to remain silent from then on, but I also asked him in all humility to command my opponents to stop and be quiet with their cries; but he not only refused me this, but also threatened me that if I did not recant, he would condemn everything I had ever taught.

"Now I had already taught the Catechism that many people had improved, so I knew well that I could not suffer that he should be condemned, because I wanted to deny Christ. So I was forced to try and expect the utmost hardship." (See Luther's Works by Walch, Vol. XIV, pp. 470-473.)

May God grant us also this year a blessed celebration of the Reformation on the coming 31st of October, and help that through it our faith in Luther's teachings may be strengthened and our hearts kindled to fervent thanksgiving to God, since we as Lutherans still today enjoy the blessing which God poured out on Christendom through the work of the Reformation four and a half hundred years ago.

W. [Walther]

(Submitted.)

From a speech of St. Basil.

This speech was delivered in 368 at a time when Caesarea and the surrounding area were suffering from a famine caused by a long drought. Basil, who was still a presbyter at that time, not only called for the support of the needy, but also gave his fortune, which had fallen to him from his mother, as already reported in these pages, for the reduction of the emergency. Many areas of America have also been hit by drought this year. The Christians who farm sighed for rain, and their sighing is our sighing, their need is our need. The consequences will not be absent, and they are already there. Many a field has given half of what it used to give, yes, much less. So, says reason, we can give little or nothing at all to those whom God gives through us, especially to widows and orphans, to poor pupils and students. Not so! God does not stop giving; be followers of God. In Basil we see the example of a Love that leaves life for the brothers; for if he could and should have alleviated the hardship with his life, as he was able to do through his maternal inheritance, he would have done so.

But we hear him: "Is there no governor of the whole? Has God, the most skillful builder, forgotten his construction? Is he perhaps deprived of his power and authority?... Or has his great goodness and care for us turned into hatred of man? No one with understanding should claim this; rather, another reason is clear and visible why we are not governed in the ordinary way. We take without giving to others; we praise charity, but do not let the needy share in it. We are servants who want to be free and yet do not show mercy to our fellow servants. We ourselves are fed as the poor, and yet we pass by the poor; we have in God an inexhaustible provider, and yet we are meager and without participation in the poor.... The storehouses groan under the weight of the stored grain, but we have no compassion for the groaning brethren. Therefore a just judgment threatens us; therefore God does not open his merciful hand, because we have closed our brotherly love; therefore the fields are withered, because love has grown cold. - —

"So then, you, who are laden with sins, come forth even into the midst! Fall down, weep and lament." (He means that one should not merely let the children join in the penitential psalms). "Do you not see how the Ninivites, when they pleaded to God in repentance and mourned over their sins, which Jonah, who had escaped from the sea and the whale fish, reproached them for, not only put their children to repentance, but also themselves, who lived out their days in revelry? - When God saw this humble repentance, he had compassion, remitted the punishment and gave joy to those who mourned. - We, however, commit sin with zeal and turn to repentance only slowly and late. Who pleads with tears to receive rain and moisture in due season? Who will cease from sin and, following the example of St. David, wet his bed with tears? - Who feeds a child deprived of his father, so that even now God may preserve the grain, which, like an orphan, is abandoned to the violence of the wind (and the heat)? Who comes to the aid of the widow, who is hard pressed by food worries, so that her need for food could now be measured out to her? - Let us therefore all, both especially and collectively, examine our way of life, considering the drought as a disciplinarian that should remind each of us of our sins. Let us also speak with attention to the voice of the pious Job: The hand of God has touched me! (Job 19:21.) Mainly and

preferably let us consider this misfortune as a consequence of our sins. But if something else is to be added, it consists in the fact that such misfortunes of life are brought upon people (poor as well as rich) as a test of the soul. I know many people who, as long as they were granted a happy life, gave, if not full, at least half thanks to the kind giver. But when, through misfortune, circumstances changed, - they became ungrateful, uttered blasphemies, and spurned prayer. They behaved toward God as toward a debtor in debt, and did not sink, as they had done before

angry lord, prostrate before him. - But away with the thought of such a mind! - Put your hope in God; for should he not notice your distress? - The most ravenous birds, which are accustomed to rob others of their food, became the servants of the righteous (Elijah). - How was God with his people in the desert! - There was no man to sow, no ox to pull the plow, no threshing floor, no winepress, no barn, and yet they had food without sowing and tilling. - —

"Be steadfast in the present adversity, like the pious Job, and keep in your soul the most delicious possession of gratitude, and you will also receive for your joy a twofold thanksgiving. - Are you poor? But you have one who is much poorer. (You reaped your little grain; another had to leave his to his cattle to graze, lest they starve). You still have food for ten days, but he has it only for one day. - Do not think long to give even a little of the little. Do not value your advantage more than the common danger. If your supply were only one loaf, and there were a hungry man at your door, take this one loaf out of your storehouse, raise your hands to heaven, and speak the miserable but benevolent words: "This one loaf, O Lord, as you see, is all that is left to me, and the obvious need is there; but I will esteem your commandment more highly, and give of the little to the hungry brother. Give also to your needy servant. I know your goodness and trust in your power; you will not delay too long with your grace, but, if it pleases you, you will give your gifts abundantly.

"If you speak and act in this way, the bread you give with sighs will become a seed and bear much fruit, and by God's grace your oil jar will always be full and your flour barrel will never be empty. - For with the willing believer, the grace of God is like a well that is always emptied and yet never exhausted, and even offers twice as much. If you are in embarrassment, lend only to the rich God. Trust in him, who always accepts for his own person what is given to a needy person and voluntarily gives thanks for it, who is a trustworthy guarantor and possesses the richest treasures everywhere on earth and in the sea"

(Submitted.)

The Jewish missionary's testimony of Christ at a Jewish wedding.

On Sunday, July 11, the Lord once again honored me with the privilege of testifying about Christ before a large crowd of Jews. Mr. B. had invited me to the wedding of his niece; the bride and groom had also asked me to come. I promised to come; took my Hebrew Bible, two Hebrew New Testaments and some tracts with me and arrived punctually. When I arrived, the large hall they had rented was already full of guests. They were waiting for the bride and groom, who were late. My friends introduced me to Rabbi Dr. T., who was to perform the copulation, as Mr. Missionary L.. The rabbi was, as it seemed, not very pleased with my appearance. But he was polite at first. He

said he had heard of me, had also received a Hebrew New Testament with my name and address from someone and had also read some things in it; and asked me where and when I had been baptized. I replied that I was baptized in Jerusalem in 1860 and found the Messiah there.

The Rabbi: In the holy city of Jerusalem?

Me: Yes, in Jerusalem I found the Messiah of the God of Jacob (2 Sam. 23:1.) and I am happy that I found him.

The Rabbi: What did you find wrong with Judaism that you became a Christian?

Me: Many things. Judaism is unfortunately completely against the Bible. The Talmud*) has completely twisted the Bible through its interpretation and has brought up teachings that are not found in the Bible, indeed, are downright rejected in the Bible.

The Rabbi (annoyed): Which find it?

Me: It is almost impossible to list everything. But I want to single out a few. There is self-righteousness. The Bible teaches us that all men have become lost sinners through Adam's fall and have completely fallen away from God, that we are enemies of God by nature, that our thoughts and actions are evil from our youth and forever (Gen. 6:5, 8:21), that all our righteousness is like a stained garment (Isa. 64:5), that there is no one who does good, not even one (Ps. 14:2, 3). But the Talmud teaches that man can acquire heaven by his own good works for himself and for others. Yes, the Talmud goes even further, it says that everything comes from God, except the fear of God, which the man can get from himself. All this is an obvious contradiction to the Bible (Ps. 49, 8. Eccl. 7, 21.). - The Bible teaches us to rightly recognize and confess our sin; but the Talmud says that man should not consider himself a great sinner, that the worst Jew is full of good works or virtues, like a pomegranate full of grains. He blinds the eyes of the Jews so that they do not respect their sins and do not recognize them, he says that one can lie for the sake of peace, the high priest Aaron also did so, the end justifies the means. (The wretched Pabst also teaches this.) - God says in the Bible (Jer. 17, 5.): "Cursed is the man who relies on men, and holds flesh for his arm." But the Talmud teaches the Jews to put their trust in men, because it says Abraham, Isaac and Jacob can help us and for their sake God wants to forgive sins^ Abraham stands at the door of hell and does not let any Jew in because he is circumcised. - God teaches us in the Bible not to kill, not to steal. But the Talmud teaches that one who does not know the Talmud should be torn as a ring on the Day of Atonement, even if it falls on a Sabbath; furthermore, if a goy (gentile) makes a mistake in spending money or has lost something, it should not be returned to him. Is this not stealing? - I could list hundreds of such false teachings that contradict God's word. Isa. 5, 18. f. Mal. 2, 17. Yes, the Talmud even teaches: "My son, pay more attention to the words of the scribes than to the words of the law." "Whoever passes from the study of the Talmud to the study of the holy Scriptures, there is no more peace for him." Furthermore, the Tal- says

*) Declaration of laws of the later Jews, collection of their statutes.

mud: Those who occupy themselves with the holy Scriptures do something meritorious that is not actually meritorious, but the occupation with the Talmud brings reward; whoever transgresses the commands and statutes of the scribes is guilty of death; whoever takes a scribe into his house, gives him food and drink, and also gives him something of his goods, his merit is as great as if he offered sacrifices daily on the altar; whoever gives his daughter in marriage to a scribe, or does business for him, or gives him any of his goods, his merit is as great as if he unites himself with the majesty of God himself. This, my friends, forced me to abandon Judaism because it is against God's word.

A great commotion arose. The rabbi was trembling and pale with anger. He paced up and down restlessly. I calmed him down and said that he had asked me what I found wrong with Judaism, and I had therefore spoken out honestly and sincerely. I said further: When I was still a Jew, I had no rest, no peace, in spite of my supposed good works, such as fasting, praying, almsgiving; I did not know whether I would go to heaven. I was like Rabbi Jochanan, who wept bitterly before his death. When his disciples asked him, "Rabbi, Light of Israel, why are you weeping?" he answered, "Why should I not weep? If I were to be brought before an earthly king, I would have to tremble, how much more before God, who is the King of kings! Two ways I see before me: one goes to paradise and the other to hell; by which way I shall be led I know not." Behold, thus dies one of the greatest Talmudic teachers; he did not know where he would be led. It was the same with me at that time. But, praise God, since I found the Messiah of the God of Jacob, I have become calm and know where I am going and to whom I belong. I have found forgiveness of sins and peace in him.

(Conclusion follows.)

(Submitted.)

Our Negro Mission in New Orleans, La.

Since the work of the mission among the Negroes of this country is carried on jointly by those synods which form the Synodal Conference, the latter again devoted a part of its time at this year's meeting to the discussion of this mission. The Mission Commission had submitted a report to the honorable Synodal Conference, from which the latter saw, to its great joy and with praise and thanksgiving to God, that the mission among the Negroes, under the faithful and self-denying work of our dear missionaries and teachers, has, by God's grace, also made a blessed progress in the last two years. This is especially true of our mission in New Orleans, La., and therefore the undersigned would like to give the dear readers some more detailed information about it, in accordance with the decision of the honorable Synodal Conference.

In 1880, Missionary N. J. Bakke began his missionary activity in New Orleans, and since then he has worked there continuously with great faithfulness and self-denial in his extraordinarily difficult profession, and the Lord has crowned his work with rich blessings. The first station was

opened in Sailors' Home. But as this building was dilapidated and not at all suitable for a mission station, a fine church (*Mount Zion Church*) was purchased for this station on Franklin Street in 1882 for the sum of H3250. This church is used not only for worship meetings, but also as a schoolhouse. This mission school, at which Mr. E. R. Vir, teacher, is laboring in great blessing, is attended by more than 90 children.

The second mission station (St. Paul's Chapel) was founded in 1881 on Claiborne Street and was also served by Missionary Bakke. Here, too, a school was immediately opened, to which teacher C. Berg was appointed, under whose direction it still stands today. He opened the school in January of that year with only 5 children, but by March the number of pupils had increased to 70. In February of the year 1883, a plot of land on Annette Street was purchased for this station.

In 1884, the Mission Commission received the order from the honorable Synodal Conference to establish a third station in New Orleans as soon as the necessary funds were available. As a result of this decision, the Commission sent the candidate August Burgdorf from the seminary in St. Louis as the second Negro missionary to New Orleans in the fall of the following year. After he had been ordained in the *Mount Zion Church*, for which the Negroes had gathered in great numbers, he explored various parts of the city together with Missionary Bakke in order to find a suitable area for the opening of the new station. During their wanderings, the missionaries encountered several areas where numerous Negroes lived; but it was very difficult to find a location in these areas that was suitable for a church and school, and when one was finally found that seemed somewhat suitable, the owners did not want to give it up for a Negro church and school under any circumstances. So it seemed as if there was no other way out than to buy a piece of land and build a church on it. But the necessary funds were lacking. The commission, together with the new missionary, found themselves in a difficult situation and wanted to become almost despondent. But help was already at the door. The missionary commission was offered a beautiful church in Carrollton, a suburb of New Orleans, which was still in good structural condition, for the extremely cheap price of \$600. After the missionaries had explored the area and found that it was very suitable for a mission station, since it has a very large Negro population, the purchase of the church was completed on February 16, 1886, and the

purchase price was paid in cash. As early as February 21, the church was consecrated with great joy and with praise and thanksgiving to God, who had once again given the mission a place where the poor blind and lost Negroes are to be saved from the authorities of darkness through the beatific truth of the gospel and transferred to the blessed kingdom of grace of their Savior. The joy of the new missionary was especially great that he now had the opportunity to begin his missionary work at the new station. On the Tuesday after the inauguration he opened the school with 8 children and after three months the number of pupils had already risen to 90. This

God's abundant blessings made it necessary to hire a teacher for this mission station as well. Therefore, the school teacher candidate W. Jöckel from the school teacher seminary in Addison was appointed for this school and was publicly and solemnly inducted into his office by Missionary Burgdorf on August 29.

In order that our dear readers may gain an accurate insight into the state of our Negro Mission in New Orleans, a few statistics may be given here. The three weekly schools together number 265 and the Sunday schools 250 pupils. Sunday services are attended at *Mount Zion Church* by 75 - 100, at *St. Paul's Chapel* by 30-40, and at

Trinity Church (the new church in Carrollton) is attended by 20-30 people; the weekly services are attended by about 30 people in each church. The two older Negro congregations, namely Zion Church and St. Paul's Church, together number 171 souls and 98 communicating members. These two congregations have also raised about H565 in the last two years through contributions and collections for the maintenance of their congregations. Two years ago the debt on our mission property amounted to \$1492.70; now, however, not only this debt has been paid off, but also the purchase price of the new church in Carrollton in the amount of H600 cash, so that our mission property is now completely free of debt.

The Reverend General Praeses Schwan, who had been to New Orleans several times and had attended the mission services, visited the schools and had longer conversations with several members of the Negro congregations, confirmed the encouraging reports of the Mission Commission at the synodal conference in Detroit on the basis of his own views and expressed his great joy about the good state and the gratifying progress of the Negro mission in New Orleans with eloquent words. He spoke with high appreciation of the untiring zeal and the great loyalty of our missionaries and teachers in the exercise of their arduous profession, praised the excellent achievements and the truly Christian discipline in the schools, mentioned especially the beautiful congregational singing, by which one immediately notices that one has people before one. He also pointed out the great calm, attention and devotion with which the Negroes listened to the sermon of the Word of God, and finally encouraged the synodal conference with urgent words to support the so hopeful mission in New Orleans with the necessary funds.

These gratifying reports about the successful progress of our Negro mission certainly fill all our hearts with great joy and call us to heartfelt thanksgiving to God, who has so far bestowed such a rich blessing on our gifts of love. This blessing should also stimulate us not to become weary and dull in this work of love, but to pursue the work of spreading the blessed kingdom of Christ among the sons and daughters of Ham with ever new and greater zeal. And God will not let us lack the opportunity to do so. Our missionaries have found an area in one of the districts of New Orleans which is densely populated by Negroes who have not yet been provided for spiritually, and now urgently desire that the fourth mission station be established in this area quite soon, which Missionary Burgdorf will then take over with

could be served. The Pastoral Conference in New Orleans, which has been considering this matter, is also in favor of this proposal.

Furthermore, our mission schools in New Orleans have such a good reputation among the Negroes that the students flock to them. As a result, they are so overcrowded that almost every day students who apply have to be turned away because of lack of space. Teacher Vir, for example, has already had to refuse admission to over 60 children in one and a half months. Is it not deeply regrettable that we are not able to accept so many children who knock at our door, and that we are not able to introduce them to the beatific truth of the Gospel? And yet, in our Christian schools, we have such a splendid means of carrying out missionary work in a quite fruitful way; for whoever has the youth, the future belongs to him. Therefore, at least a beginning should be made to expand our missionary schools into two-class schools.

After these proposals had been carefully considered by the venerable Synodal Conference, the same resolved with great joy to pursue the work of mission among the Negroes with renewed zeal, and to authorize the Commission for the Negro Mission first to begin a new station in New Orleans, and as soon as practicable to enlarge the largest school into a two-class one.

May God now grant in grace that these resolutions of the venerable Synodal Conference may be carried out quite soon! So that this may happen, let us, dear fellow Christians, remember the Negro Mission in our prayers and fervently call upon God to grant our dear missionaries and teachers joy and constancy in their particularly difficult profession and to crown their work with His rich blessing also in the future. Let us also gladly make sacrifices from the earthly goods that God has given us for this so necessary and blessed work of the mission. Consider, however, that the Negroes, even though they live among us Christians, still live in part in pagan blindness and in pagan vices and must perish eternally if they are not brought the sweet message of Christ, the Savior of sinners, in whom alone they can find salvation. Besides the command of God, should not this great misery of theirs move us to bring the bread of life to them whom God has, as it were, laid at our door? Admittedly, the demands on the treasury for the negro mission will be greater than they have been up to now; for the furnishing of the new station will cost at least H3000 and, in addition, two teachers will have to be employed and maintained. But if all the congregations belonging to the Synodal Conference do their best to

contribute to this godly work, we will have no shortage to complain about. May He, God Himself, give us willing hearts and hands, so that these decisions of the Synodal Conference can soon be carried out for the glory of His great name and for the salvation of many immortal souls.

A. C. Burgdorf.

I want to be and remain in the church, in which there are little ones who are tired, weak and sick, who recognize and feel their sin, misery and sorrow, and who also sigh and cry heartily for comfort and help without ceasing. Luther.

To the ecclesiastical chronicle.

I. America.

Progymnasium zu Milwaukee. The new school year began again on September 1. Since the decision to expand the institution again this year and to establish a Secunda was not taken by the Synodal Districts concerned, the 26 students of last year's Tertia could not re-enter here; however, all of them - with the exception of only two before hand - will continue their studies, namely 22 at our Gymnasium in Fort Wayne and 2 at the Gymnasium of the Honorable Wisconsin Synod in Watertown. Of the former students of the other classes, 12 have not yet returned, half of them those who had no intention of going through the full course at all. There are 40 new students and they are distributed among the various classes in such a way that there are now 29 students in the Sexta, 42 in the Quinta, 38 in the Quarta, and 48 in the Tertia; a total of 157. Our numbers have not decreased, but on the contrary have increased again this time by at least a few. Since this year only 14 live outside the institution, in the city with their parents, while 143 are to be accommodated in the institution, all the rooms are so full that hardly anyone could find room in them. Only one room, praise God, is empty: the sick room. May there continue to be many who remember this plant nursery and its partly quite impecunious students with love, but especially carry it on a praying heart and include it in their Our Father.

Milwaukee, Sept. 9, 1886, Ch. H. Loeber.

The **Lutheran High School here** is presently attended by 41 students, 19 of whom are taking classes in Latin. Of the students who attended the school last school year, 3 have entered the quarta of the high school in Fort Wayne this fall and 1 has entered the seminary in Springfield.

The Lutheran Pilgrim House. The "Luth. Volksblatt" of Canada writes: It is very gratifying to learn that our "Pilgrims' House" in New York is becoming more and more well known and therefore more and more frequented. Since its existence (Dec. 9, 1885) it has already accommodated 2663 persons.

A Methodist camp meeting. The "Happy Messenger" writes: "The camp meetings in the East are now over. The last one held was at Mt. Aetna, Pa. and was held by the Salvation Army. It lasted over two Sundays and the landlords sold as much beer and whiskey as they could. In fact, they were the chief instigators of this meeting, it is said, for the purpose of selling their stuff."

II. foreign countries.

Russia. The "Pilgrim from Saxony" of August 15 reports that in 16 parishes 6000 souls have already left the Lutheran church and converted to the Russian-Greek church.

Also in Denmark you could have indulgences. On July 10, the 800th anniversary of Knut the Saint was celebrated in Odensee. On the occasion of this jubilee, the Holy Father in Rome had once again shown himself to be very gracious (!). By a rescript of June 27, 1886, he had given all the faithful in Denmark who, in the week of St. Knut's jubilee, July 6-13, with a penitential spirit and after worthy reception of the Sacrament of Penance and the altar, pay a devout visit to their parish church in order to pray there for the spread of the faith, - a

plenary indulgence. This indulgence could be granted by way of intercession to the poor souls in purgatory, but otherwise it could be obtained only once. C. D.

In Dahomey, a powerful Negro state in central Africa, the present king of that state has finally issued a decree according to which any religion based on belief in a god shall be tolerated.

Pressures of conscience in Turkey. The "Allgemeine Kirchenzeitung" of August 20 reports: In Turkey recently the Muhammedans have been denied the right to become Christians; those who have converted to Christianity have been persecuted and punished, or have been deprived of the right to erect buildings of worship, to hold public services, and to have their children educated. It is true that the four and a half hundred years of unceasing prayer of the orthodox church against the Turk have procured so much that the Turk has only little power left, indeed, he is already almost dying; but the spirit of the Oriental Antichrist is still stirring; hence the precious song: "Keep us, O Lord, by thy word, and forbid the murder of the Pabst and the Turk," must not remain silent even now in the orthodox church. W. [Walther]

How a Roman priest robs people of their Bible, their highest treasure.

In a Roman Catholic village in Belgium there was a family who had long ago acquired a Bible and since then had found their greatest comfort in this word of life. Not only was it read daily in the family circle, but many neighbors came to hear it read. When the priest finally heard that a Bible had been found in one of the village houses, he became furious and immediately made all possible inquiries to send it out. But in vain; for the people to whom it belonged hid it most carefully during the day and usually went into the nearby forest at night, hung a lantern on a tree, and read there with some others who joined them in the precious Bible book. But the priest was not satisfied. One day, when the men of the village had gone to the fields and the women to the market in the neighboring town, he gathered some trusted men around him, went from house to house where he had suspicions, and rummaged and searched everything from top to bottom to finally find the hated book. This time, too, everything was in vain. On the way home, however, one of the priest's men suddenly stood still and called out: "We must go back to Hansmeier's house; the Bible is certainly there. There the smallest child lay in the cradle, and its older sister beside it looked so anxious and always continued to cradle the child, whether it was awake or asleep. That's where she must find herself." Said, done. When they entered the house, they went straight to the cradle, took out the infant, searched the little bed, - and behold, there under the pillow lay the long-sought book. The ten-year-old girl had wanted to resist and cried out and burst into tears; - but the priest with his helpers went away in triumph. - When the poor villagers returned home and heard of the affair, they burst into a loud wailing and lamentation, crying out: "They would rather have seen their houses burn to the ground than lose their precious Bible. It was impossible for them to obtain another copy.

Isn't the pope the antichrist?

Do you love the Bible as much as these people do?

Death News.

On August 18, in the asylum for the insane at Cleveland, O., the well-deserving Rev. Karl Heinrich Sallmann died.

He was born on December 25, 1817 in a small town near Prussian-Minden. In 1849 he emigrated to America. Here he studied for 3 years at the practical seminary in Fort Wayne. After passing his exams, he followed a calling to Cook County, Ill, where he served as a pastor in the Blessing for 8 years. He was then pastor at Newburgh, O., for 17 years, until 1877, when he followed a calling to Sugar Grove, Fairfield Co, O. Here he had to serve two congregations with Word and Sacrament; also, as he had done in Newburgh, he undertook the laborious work of teaching school in both congregations.

In 1882, Pastor Sallmann and his family moved to Bedford, near Cleveland. Soon the traces of that illness appeared here which was to hold him captive until his death. In February 1883 he became profound, and gradually his profundity increased to complete mental derangement. In the end, it no longer seemed advisable to leave him in the circle of his family, which had meanwhile moved to Cleveland, even though they would have liked to keep and care for his unhappy father in their midst.

In the fall of 1884 he was therefore placed in the public asylum for the mentally ill in Cleveland, O.. Only rarely did he show any lucid moments here; he spoke a word to no one, at most once when someone from his relatives was allowed to visit him.

On August 18 of this year, the news came suddenly that he had finally been released from his great suffering by a sudden and painless death. A heart attack had put a quick end to what little life was left in him.

In this cross-bearer the truth of that word shines out most clearly: "The day of. Death is better than the day of birth." May the bereaved now consider for their consolation how he was suddenly transferred by his death from the deepest darkness into the brightest light, from eerie night into the bright wedding hall of heaven, how his soul, which had been benighted here, is now in blissful contemplation of the great God, the supreme good.

On the 9th Sunday after Trinity, the funeral took place with the participation of all the congregations of Cleveland. The General Praeses Schwan preached in the Zion Church on Apost. 14, 22.

His faded body found a place on the graveyard of the parish in Newburgh, which he had served for 17 years. He leaves behind a very numerous family, partly consisting of underage children, and at the same time very destitute, which also has to endure many other trials. Everyone who reads these lines knows that here, above all, active compassion is in order. M. A. Treff.

On Sunday, August 15, he passed away gently and, as we confidently hope, blessed in his Redeemer, C. F. Schmidt, teacher emeritus of the local Zion congregation. He was born in Frankfurt an der Oder on January 7, 1812, in which city and in Berlin he was active as a teacher for 25 years. In 1867 he immigrated here and was a teacher at the local community school for almost 14 years. He administered this difficult office with devoted love and fidelity. Among the subjects taught, it was especially the lovely biblical histories, during the narration of which his joyfully shining eyes and his solemnly sounding voice captivated the little ones. His office has

He always graced his office with a quiet, modest, God-fearing way of life. About 5 years ago he resigned because of advanced age and physical weakness. Lately the weakness increased and his prayer was that the Lord would bring him home soon. At his special request, the whole congregation interceded for him in the morning service of that day, and in the afternoon the Lord delivered his weary servant. On the 18th his body was given a Christian burial and laid beside the remains of his wife, who had fallen asleep five years before. The survivors are three adult children.

Cleveland, Ohio, September 9, 1886.

request of the Zion community, Aug. Gockel, teacher.

Ordinations and introductions.

On the 11th Sunday after Trinity, Candidate E. Th. Claus was ordained and introduced to his congregations in Grant and Roberts Counties, Dakota, by order of the Honorable President Sievers.

On September 5, the candidate Mr. Heinrich Schmidt was ordained and inducted by order of the Presidency of the Michtgam District by the undersigned in the midst of his congregation at Arcadia, Mich. H. Lemke.

Mr. Candidate Jos. Oesch was ordained on the 11th Sunday after Trin. tm the order of Mr. Praeses Htlgendorf and introduced as traveling preacher for Southwest Nebraska in the mtssion field collected by the undersigned, in the morning at the church bet McCook, in the afternoon at Indianola, Red Willow Co-, Nebr. C. Meyer.

Candidate August Lange was ordained by me in the midst of his congregation at Fremont on the 11th Sunday after Trinity.

I. Htlgendorf.

Address Rev. DnnZe, Rreiuoot, DoctA" Oo., Hebr.

On the 11th Sunday after Trtn. Candidate E. Schüßler was ordained and inducted by the undersigned in his congregation at Hüll (formerly Pattersonville), Sioux County, Iowa, by order of the Honorable President Crämer.

F. S. Büngrer.

Address: Rev. R. geüuessler, II oll, 81oux Oo., Iov?L.

By order of the honorable Mr. Präses Wunder, Otto Döderlein was ordained on the 12th Sunday after Trin. onnä. tlieol. in the Lutheran church at Philo, Ill, with the assistance of Mr. RR. Scholz, Frese and Krause ordained and introduced by the undersigned. P. F- Döderlein.

Address: Rev. Otto Docäerleln,

RÜII O, OÜLWPLiAN Oo., Ill.

On the 12th Sunday after Trtn. by order of the Honorable President Sievers Candidate G. I. Fischer was ordained by the undersigned tn his congregation bet Northville, Spin! Co., Dakota, was ordained and installed in his office. T. Hinck.

Address: Rev. O. 4th RI solrer, Horttville, 8pwL Oo., DaL.

By order of the Honorable Mr. Praeses Schmidt, Candidate E. R. Truelzsch was ordained and inducted on the 12th Sunday after Trin. under the assistance of Mr. R. I. Harsch in his congregation at Petoskey, and on September 13 in his congregation at Ayr, Mich. byC . I. T. Frincke.

Address: Rev. R. R.

Lox 195, Reto8k6^, Lmmeb Oo., üllöü.

On the 13th Sunday after Trin. Mr. Cand. Friedrich Brand was ordained and introduced in his parish at Braddock, Pa., by the undersigned, assisted by RR. Schmidt, Ahner, Hetn, Sörgel and Wambsganß. Fr. Brand.

Address: Rev. Rr. Rrnnä, Rrnäoek, ^lleAlren^ Oo., l?a.

On behalf of the Honorable Mr. President Biltz, on the 10th Sunday after Trtn. Mr. R. H. Rauh was introduced to the congregation in Denver byH . I. Müller.

Address: Rev. R. Rauli, 293 Lökkalo 8tr, Denver, Oolo.

According to commission, Mr. R. G. Jung was introduced to his congregation near Utica, Nebr. on the 12th Sunday after Trin. by W. I. Gans.

Address: Rev. 6. ckunZ, litten, 8evvnr<1 Oo., Hebr.

By order of Mr. Präses Niemann, on the 12th Sunday after Trtn. Rev. R. A. Bisch off in his congregation near Bingen, Ind. was introduced byF . Berg.

Address: Rev. R. L.. Lweüökk, LinZev, ^ääains Oo., lack.

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On the 12th Sunday after Trin. Mr. R. Aug. Frederktnng tm was inducted by order of the Reverend President of the Western District tn his congregation at Alexander, Arkansas, by

C. F. Obermeyer.

On behalf of the President Wunder, on the 13th Sunday after Trin. Mr. R. W. Kowertitn Harvel was installed by the undersigned with the assistance of Mr. R. Schröder.

H. Weisbrodt.

Address: Rev. L. Lorvert, Uarvel, 6c>., III.

On behalf of Praeses Sievers, on the 13th Sunday after Trin. Mr. R. GustavRumsch of Aankton, Dak. was inducted at St. John's Lutheran parish near Claremont, Minn. G. P. A. Schaaf.

Address: Rev. 6. rumseli, IlaremolIt, voclAö 6o., L-linu.

By order of the Honorable President Hilgendorf, Mr. I?. I. Kipple was installed on the 13th Sunday after Trinity in the Lutheran Jmmanuels parish in Butler County, Nebraska, by the undersigned with the assistance of Mr. R. G. Gruber.

G. Weller.

Address: Rsv. Llppl, Oarrison, Lutler 6o., lledr.

By order of the honorable Mr. Präses Wunder, Mr. k. G. Erdmann on the 13th Sunday after Trin. in his congregation with the assistance of Mr. R. F. Schwefel introduced by the undersigned. E. Schrader.

Address: Rev. 6th Rrcimarm, Renault, Llonroe Oo., IU.

Rev. C. Koch was installed by order of the Honorable Mr. President Wunder by the undersigned on the 13th Sunday after Trin. at Lemont, Cook Co, Ill. H. W. Castens.

Address: Rev. 6th Look, Remont, 6ook 6o., IU.

Church dedications.

On the 9th Sunday after Trin. the Lutheran congregation at St. Joseph, Mich. dedicated their newly built church (frame building, 40X60 with 130 foot high steeple) to the service of the Triune God. Preaching in the morning and afternoon were RR. Feiertag and Niethammer (German) and in the evening R. Frincke zuu. (English). The undersigned preached the farewell sermon in the old church. C. Zlomke.

Sept. 12, the Lutheran Zion Church near Stanwood, Mecosta Co, Mich, (20X30) was dedicated to the service of the Triune God. R. F. Bauer preached in the morning, R. H. Jüngel in the afternoon. The undersigned said the consecration prayer. E. G. Franck.

Mission Festivals.

On the 9th Sunday after Trinity, the congregation at Leavenworth, Kansas, celebrated a mission festival with the participation of surrounding congregations. Festive preachers: Prof. A. Bäßler, R. Jehn and undersigned. Collecte, after deduction of expenses, -73.35. C. Hafner.

On the 9th Sunday after Trinity, the Lutheran St. Paulus congregation in Wo odw orth, Ill, celebrated its mission festival. The festival preachers were RR. 8. Frese and G. Blanken. The undersigned gave a historical lecture. The total cost was -63.50.

C. F. Hartmann.

On the 10th Sunday after Trinity, the Jmmanuelsgemeinde and the St. Matthäusgemetnde at Cleveland, Ohio, celebrated their mission feast together at Congress Lake, Ohio. The collection (for internal and negro missions) was -171.80. The festival preachers were Father H. Weseloh and the undersigned.

I. I. Walker.

On the 10th Sunday after Trinity the Lutheran congregation in Atchtson, Kans. celebrated a mission feast, in which also members from the congregations of St. Joseph, Mtllwood and Leavenworth participated. The festival preachers were RR. M. Große, F. W. Herzberger and C. Hafner. Collecte: -66.55. C. Vetter.

On the 10th Sunday after Trtn. the congregations of Prairie- town, Worden, New Brunswick and New Gehlenbeck, Ill, celebrated their mission feast in the church of the latter congregation. Festival preachers were RR. W. Heinemann, I. G. Goehringer, H. Gose and I. Bergen. The Collecte amounted to -127.14 (^ for internal, for the Jewish and Negro missions).

G. A. Slater.

On the 10th Sunday after Trin. the congregations of Port Hope, German and Sand Brach celebrated their mission feast in Sand Brach, Mich. R. I. G. Walther preached, R. Schöch gave a narrative from the field of heathen mission, and R. Schwarz gave an address on inner mission in English. Collecte: -40.05. P. Tribe.

On the 10th Sunday after Trin. the congregations of Mr. R. Ch. F. Herrmann and the undersigned celebrated their mission feast at Arcadia, Iowa. The festival preachers were Mr. R. C. A. Bretscher and the undersigned. In the afternoon Mr. R. Herrmann gave a lecture on mission history. Collecte was -27.50 (-20.00 for Iowa inner mission and -7.50 for Negro mission). L. A. Mueller.

On Sunday, Sept. 5, the churches in and around Indianapolis, Ind. celebrated their mission feast. Festival preachers were RR. C. Schmidt, C. Seuel

and W. Kaiser. Receipt for our various missions -151.25.

C. G. Hiller.

The congregations of RR. Zollmann and Kretzmann celebrated a mission feast at Farmers Retreat, Ind. on September 5, in which many fellow believers from Aurora also participated. Speakers were RR. Jüngel 86n., Polack Jr. and Zollmann. After deducting expenses, the collecte was -77.50.
C. Kretzmann.

On the 11th Sunday after Trin. the congregations of RR. G. Grüber, Th. Grüber, G. Weller, I. Gans and Jung in the midst of the congregation of the former (Lincoln Creek, Seward Co., Nebr.) celebrated their mission feast. Festival speakers were: R. Weller (German) and R. Gans (English). The collection was -71.91 (5ä for inner mission, for Negro mission, for Jewish mission).

G. F. Grüber.

On the 11th Sunday after Trin. the congregations of RR. Alexander and Keller celebrated their mission feast in Washington County, Kansas. Festival preachers were: Mr. R. Polack and Student Hunter. Dte collecte was -37.93.

I. G. B. Keller.

On the 11th Sunday after Trtn. my congregation in Lyons, Nebr. celebrated its annual mission feast. Festival preachers were dte RR. Schulte and Adam. The collections resulted in -48.00.

W. C. H. Oetting.

On the 11th Sunday after Trin. the congregations from Central, Des Peres, Ellisville and Kirkwood, Mo. celebrated their mission feast at Des Peres by the orphanage. Festival preachers were RR. Grimm and Bartels. Collecte: -123.08.

Th. Mteßler.

On the 11th Sunday after Trtn. the churches at Prairie City and Appleton City, Mo. celebrated their mission feast at the latter place. The festival preachers were RR. A. H. Th. Meyer, Bro. Gräbner and C. Umbach. The collection of -40.00 was given to the needy congregation in Sedalia and to the fund for other missions in the West.

W. Sandvoß.

On the 11th Sunday after Trtn. the congregations at Spring Valley and Hillsboro, Kansas, celebrated their mission feast. The festival preachers were R. R. v. Niebelschütz, Student E. Meyer and undersigned. Dte Collecte amounted to -33.18.

I. H. F. Hoyer.

On September 5, my congregation at Bethel, Ill, celebrated Mission Feast. The festival preachers were RR. A. Reinke and I. Löschen. Dte Collecte amounted to -64.80. I. H. Haake.

On the 11th Sunday after Trin. my congregation in Audubon County, Iowa, celebrated with members from the congregations of RR. Dickmann and Goßwekler a mission feast. These two pastors preached and undersigned gave a talk on missions in Iowa. The collecte was -70.00.

Ms. Ehlers.

On the 12th Sunday after Trinity, the congregation of El Paso, Ill, celebrated its mission feast. The collections amounted to -21.50.

B. I. Ansorge.

On the 12th Sunday after Trinity, the congregation at Secor, Ill, celebrated its mission feast in fellowship with the congregation at Benson. The festival preachers were R. Ptssel and the undersigned. Dte Collecte resulted -68.00. 8. tooth.

On September 12, the congregation in Sheridan Township, Carroll Co, Iowa, celebrated its mission feast. R. Strobel of Denison and the undersigned were festival preachers. The collecte was -23.29. I. Seßler.

On the 12th Sunday after Trtn. the two congregations of the undersigned (Columbia City, Ind.) celebrated their mission feast. Messrs. R. F. W. Franke and Prof. F. Zucker preached. Collecte: -40.53. Tr . Theme.

On the 12th Sunday after Trtn. the congregations of RR. Hömann and 8auterbach celebrated their mission feast at Johnsburch, Pa. Mr. R. Hanewtnckel and undersigned preached. Dte collecte amounted to -37.50. C. Lauterbach.

On the 12th Sunday after Trin. the congregations of Neu- Wells, Frohna, Uniontown and Altenburg celebrated their mission feast at Altenburg, Mo. In the morning Prof. Pieper preached, in the afternoon Fr. I. Schalter. The collecte was -164.00.

G. M. Beyer.

On September 12, the First Lutheran St. John's congregation in Jackson County, Ind. celebrated its mission feast in fellowship with neighboring congregations, Rev. C. Kretzmann and undersigned preaching. The collecte, after deducting traveling expenses, was -67.10. W. G. Polack sr.

On the 12th Sunday after Trin. my congregation in Farn - ham, N. U., celebrated a mission festival. The festival preachers were Fr. H. Kanold and undersigned. W. Bröcker.

The Trinity congregation at Freistadt, Wis. celebrated its annual mission festival on the 12th Sunday after Trin. The festival preachers were Messrs. kk. Wolbrecht and Osterhus. The total cost, after deduction of travel expenses, was -166.55.

Th. Wichmann.

On the 12th Sunday after Trin. the congregations of Mr. k. H. Fischer and that of the undersigned at Shell Creek, Nebr. celebrated their mission feast. The festival preachers were Messrs. kk. W. Rudolph and I. Hoffmann. The total, after expenses, was -50.00 (-40.00 for inner mission and -10.00 for Negro mission). H. Mteßler.

On the 12th Sunday after Trin. my congregation celebrated its mission feast in Tobias, Nebr. Fr. Aug. Ude and undersigned preached. Collecte: -28.50. S. Meeske.

On September 12, we celebrated Mission Feast in Lincoln, Kans. with the congregations at Ellsworth and Sylvan Grove. Messrs. kk. Kaiser, Purzner and Mähr preached God's word to us. The Collecte, after deducting a few traveling expenses, amounted to -40.60. I. M. Hahn.

On Sunday, September 12, the parishes of the ck. C. H. Lentzsch and Chr. Bock (in Holt County, Mo.) celebrated their mission feast. Festival preachers were kk. Becker and Lentzsch. The collections resulted in -39.07. Chr. Bock.

On the 12th Sunday after Trin. the congregations of the kk. Kowert, Käselitz, Hornung and Kühn celebrated their mission feast in the latter's (Bishop Township, Ill.). Festival preachers were kk. Chr. Kühn and V. Hornung. The collecte, after deduction of traveling expenses, was -32.25 (-25.00 for inner, the rest for negro mission). G. Kühn.

On the 12th Sunday after Trtn. the St. Jacobi and St. John's parishes in Qutncy, Ill, celebrated their mission feast. Festival preachers were: M. H. Feddersen, O. Hohenstein, H. L. Hölter and F. P. Merbitz. Collecte: -118.94.

Wm. Hallerberg.

On the 12th Sunday after Trinity, the congregation of Dorsey, Ill, celebrated its mission feast in community with the congregations of Pratrte town (? I. Bergen) and Bethalto (k. I. Nightingale). The festival preachers were the kk. C. C. E. Brandt and M. Wartens from St. Louts. Dte Collecte amounted to -88.70.

H. Flax beard.

On September 12, the Lincoln, Turner and Minnehaha Co, Dakota congregations celebrated Mission Feast. Collecte, less expenses, amounted to -37.15. Festival speakers were: P. E. F. Welcher and E. G. Starck.

On the 12th Sunday after Trin. the congregation at Buckley, Ill, celebrated its mission feast. Festival preachers were: Mr. P. F. Ave- Lallemand and undersigned. The collecte was -41.60. G. Blanken.

On the 12th Sunday after Trin. the congregation of the undersigned celebrated its mission feast in South Ltchfield Township, Montgomery Co, Ill. guests from Mount Olive, Staunton and Litchfield were present. Festival preachers were Messrs. kk. B. Mteßler and H. Weisbrodt. The Collecte resulted in -97.50.

C. Schröder.

On the 12th Sunday after Trtn. the congregation at Rock Island, Ill, with the participation of a number of members of the congregations from Geneseo and Edford, celebrated their mission feast. In the morning the undersigned preached, in the afternoon Father H. Ph. Wille. The collecte was -62.45. C. A. Mennicke.

On the 12th Sunday after Trtn. the undersigned's congregation in Adams County, Ind. celebrated this year's mission feast with Fr. Daib's congregation of Frtedheim. In the morning Fr. Daib preached, and in the afternoon the undersigned gave a lecture on mission history. Collecte with other income -77.64.

I. List.

ff

The congregation in Adrian, Mich. celebrated their annual mission feast on the 11th Sunday after Trin. - this time quietly to themselves. The collecte in the church basin yielded the free love offering of-50.00. I. Fackler.

On September 5, the congregations of ?? Bode, Brakhage and King held a mission feast near Seward, Nebr. The ?? Bode, Brakhage and undersigned preached, the latter in English. The collection, after deduction of travel expenses, amounted to -76.16, allocated to the inner mission, the Negro mission, the Jewish mission. F r. King juu.

On the 11th Sunday after Trin. the congregation at Euclid, Ohio, celebrated a mission feast, at which the undersigned preached. Collecte-22.00. A. Ernst.

On the 12th Sunday after Trin, the congregation of Wartburg, Ill celebrated its mission festival. The festival preachers were ? I. Bergen and F. Schalter. Collecte-28.75. Fr. Bergen.

On the 13th Sunday after Trin. the congregations of ?... Matthes, Hüschen, Pflantz and those of the undersigned celebrated their joint mission feast at Cape Girardeau, Mo. In the morning ? Mende on inner mission, in the afternoon ? Birkner on heathen mission. The charge, after deduction of travel expenses, was -81.20. I. Switch.

On the 13th Sunday after Trin. my congregation in Watertown, Wis. celebrated with the churches served by ? Albrecht their mission feast of this year. The festival preachers were ?? Osterhus and Båse. The total of the congregation was -99.31.

C. Penalties.

On September 19, my congregation at Beärdstown, Ill, celebrated its mission feast in its church. Members of the congregations of Arenzville, Chandlerville and Indian Creek participated. The festival preachers were Professors M. Günther and A. Crämer, as well as Mr. ? I. H. Haaake. Collecte: - 119.40.

F. P. Merbtzt.

The Western District

of our Synod holds its sessions this year, s. G. w., from October 13 to 19, at St. Louis, in the congregation of Mr. P. O. Hanser. - Doctrinal Proceedings: Conclusion of theses on "That only by the doctrine of the Lutheran Church" 2c.

F. I. Biltz, President.

To the synods of the Western District hereby serve notice that price reduction is secured on

1. the Missouri Pacific
2. The Iron Mountain
3. The Wabash
4. The Chicago-Alton
5. the St. Louis and San Francisco Railway.

All synods will be transported back for the full price. Perhaps more can be accomplished. Synod members are requested to tell the station agent when purchasing their ticket to St. Louis that they wish to attend the Synod meetings in St. Louis. They will then receive from him a certificate; that they have paid full fare here. NB. Concerning Kansas City itself, the Missouri Pacific railroad will try to see that reduction is granted on all railroads from there.

To those Synod members who come by boat, serve notice that the Anchor Line grants half fare to all Synod members.

On behalf of the Presidii Westl. District C. L. Janzow.

Conference - Displays.

St. Louis' next one-day conference will be held the first Wednesday in November.

The joint pastoral conference of the 2nd District of the Missouri and Minnesota Synods will meet, s. G. w., October 12-14, at Blue Earth City, Minn. bet Mr. I?. Grabarkewtz. - Registration at least 8 days beforehand at the kustor loot. G. Burk.

Proceeds to the Treasury Les Illinois District:

For the synodal treasury: By ? Bartling in Chicago from Mrs. A. Heiden -1.00. From teacher Riemer there, synodal contribution, 2.00. (S. -3.00.)

For the English mission: By ? Comber in Chandlerville, part of Miss.-Collecte, 3.00.

For inner mission: By C. F. Volstorff in Elgin, part of Miss. coll. 72.87. By ? Cämmerer in Chandlerville, part of Mtff.-Coll., 10.00. ? Böttcher's parish at Mount Pulaski, 20.00. half of Miss.-Coll. by ? Wangerins

Gem. bet Sollitt and ?. Gose's Gem. in Grant Park 11.18. Half of Coll. at P. Gose's introduction in Grant Park 4.57. Part of Miss. Coll. of ?. Zahn's Gem. in Secor 46.00. By P. Wagner in Chicago .25 (found in bell bag). (S. -164.87.)

For Negro mission: By ?. Große in Hartem by H. Schumacher 1.00. By C. F. Volstorff in Elgin, part of the Miss. coll. 36.43. By ?. Cämmerer in Chandlerville, part of the Miss.-Coll., 5.00. P. Böttcher's Gem. in Mount Pulaski 20.00. Half of the Miss.-Coll. of ?. Wangerin's gem. at Sollitt and ?. Gose's gem. at Grant Park 11.18. half of coll. bet ?. Gose's introduction at Grant Park 4.57. Part of Miss. coll. of ?. Zahn's coll. at Secor 10.00. (p. -88.18.)

For Jewish mission: Through ?. Cämmerer in Chandler-ville, part of the missionary coll., 5.00. P. Böttcher's coll. in Mount Pulaski 5.00. Part of the missionary coll. of ?. Zahn's Gem. in Secor 10.00. (S. -20.00.)

For emigrant mission: ?. Böttcher's Gem. in Mount Pulaski 5.50. Part of Miss. coll. of P. Zahn's Gem. in Secor 2.00. (p. -7.50.)

For the Lutheran pilgrims' home in New York: By C. F. Volstorff in Elgin, part of Miss. coll. 36.43. ?. Böttcher's Gem. in Mount Pulaski 16.00. By ?. Burfeind in Richten, wedding coll. bet H. F. Seemann, 13.25. By ?. Ra- melow in Elk Grove by Mich. Beer 50.00. By I'. Haake in Chapin by Dor. Perbix 1.00. Cath. Perbix .50. by W. Weiter .50, Marie Wolter.50, Karoline Brockhaus .50. by ?. Steege in Dundee by Joh. F. Fierke 1.00. (p. -119.68.)

For poor students in St. Louis: Through ?. Bartling in Chicago for Ed. Albrecht of the Young Fr. Society 18.00, for W. Kohn of the Young Fr. Society 18.00. By ?. Cämmerer in Chandlerville, part of the Miss. coll. for C. Drögemüller 5.00. By ?. Müller in Schaumburg, wedding coll. at Thieß, for I. Friedrich 16.25. By ?. Succop in Chicago for A. Schütte of the Women's Association 20.00. (p. -77.25.)

To the household in Springfield: By ?. Comber in Chandlerville, part of Miss.-Coll., 5.00.

For wash fund in Springfield: by?. Haake in Chapin of etl. women in sr. Gem. 1.25.

For poor students in Springfield: ?. Strieters Gem. in Provtsa 15.00. From Chicago: By ?. Bartling for H. Schlobohm from the Women's Association 14.00, Young People's Association 3.00, from the Young Women's Association 7.00. By ?. Reinke from the Women's Association for C. Hubert 9.00, for H. Bode 9.00. By ?. Hölter for E. Starck from the Women's Association 5.00. For Hannemann from New Bremen: Through teacher Hafsenpflug, wedding scoll. bet Herm. Dretschert, 5.00 and by ?. Tb. Bünger there by members of the congregation in Orland 1.50. Ch. Stallmann in Ehester for Gust. Müller 5.00. (p. -73.50.)

For poor students in Fort Wayne: From Chicago: by ?. Reinke for W. Schönfeld of the Young Fr. Association 15.25 and for Herm. Bobl from the Young Friends Association 7.25, from the Young People's Association 8.00; by ?. Wunder for A. Leutheußer from the Young People's Association 8.00; by ?. Hölter for Starck from Jungfr.-Verein 18.00; by ?. Succop for C. Abel from Jungfr.-Verein 27.00; by ?. Wagner for A. Grambauer from the Women's Club 17.00. By ?. Brewer in Eagle Lake for C. iNuoffer "from the Young People's Association" 5.00. (p. -105.50.)

To the household in Addison: ?. Loßner's Gem. in Lake Zurich 7.18.

For poor students in Addison: From Chicago: By ?. Engelbrecht for Ph. Großmann of the Women's Association 15.00, for K. Kramp of the Young Women's Association 15.00 and for O. Schneider of the Young Men's Association 10.00; by ?. Wunder for C. Haase from the Young People's Association 8.00; by ?. Wagner for H. Konow: from the poor box of the community 11.00, from the Women's Association 2.50, A. Beduhn 1.00, C. Lübke 5.00, H. Zuttermeister 5.00; for E. Ntschow from the Women's Association 20.00. From W. G. in Richmond for B. Göpfarth 19.00. For G. Nuoffer: by ?. Brewer in Eagle Lake "from the Young People's Association" 5.00, and from the collection bag of I?. Brewer's congreg. in Crete 10.00. (p. -126.50.)

For salary in Milwaukee: By ?. Hölterin Chicago from the Gem. 19.35, H. Huxhold .50. By ?. Engelbrecht there from Mrs. Pekat 1.00. By ?. Eißfeldt in South Chicago from Rob. Klose 5.00. By ?. Cämmerer in Chandlerville, part of Miss. Coll. 5.00. Coll. by ?. Mueller's comm. in Ehester 13.00. (p. -43.85.)

For debt redemption and building fund in Milwaukee: From Chicago: By ?. Reinke by Ch. Jürs Jr. 2.00; by ?. Bartling by Mrs. Carl. Bunge 1.00, Mrs. A. Heiden 1.00, Ad. Siekmann 4.00, Mrs. Pfister 1.00, Aug. Schreiber 1.00, Wittve Wilhelmine Schulz 2.00; by ?. Wunder by G. Bäßler 1.00. by teacher Greve in Addison by C. Strau- schild 1.00. ?. Frese's Gem. in Champatgn 4.61. By ?. Ramelow in Elk Grove by Mich. Beer 50.00. (p. -68.61.)

For poor students in Milwaukee: By ?. Miracles in Chicago for A. Ullrich: Coll. at the wedding of G. Fleischer and E. Puscheck 21.04 and from the Young People's Association 8.00. ?. Müllers Gem. in Ehester for Emil Deffner 10.00. By ?. Wagner in Chicago for H. Preckel j, from the Women's Association 13.00. (p. -52.04.)

For student orphans from Addtson: From Chicago: By ?. Bartling by Mich. Morawske .25, Franz Milbahn 1.00, Wittve W. Schulz 2.00, Anna Heim 2.00; by ?. Wunder by Mrs. A. Schröder 4.00, Mrs. Busack 1.00, N. N. 1.00. (p. -11.25.)

For sick pastors and teachers: ?. Böttcher's Gem. in Mount Pulaski 2.50.

For the Widw enkassee: By ?. Cämmerer in Chandlerville, Theil der Miss.-Coll., 3.70. Mrs. 1>. Lewerenz in Effing- ham 3.00. By ?. Ramelow in Elk Grove by Mich. Beer 50.00. (p. -56.70.)

For the deaf and dumb: From Chicago: By ?. Succop by Job. Messner 2.00; by ?. Reinke by Jda Fritz .50, W. Niemann .50, Auguste Trogg .50, Lina Friedrichsdorf .50, Minna Friedrichsdorf .50. by ?. Cämmerer, part of Miss.-Coll., 3.00. ?. Böttcher's Gem. in Mt. Pulaski 2.00. By ?. Ramelow in Elk Grove by Mich. Beer 50.00. (p. -59.50.)

For the congregation in Alexandria, Va: ?. Kirchner's Gem. in Matteson 2.05. By Joh. Köhler from the Gem. in Dwight 5.81. ?. Piffel's Gem. in Benson 2.00. From the communion coffee of ?. Schmidt's Gem. in Crystal Lake 1.00. (p. -10.86.)

For the community in Cedar Rapids, Iowa: From the evening coffee of ?. Schmidt's Gem. in Crystal Lake 1.00.

For the comm. in Council Bluffs, Iowa: By I>. Weirs at Oak Glen by F. Klusmann .50.

For the comm. in Wellsville, Mo.: ?. Engelbrecht's Gem. in Chicago 17.85. By ?. Hölter there by H. Huxhold .50. out of communion coffee by P. Schmidt's Gem. in Crystal Lake 1.00. ?. Brewer's Gem. in Crete 14.25. (p. -33.60.)

For the comm. in Stillwater, Minn: By ?. Engel- brecht in Chicago by etl. members 3.00, K. Hauck 1.00. ?. Kirchner's gem. in Matteson 2.05. By ?. Lewerenz in Effingham by Tjardes .50, Köpke .50. from communion coffee by ?. Schmidt's gem. at Crystal Lake 1.00. ?. Norden's Gem. at Htnckley 1.00. (S. -9.05.)

Addison, Ill, Sept. 16, 1886. h. bartling, cassirer.

Revenue to the Michigan District's coffers:

For the synodal treasury: From the congregation in miller -9.16.

On new construction in St. Louis: Gem. to Sandy Creek 7.84.

For poor students in Springfield: Mr. Jul. Becker in Detroit 10.00.

Fürtnnere Mission: Gem. in Reed City 5.25. In a letter, unsigned, from Monroe 5.00. Gem. to Sandy Creek 4.73. Gem. in Big Rapids 3.16. Part of mission festcoll. in Sand Beach 10.00. By ?. Franke by H. Ma- thes, thank offering, 5.00. Congreg. in Adrian 25.00. ?. Schliepstek 1.00. By the same of H. Rüh's 1.00. Part of the Mtssions- festcoll. bet Rogers City 24.00. (S. -84.14.)

For the widow's fund: By ?. E. G. Frank from Mrs. Raffel 1.00. Mr. Jul. Becker in Detroit 20.00. (S. -21.00.)

For the deaf and dumb: By ?. Mühlhäuser, on the child baptism bet I. Stricker ges., 5.08.

For Negro mission: part of Misstonsfestcoll. in Sand Beach 9.55. By ?. Frank of H. Matbes, Thank Offering, 5.00. Comm. in Adrian 15.00. Part of Misstonsfestcoll. bet Rogers City 12.00. (p. -41.55.)

ForJudenmtssion: Gem. in Frankenmuth 26.20. Gem. in Adrian 5.00. (S. -31.20.)

For Emigr.-Misston: Gem. in Adrian 5.00.

For Emigr. mission in New York: Gem. in Frankenmuth 20.55.

For the Ptlgerhaus: Congregation in Ruth 3.00. Congregation in Sturgis 1.21. C. I. Daske in Detroit 1.00. Young Men's Association in Monroe 10.00. Mrs. Wagner, Thank Offering, 1.00. Jmm. congreg. in Detroit 19.13. Mr. Jul. Becker in Detroit 5.00. Zion's congreg. in Detroit 15.20. Part of

Misstonfestcoll. at Rogers City 11.85. Congreg. in Roseville 15.14. (S. -82.53.)

For the congregation in Lanfing: By Kaff. Röscher 10.00.

For the congreg. in Alexandria, Va: Several members of the congreg. in Monroe 2.30. Zion's congreg. in Detroit 2.50. (p. -4.80.)

For the congreg. in Stillwater: Several members of the congreg. in Monroe 1.00. congreg. in Tawas 3.00. Zion's congreg. in Detroit 2.50. (S. -6.50.)

For the comm. in Cedar Rapids: comm. in Tawas 4.87.

For the laundry fund in Springfield: Mr. Jul. Becker in Detroit 5.00.

For poor students in Fort Wayne: Trinitatis comm. tu Detroit for A. de Beauclair 34.50.

For poor students in Addison: Young Fr. Society in Adrian for Prange 15.00. Cong. in Roseville for W. Maurer 12.00 and Zion Cong. in Detroit for same 15.00. (S. -27.00.) Total -425.72.

Detroit, Sept. 20, 1886. Chr. Schmalzriedt, Cassirer.

Revenue to the Western District's coffers:

For the synod treasury: from I'. Jehn's congregation in Kansas City -8.50. 1?. Mähr's congreg. in Ellsworth -8.50. (S. -17.00.)

For the progymnasium in Concordia (debt repayment): ?. Zschoches Gem. in Frohna 18.31. ?. Heyne's parish in Lake Creek 7.00. ?. Roschke's parish in Freistatt 5.40. (p.-30.71.)

For inner mission in the West: Through I'. Cousin in Atcbison. Part of the mission festival collection sr. Gem., 35.00. By ?. Sandvoß in Appleton Ctty desgl. 20.00. I'. Hoyer's congregation in Spring Valley 9.18. By Mr. Hafemeister of the Cross congregation in Concordia 5.10. By President Biltz of W. 8. Frer- king 2.00. By ?. Mteßler in Des Peres, part of the Mission Festcoll. sr. Gem., 73.08. By Fr. Senne in Alma desgl. 30.00. By Hafner in Leavenworth 10.95. By ?. Bock in Corning, part of a missionary festival coll, 19.57. By I'. Mittler in Central from Mrs. N. N. 1.00, from Bertha and Heinrich Stratmann each .50, from etl. members of the congregation in Mokesvtille 4.50. By ?. Hahn in Lincoln, part of the Misstonfestcoll. sr. By?. Alexander in Palmer, missionary festival coll. sr. Gem., 36.75. (p. -268.13.)

For Negro mission: Fr. Hoyer's parish in Sprtn Valley 4.00. By ?. Mteßler in Des Peres, part of the Mission Festcoll. sr. Gem., 10.00. By ?. Senne in Alma desgl. 10.00. By ?. Bock in Corning desgl. 18.00. By ?. Hahn in Lincoln desgl. 10.50. (p. -52.50.)

For Jewish mission: By ? Mießler in Des Peres, part of the mission festival coll. of sr. Gem., 10.00. By Fr. Hahn in Lincoln desgl. 10.00. (S. -20.00.)

For English mission: Through ? Cousin in Atchtson, part of the Mission Festcoll. sr. Gem., 15.00. By ?. Mteßler tn Des Peres desgl. 10.00. (S. -25.00.)

For Emigr. mission in Baltimore: By ?. Mteßler, part of the mission festival coll. in Des Peres, 10.00.

For Emigr. Mission in New Uork: By Fr. Mießler, Theil. of Mission Festcoll. in Des Peres, 10.00.

For the Pilgrim House in NewYork: Aus?. Sieck's Gem.

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in St. Louis by Mr. Coll. Brockmann 36.50. By ? O. Hanser in St. Louis by Mrs. Nonnenmacher 5.00, by Fräulein Car. Bauer 1.00. By ? Zschoche in Frohna .50. by ? Hafner in Leavenworth 10.90. (p. -53.90.)

For the widow's fund: By ? Roschke in Freistatt 4.70.

For the orphanage near St. Louis: By ? Maack near St. Charles from N. N. 5.00. By ? Roschke in Freistatt by Mrs. Könemann 2.50. (p. -7.50.)

For the deaf and dumb: By ? O. Hanser in St. Louis by Mrs. Schaap 2.00.

For the comm. in Wellsville, Mo.: By Kassirer Bart- Itng 15.25.

For the college in St. Louis: From ? H. Siecks Gem. tn St. Louis by Ch. May 10.00, G. Holtgrewe, C. Grote, Ch. Querl, C. Behrens, H. Schäperkötter, I. G. Hauelsen, I. Hauelsen, Dr. Bosse, Fr. Kroger, K. Kuhlmann 5.00 each, H. Drcke and W. Wteggmann 2.00 each. (S. -64.00.)

St. Louis, Sept. 21, 1886. H. H. Meyer, Cassirer.

Accountability report on the "Wafchkafe" .kz" Springfield.

Received from October 1885 to July 1886:

		October.
In caste-3	.25	
By Mr. Kassirer Bartling in Summa	18.55	
From Mr. ? Hähnel, mission festival collecte in Tallula, 8.00. By ? Knies 3.00. By ? Frederkings Filial 1.70. By Mr. Mtnkus, Michigan, 1.00. By Mr. A. Backhaus, La Porte, Ind. 5.00	18.70.	
From the community: From the Women's Club 2.00. Miss Merbitz 1.00. Mrs. Weber 2.00. Mrs. Sell 5 00. Miss Nagel .50. Mr. Frank May .25. Mr. L. Vogel .50. 11.25		
		November.
By Mr. Kassirer Bartling in Summa	28.50	
From the Women's Club in Collinsville, Ill, 10 a.m. Hrn. I. Pritzlaff in Milwaukee 25.00. Mr. ? Hartwig 1.00.		
? Lanbgrafs Gem. in Decatur, Ill-, 4.00. From the Women's Club in Jacksonville, Ill-, 5.00. From Lutherverethn in Champaign, Ill-, 5.0050 .00.		
From the community: From the Women's Association 2.00. Mrs. Lamken .25. Mrs. Sturm sen. .50. Miss N. Ast .60. Miss Nagel .50. Mr. Frank May .25. From Mr. Lange's children .25. P. K. 1.00	5.35.	
		December.
By Mr. Kassirer Bartling 16.21. By Mr. Käst. Spilman 3.17. By Mr. Käst. Tiarks 3.00.		
By Mr. Käst. Meyer 1.00	23.38	
By Mr. Prof. Wyneken in Summa	15.00	
By Mr. ? Meyer, New Boston, Mich. 2.85. By Mr. Kundtnger, Detroit 10.00. By Mr. ? Smukal 1.00.		
From the Women's Club in Rockville, Conn., 5.00. Refor- mattonsfest coll. of congreg. in Orange, Cal-, 10.00. ? v. Brandt 1.00. ? Traub's congreg. in Peorta, Ill, 6.00. 35.85.		
From the community: From Mr. A. Schuppe 2.00. From the Women's Club 2.00. Miss Merbitz 1.00. Mrs. Hammon 3.00. Miss Nagel .50 8.50		
By Mr. Käst. Bartling 22.50. By Mr. Käst. Menk 2.47	24.97	
By Mr. Kaff. Roescher .50. From the Mchigan-Distrct 14.85. From Mr. ? Smukal 2.00	17.35	
From ? Lethe 1.00. Repayment from the former Stud. Mr. Tisza 3.75. By the Women's Association ?.. Seuels tn Indianapolis 6.00. By Mr. ? Winter 10.00.		
From the "Liturg. Monthly Bulletin" 6.00	26.75	
From the community: From the Women's Association 2.00. Hrn. Frank May .50. Miss Nagel.50	3.00	
		February.
By Mr. Kaff. Spilman 2.75. By Mr. ? Wahl 2.00. Mr. ? I. Matthias .25. Mr. F. Bank, Cht- ' cago, 1.00. Mr. ? Fackler.25 3.50		
From the community: From the Women's Association 2.00. Mrs. Ladage .50. mr. frank may .25 2	.75	
		March.
By Mr. Kaff. Bartling in Summa	15.75	
By Mr. Prof. Wyneken	16.50	
From Mr. ? Weisel, Michigan	1.00	
From the community: From the Women's Association 2.00. Frl. Nagel .50. Mrs. Lamken .50. Mr. L. Vogel .50.		
Mr. Frank May .25	3.75	
		April.
From the Middle District 8.00. By Mr. Kaff. Bartling 5.78	13.78	
From the Jacksonville Women's Club, Ill,	5.00	
From the New Boston, Wich. comm. by Mr. Erb 1.50		
From the community: From the Women's Association 2.00. Mrs. Ladage.25. Ms. Nagel.50. Mr. P. Goldfuß 1.00.. 3.75 May.		
By Mr. ? Merbitz from Mr. ? Vomhof75		
From the community: From the Women's Association 2.00. Frl. nail .50. mr. frank may .50	3.00	
		June and July.
By Mr. Käst. Bartling in Summa	5.25	
By Mr. Prof. Wyneken	10.50	
From the New Boston, Mich. municipality, by Mr. Erb 2.00 u. 1.00	3.00	
From the community: From the Women's Association 4.00. N. N. .50. mrs. nail 1.00. mr. frank may .50	6.00	

Summa -388.93

Revenue-388	.93
Edition	362.95

In caste-^26	.98
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The dear readers and all, who otherwise becomes a customer of the Springfield "Student Laundromat", also want to pay for the We hope that the new school year will open our hearts and hands in such a way that the next report will be as pleasant as the last.

"Whoever of these least of these drinks a cup of cold water in the name of a disciple, truly I say to you, it will not go unrewarded. Matth. 10, 42. F. Lochner.

In support of the Salems community in Stillwater, Minn. the following gifts of love have been received by me to date: From ? A. Hanser, Lockport, N. B., -1.00. ? H. Walker, York, Pa. from himself -2.00, Mission rifle s. Gem. 3.00. From ? Ad. Pfotenhauer, Big Stone, Minn., -1.50. By ? Aug. Rohrlack, Reedsburg, Wis. of, 1.00. By ? G. A. Schieferdecker, Hamel, Ill, of s. Gem. in New Gehlenbeck, 3.00. ? L. G. Dorpats Gem. of Butternut, Wis. 1.00. By ? A. Landeck, Hamburg, Minn. 1.00. By ? I. L. Schwartz, Carroll, Ill, 1.00. By ? G. I. Mueller, Wellsville, Mo., 1.00. ? I. Grabarkewitz's Gem. of, Blue Earth City, Minn, 9.00. ? F. Schumann's Gem. of, Waterford, Wis. 1.00. ? H. Castens' gem. of, East Wheatland, Ill., 1.00. ? E. Heinecke's gem. in Town Merritt, Mich. of, 1.88. ? H. A. Meyers St. John's Gem. in Waltz, Mich., 1.00. ? C. Schubkegel's Gem. in Blue Hill, Nebr., 4.00. ? H. I. Mueller's Gem., West Coast, Colo., 7.50. ? O. Clöter's gem, Valley Creek, Minn., 8.00. By? G. Bachmann of N. N. 1.40; his Einanuel's gem, Evansville, Ind. 8.60. ? A. E. Michels' Gem. of, Pensacola, Fla. 3.00. ? I. H. Werfelmann's Gem-, Marysville, O-, 2.00. ? B. I. Zahn's St. Peter's comm. in Town Elysian, Minn, 1.55. ? C. Engeler's Gem. in Punxsutawney and Brady, Pa, 2.00. ? A. Luebkmann's Gem. at Templin, Kans-, 4.00. ? E. A. Frese's Gem. of Hanover, Kans-, 5.15. By Cassirer T. H. Menk of St. Paul, Minn-, 29.37. By Käst. George Renfer of Canada District caste, 2.00. ? C. K. Küffner's Gem. of Fairbank, Iowa, 2.50. By Pres. C. I. Albrecht of -r in St. Louis 1.00, by Mr. Schmidt, Milwaukee, 1.00, by Mr. N. N. 1.00. By ? H. F. Eggert's comm. at Strong City, Kans-, 1.00.

The above notes are a self-evident testimony that the dear Synodal Conference faithfully cares for its afflicted members. May the faithful God keep them in the unity of the Spirit and bless the dear givers!

Stillwater, Minn, Sept. 6, 1886 L. F. Frey.

For poor students from Iowa

received undersigned from May 21: By ? Müller from the Denison Specialconference -8.25. By ? Reisinger from N. N. 1.00. By ? Günther from the Women's Association of sr. Gemeinde 5.00. By ? Ehlers, Confirmattons Coll. sr. Gem. bet Van Meter, 7.35. By ? Mallon 1.00. By ? Budach, Easter Coll. sr. Gem. in Luverne, 4.00. Coll. in s. Filial zu Humboldt 5.25. By ? Diederick, on F. Berghorn's wedding, 5.00. By Mr. Kassirer Tiarks 23.00, 10.59, 52.76 and 64.93. On Mr. Georg Kruskenberg's wedding, by undersigned 4.68. By ? Ch. F. Herrmann, Pfingstcoll. sr. Gem., 3.60, by I. Meinhoff .70, Coll. at Preaching Place in West Side 2.55. By ? Bretscher, Coll. sr. Gem. in Hanover Township, 7.50, half of coll. at Mr. Green's wedding 9.12. By ? Hetnke, Pentecost coll. sr. Gem., 6.00. (Summa -222.28.)

Thanking the kind donors, I would like to urge our dear congregations to continue to diligently provide our foster children with their gifts in the new school year, so that no needy person has to be given the bleak answer: The caste is empty!

Lowden, Aug. 28, 1886. I. H. Brammer, Cassirer.

With great thanks, the undersigned hereby acknowledges receipt of the following gifts for the purpose of our Society: From? Fr. Rohlfing, Alma, Mo., -4.00. ? F. Drögemüller, Millwood, Kansas, .25, teacher F. Knollmann there .25. ? G. Bernthal, Rickville, Mich, .25, teacher W. v. Renner there .25. by ? Roschke in Freistadt, Mo., by Ph. Schön, O. Schön, H. Hesemann, Franz Fellwork each .10. By ? L. Schwartz, Mt. Carroll, Ill, .25. by Mr. H. Grote from Bro. Emrich, Worden, Ill, .50. by the Eintracht Young Men's Association in Cleveland, O-, 2.00. Further received with thanks: From M. Hermann, Grant Township, Jda Co, Iowa, through Louis Lange -1.50. Through Mr. Kunz of the local "Anzeiger des Westens" from I. Grabarkewitz Blue Earth, Minn, 1.75. From the community singing society at Black Jack, Mo, 2.50. Through H. Große, Scrtbner, Dodge Co, Nebr., 1.50, by the following gentlemen, G. Wegner .25, A. Schilling .25, A. Engelbrecht.25, E. Engelbrecht .25, I. Sommer .25, N. N. .25. By A. Brauer, director of Concordia Orphanage at Denny, Butler Co., Pa., 6.05.

I. Louis Ulrich, treasurer of the Dr Martin Luther Memorial Society, 107 Market St., St. Louis.

For the preacher and teacher widow and orphan caste

(of the Iowa District)

have been received: From the?? Maaß, Mattfeld, Gülker, Greif each -4.00; Brust, Thurner, Brand each 5.00; Budach, Runge, Fischer each 2 00. DurA?. Goßweiler from sr. Frau 2.00, by himself .50. by ? Bretscher, collected at Chr. Btelow's wedding, 3.00. By ? Zürrer from Mrs. Richter sen. 1.00. ? Haar 1.00. Half of the Pentecost collection of the St. Johannisgemeinde bet Monticello 10.65. By ? Heinke, thank offering of Mrs. Caroltnre Bote, 5.00. By ? Studt by Mrs. Völz 1.00. By ? Zürrer from Mrs. Richter sen. 1.00. By ? Gläß by Mrs. Mummelthet 2.00. (p. -64.15.)

Monticello, Sept. 7, 1886. F. v. Strohe, Cassirer.

Received for church building in Lincoln, Nebr: From ? Bode's parish -17.90 (in the whole from this parish 73.00); ? Brakhage's Gem. 16.00 (in whole 71.50); ? Huber's parish 24.25; ? Catenhusen's Gem. 20.00. In addition, ? Becker 1 five dollar actie.

Many thanks to all kind donors!

H. Frincke.

For poor students received with heartfelt thanks through Fr. Mezger in Okawville, Ill, from Wittwe Köhler 6 pairs of stockings, 6 handkerchiefs and 6 towels. By ? Wangerin from Mrs. N. N. at St. Louis, Mo., -3.00, from the same 3 shirts with bustles and 3 pairs of socks. By ? F. Rohlfing in Alma, Mo., from the valuable women's association of his parish (especially for Stud. G. Müller) -8.00. By ? O. Hanser kollekürt on the Hockzeit P. Ad. W. Meyers and Fräulein Dora Häckel in St. Louis, Mo., \$20.00. Through the same from Mr. W. Bolm there \$5.00 and from the related Mrs. Summer -1.50. From Dr. E./Bünger in Altenburg, Mo., (especially for Unteutsch and Beyer) -10.00.

C. F. W. Walther.

Received for mission in Newton, Kansas: By Kassirer H. H. Meyer -22.45. Durck ? D. Stemmermann from his congregation at Onaga 10.50. Durck ? Matthias from sr. Gem. 8.75, from himself 1.25. By ? Jungck 5.00. By ? Senne 15.00. By ? Eggert from sr. Gem. 3.66. By ? H. Ehlers from sr. Gem. 1.50, by himself .50. By ? Herring 1.00. ? Flat 5.00. ? A. Ehlers .50. By ? C. Hafner by sr. Gem- 12.50. By ? H. Lüker from sr. Gem. 5.00. By ? G. Voit from sr. Gem. 4.81. By himself .69. By ? B. Keller 10.00. By my comm. in Spring Valley and Hillsboro 20.00, A. Mueller of Hillsboro .50. comm. in Newton 30.00.

Spring Valley, Sept. 6, 1886. i. H. F. Hoyer.

For poor students from Minnesota

I received from May 1 to August 31 -98.46; namely Synodal- Collecte in Benton 53.79; by Kassirer Menk 21.47; from ? Vomhof's St. Joh. congregation 5.53; ? Köhlers Gem. 4.00; C. L. Wühler in Minneapolis 4 00; Joh. Low there 2.00; Mrs. Overmann in Rush City 2.00; ? Engel 2.00; Chr. Gubbe in Glencoe Town 1.50; ? Vomhof 1.47; ? v. Destinon .50; Teacher Trapp .20. (Stand Marc. 14, 7. Matth. 25, 40.)

Fr, Sievers.

Received through Mr. ? I. W. Tisza, Madisonville, O., from Mr. W. Stegemüller for inner mission -30.00, for Negro mission -20.00. Burgdorf.

A. C.

For student Brink received through Mr. ? C. C. Schmidt -23.04 from his community and 50 Cts. from Mr. ? Hiller's congregation.

Günther.

For the English - Lutheran mission in the. Received in the West: By Kassirer H. H. Meyer -30.00.

St. Louis, Sept. 22, 1886. C. F. Lange, Cassirer.

Received from the Minnesota Synod by Prof. G. Burk.

mission to the Jews. E. F. W. Meier, Treasurer of the General Synod.

New printed matter.

In a few days comes to the shipment:

American calendar

for

German Lutherans

to the year 1887 after the birth of our Lord Jesus Christ.

Price: 10 cents.

The Luth. Conrordia Publishing House.

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The Lutheran is published twice a month at the annual subscription price of one dollar for out-of-town subscribers, who must pay the same in advance. Where it is brought to the home by porters, subscribers must pay an extra 25 cents porter's fee.

To Germany, the "Lutheran" is sent by mail, postage paid, for -1.25.

Letters containing business, orders, cancellations, funds 2c. are to be sent to the address: I-utli. Oouoorclia-Verlax (äl. Ö. Barthel, vXxent), Oorirer okLlami 8tr. L Inclluna ^cvv., 8t. 1-ouis, Llo., anher- zusenden.

Letters containing information for the paper, articles, advertisements, receipts, changes of address, should be sent to the editor at the address: "Butüerauer", Onncoräi" 8viuii""rx.

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Volume 42, St. Louis, Mon. 15 October 1886, No. 20.

"The Wittenberg nightingale, which is now heard everywhere."

This is the title of a long poem by Hans Sachs, in which he describes and laments the terrible misery in which the Christians found themselves before Luther under the rule of the Pabstacy, and in which he praises Luther, who, like a nightingale in the middle of the night, let the sweet voice of the Gospel ring out loudly in the horrible darkness of the Pabstacy.

Hans Sachs, the son of a tailor, was born in Nuremberg on November 5, 1494. Although he became and remained a shoemaker until his death in 1576, he had previously attended the Latin school in Nuremberg and learned Latin and Greek proficiently. After completing his apprenticeship, he also went on the road, traveled throughout Germany, gathered useful knowledge everywhere, and throughout his life used every hour that his profession left him to further his education in every respect. He was a born poet and gradually published an almost uncountable number of poems of all kinds. It is true that his poems are exceedingly plain and simple; however, not because "he" could not have flown higher, but because he wrote poetry for the simple, unlearned people! And he was really a people's poet, as we Germans hardly have a second like him. Even the most famous of German poets, Goethe, has placed a wreath of honor on him as one of the most important folk poets of our nation. Only ignorance is therefore offended by the simplicity and antiquity of his language, and does not notice what a highly poetic spirit shimmers out of it.

But Hans Sachs was also a sincerely pious man, who desired to be blessed from the bottom of his heart. When Luther came out with the sweet gospel for poor sinners, this immediately made a deep indelible impression on Hans Sachs, and when Luther exposed the abominations of Pabstism more and more brightly from year to year, Hans Sachs burned with holy rage at the terrible tyranny of conscience and shameful seduction under which the poor souls had to suffer year after year.

had languished for hundreds of years. Thus Hans Sachs now also used his poetic gift to fight in his own way alongside Luther for the truth and against error. His first poem of this kind seems to be the one he published under the title: "The Wittenberg Nightingale" in 1523. From this great poem, we now share the first sections, which are as follows:

Wake up! The day is approaching, I hear a blissful nightingale singing in the green grove.
Her voice sounds through mountain and valley. The night bends towards Occident, the day rises towards Orient; the red-breasted morning light passes through the dull clouds, out of it the bright sun peeps, the moon's glow disappears; now became pale and dark, who blinded the whole flock of sheep with his false glints, so that they turned away from their shepherd and the pasture and left them both, went after the moon's light into the wilderness down the wood road, heard the lion's voice and also followed him, who led them with list quite boldly down into the wilderness.

They lost the sweet pasture, ate weeds, thistles and thorns; the lion also hid a rope from them, into which the sheep fell with sorrow; when the lion found them entangled, he tore them apart, and then they were lost. Such a hat was helped by a whole pack of ravenous wolves, who possessed the wretched herd with shearing, milking, slaughtering, eating. There were also many snakes in the grass, and the sheep were soiled to the marrow of their bones, that the sheep became very dry and bad during the long night, and have only now woken up again.

Now the nightingale sings so clearly, and very many sheep of this flock return from this wilderness to their pasture and shepherds mildly; some announce the day with sound in measure right like the nightingale.
Against whom the wolves bared their teeth, they chased them into the thorny hedges and tortured them to the point of blood and even threatened them with fiery heat, so that they would remain silent from that day on. So they show them the sun, whose glow no one can hide.

Now, that you may understand more clearly who the lovely nightingale is that cries out the bright day to us: it is Dr. Martin Luther of Wittenberg, the Augustinian, who wakes us up from the night into which the moonlight has brought us. The moonlight means the human doctrine of the Sophists back and forth in these four hundred years; they have gone according to their reason and have led us away from the evangelical doctrine of our shepherd Jesus Christ to the bears in the wilderness.

Leo (lion) is called the pope, the desert his spiritual regiment, in which he seduced us in a human way, as you can feel now. So that he has fed us, indicates the worship, which is now going on in full swing on the whole earth: With Mönch, nuns, become priests, wearing hoods, headbescheren, day and night in churches plärren, Metten, Prtm, Terz, Vesper, Complet; with vigils, fasting, long prayers, with chopping of the crop, cross-bearing, with kneeling, bending, stooping, bending, with ringing of bells, beating of organs, with holy things (relics), candles, carrying of flags, with burning of incense and baptizing of bells, with making of lamps, selling of graces, with consecrating of churches, wax, salt, water, and also the same with the laity, with sacrifices and burning of lights, with pilgrimage to the saints, with evening fasts, daily celebrations, with confessions according to the old lyres, with brotherhood and rosaries, with reading of indulgences, church processions, with pacem kisses, shrines, with mass pens, building churches, decorating the altar with great food, with tablets according to the Roman manners, with garments, chasubles and chalices in gold, with monstrances and silver images, creating rent and interest in monasteries: this is what the pope calls "the service of God",

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says: one earns heaven with it and removes the mold of sins with it. But in the Scriptures it is unfounded, it is a vain poem and a human feeling, in which God has no pleasure, as Matthew says in the fifteenth: "Forgive me, they serve me in the laws of men, even so shall every plant be destroyed and cut off wholly, which my Father did not plant.

Listen, you completely spiritual state, where are you with your fictitious works? Now let us take note of the murderous snares; they mean to us the pope's net, his decree, commandment, law, so that he forces Christ's sheep. With the ban he urges us to go to confession, to go to the sacrament every year, to confess the blood of Christ at the ban, to fast forty days a year, and otherwise to avoid meat and eggs many days and four quarters. To celebrate many days he gives, gives some days the wedding, spouseship and some degrees. He has forbidden monks and priests to marry under the ban, but they may well hire whores, let pious people have their daughters, and use foreign wives. The pope has a multitude of such commandments, none of which God has commanded, that drive people into the abyss of hell to the devil, body and soul. Paul has already shown them on the fourth to Timothy and says: the spirit clearly says that in the last times some will step away from the faith and follow the devil's deeds: will forbid people the marriage and some food, which God has created through goodness for thanksgiving. I think that is clear enough.

Now let us look at the wolves who helped the pope to lead such tyranny;

Bishops, provosts, parish priests and abbeys, all prelates and pastors who preach human doctrine to us and suppress the word of God, come with preannounced pieces, and when you look at it in the light, it's all about money. Money must be given for baptism, confirmation must be bought from them, money must be given for confession, mass must also be ordered for money; the sacrament must be paid for, if one has a wedding, one pays them all; if one dies, they sing about it for money, whoever does not want to do it, they force him to do it, and he must sell a skirt. So they pluck out the wool from us. And what they long ersimoneien, *) they lend us again on usury, from twenty guilders a malt of grain: I mean, that is called the sheep geschorn. Also how hard they muzzle the people **) with the tithes on the lands, since one plays with them the Lord God, how one bans them for money, they even with lights will not spare, the poor peasants must rejoice, while the strong oppressors celebrate, half time in the tavern around leiern. Four sacrifices must also be given to them, the fair penny as well, and in addition, on the holidays, they have the money bags carried around, all church consecrations they also make for money, set up a fair with a sanctuary,

*) acquire by simony.

**) tie the mouth.

while they have indulgence bulls: Money sticks they dig into the churches. So they do it to the poor people, that is milking the sheep of Christ! The Antonians and the Valentines and the other statesmen, who say many words of wisdom: "this has happened here and there", give a gold-plated donkey's tooth to man and woman, and also make money, enroll people in their brotherhoods, and collect the interest every year in cash. Then an honorable crowd, called the Romanists in German, comes with large boxes of indulgences, erects red crosses with flags, and shouts to wives and husbands: "Put in, give your help and tax, and release the soul from purgatory! as soon as the florin rings in the box, the soul swings up to heaven. Whoever has unjust goods in his power, they will soon help him;

They also give brtefe for guilt and pain, as soon as you put in two guilders.

The Schalkstrck are so many, that is me Roman drudgery.

Notice from the bishops how it happens in their courts with notaries and officers, with Ctats (Citattons) letters and pedellas with their false spiritual law, how they flay maids and servants, also how they tear up the marriage for money and cause great suffering, keep robbers in their villages, who rob, murder, kill, stake, stake. Bishops also wage war with protection, shed much Christian blood, make widows and orphans miserable by burning villages, tearing apart towns, with the destruction of people, treasures and presses, I mean, that is: "eat the sheep.

Here one has forbaß under eyes the "snakes", so the sheep suck; are Münch and nuns, the lazy bunch, so their good works sell for money, cheese, eggs, light and lard, for chickens, Flersch, wine, grain and salt, so that they live in the full, collect also large treasures besides. They always invent a lot of new things, establish a lot of prayer and brotherhood, a lot of dreaming and children's play, which the pope confirms to them, takes money and gives indulgences. Then they shout this out late and early, with such fable and unwisdom they have led us onto the ice, that we left the word of God, and would only do what they told us, many works, which God desires none, have never explained the faith to us. This lack means "the night" in Christ, who makes us blessed, in which we have all gone astray.

So these wolves and snakes have kept us in their guard until four and a half hundred years, indeed, and with the Pope's violence, until Dr. Martin wrote against the clergy's abuse and again uncovered the Word of God, which he proclaimed orally and in writing; in four years he had a hundred pieces printed in German.

The Pabstthum. "How can one call the Pabstthum other than the right great pit of murder? (Luther 31, 256.)

"If Christ stands, the pope falls; if the pope falls, Christ stands." (Luther's Church Post. XI, 2770.)

(Submitted.)

The Jewish missionary's testimony of Christ at a Jewish wedding.

(Continued.)

After I had explained why I had turned away from Judaism and testified how happy I was now, some Jews said: Mr. L., when you were talking about the Talmud earlier, we unfortunately had to keep silent; but that Jesus is supposed to be the Messiah is not true. He was a reformer for the Gentiles and abolished the gross idols; but yet Russians and Catholics have idols enough in their churches which are an abomination to us Jews. They persecute us to the blood and hate us and say that we need Christian blood on our Easter.

I: The fact that these so-called Christians, Greek and Catholic, persecute the Jews is not the fault of Christ or the apostles. Such persecutors are not Christians. The Gospel teaches us to love our enemies and to pray for them. Behold, it is written (Matth. 5, 35. f. Rom. 12, 17. f.). The reason they hate the Jews is because they have departed from God's word, have taught false doctrine and have completely distorted God's word. They have also made a Talmud - against God's word; their priests forbid to read the Bible, as the Talmud forbids the Jews to read the Bible without the Talmudic interpretations. The Talmud, my friends, teaches no better than these priests. It says: "The best of the Gentiles shall be put to death" 2c. Behold, they are all alike, name Christians and Jews; both have man's doctrine, both stand against God's word. It is quite different with Christians who hold God's word as their guide; they pray for all men that they may come to the knowledge of the truth; they also pray for the Jews and do not hate them, do not persecute them.

After a pause, I said: Every Jew should put the following questions before himself and let the Bible answer them: When should and must the Messiah come? Has he not already come? Who is the Messiah to be? What should the Messiah do? How do I relate to the Messiah? Every son of Israel should and must know how to answer these questions. It is about our blessedness. I ask you: Should God have promised us needy children of men a Messiah, a Goel (Redeemer), and not have said when he would come, who he would be and what he would do? Is this possible? Think, there is someone who promises to help me in my great need; I go to him daily and ask: Dear Lord, you promised to help me, help me, otherwise I must perish; but the man says: Yes, I want to help you, and yet does not help. What shall we call such a man?

All answered: He is a liar!

Me: Very good, you are right. But should God also be a liar? He has promised us a Shiloh (hero), a Messiah, a Goel, to deliver us from sin; and the Jews come three times a day and pray: Dear Lord, you promised to send us a Messiah! Oh that the seed of David would come and redeem us! Should God now say: Yes, yes, and yet not give? Should the holy and righteous God lie? Let that be far away! But the Talmud makes God a liar, and you also make God a liar, because you believe the Talmud, and that is the greatest sin of Israel! No,

God is not a liar. What he promised through the mouth of the prophets, he has fulfilled in Christ Jesus. He has clearly revealed to us the time and circumstances of His coming, Dan. 9, 20. f. Hagg. 2, 6. f. Mal. 3,1. Jer. 29,10. f. Gen. 49, 10. He also said who He would be, Isa. 7,14. 9, 5. and what He would do, Isa. 50. 53. But the Jews do not pay attention to God's word. Whoever wants to be a so-called "pious" Jew according to the Talmud and not be called an "apostate", must only read the Bible with the wrong Talmudic interpretations.

I pointed to my own example. When I was researching the Bible in Jerusalem 28 years ago, the rabbis strictly forbade me to do so and called me an "apostate", even persecuted me when I did not heed their threats, took everything from me, wife and children, issued false bills of exchange on me, - only to force me not to read the Bible.

I told them another story that happened in Jerusalem in 1863. There were two young people, good Talmudists, who bitterly persecuted me. Woe to me if they met me alone outside the city, I got a full measure. When I once sued them at the Pasha - but I had no witnesses - they wanted to swear that they did not know me, and I could not harm them. One day they came to me and asked for a Hebrew Bible, which I gladly gave them. They researched diligently and also came to us secretly and conferred with us. One had been convinced that Jesus was the promised Messiah, but the other still doubted. One day the one who still doubted asked the other: "Tell me, is Jesus of Nazareth really the promised Messiah? The convinced one answered: "Come, I will have the Jews testify to you that Jesus and no other is the Messiah. He took his Hebrew Bible and both went to the synagogue, sat down on the threshold and read. Now three rabbis went out of the synagogue and saw these two reading. They asked what kind of book they had? The one who was convinced answered: The Bible. "All three exclaimed, "Do you want to become Christians? You should not read it! Can't you read something better!" The convinced one said to the other: "You see, the Christians are one with the Bible and the Jews are one with the Talmud; which is from God, the Bible or the Talmud? Both became Christians afterwards. Behold, he who reads the Bible and believes it must become a Christian. He who rejects it must be an enemy of Christ.

(Conclusion follows.)

Pastor Paulsen in Kropp, Schleswig, and the editor of the Council paper "Herold und Zeitschrift".

Although we are most reluctant to burden our dear readers with what follows here, God's honor and the good name of our dear synod alone will not allow us to spare our readers with it.

In the "Herold und Zeitschrift" of July 17, the editor of this paper (or who else?) printed the following message from Pastor Paulsen's "Kirchlicher Anzeiger":

"The Missourians, as is well known, have purchased a pilgrim house in New York for 45,000 dollars, upon which they have paid 1000 dollars

can. Now what we hardly expected is happening: Missouri opens its arms wide to attract immigrants, and strangely enough, the community of false believers is not spurned now. On the contrary, in newspapers which Missouri certainly does not consider to be orthodox, advertisements appear which are suitable to confuse the situation and to create the impression that the Pilgrims' House alone is Lutheran. We do not know the Pilgrims' House and do not pass judgment on it, but we have wondered about the Missouri practice. So the 'false' believers seem to be good enough to help Missouri fill the Pilgrim House. If these leaves were instructed, Missouri knows well that they would say: you do not want to have anything to do with us; so you can not blame us if we thank you for your offer and continue to send our guests to the proven emigrant house, which for many years has offered a home to so many thousands of pilgrims, to whom they have always remained grateful. Why now disdain the name Missourian in the advertisements, which one otherwise uses so gladly? Just say that the Missouri Synod has bought a pilgrim house to compete with the emigrant house, and then everyone will know what to do, and no one will be deceived."

So far Pastor Paulsen.

Since we had already at that time repeatedly affected Father Paulsen with wanton untruths, which he had blurted out in his "Anzeiger" for the desecration of our Synod, and had punished him about it in "Lehre und Wehre" in a quite moderate manner, and he now nevertheless published the article cited above, we considered it necessary, in order to forestall further slander, to speak more sharply into his conscience and to reply as follows in the "Lutheraner" of August 1:

"Pastor Paulsen in Kropp, the German candidate supplier for the local council, has again, in a lying manner, as is his way, sought to strike a blow at the Missouri Synod in his paper by portraying it as if it had denied its own principles in relation to church fellowship in favor of its emigrant mission. Herold und Zeitschrift' has therefore hastened to include Paulsen's slanderous article as a delicious item in its columns. We must therefore remind the latter paper of the old saying that was already cursing in Luther's time: Whoever chases after lies, leeches even more. (Cf. Luther's Works, Vol. XVIII, p. 1073.) Incidentally, we can only be glad when enemies in disguise reveal themselves more and more as our bitter enemies; for, as we know, it is easier to protect oneself from obvious enemies than from false brothers and friends."

So much for the "Lutheran".

Of course, this also upset the editor of the "Herold", so he immediately promised to inquire with Father Paulsen in more detail. As he wrote in the "Herold" of September 25, he received the following information from Paulsen:

"The Stuttgart 'Evangelische Sonntagsblatt' carried the advertisement. Pastor Held has at the same time given his comment on it. The "Sonntagsblatt" is, as even the "Lutheran" cannot deny, strictly unirt and is distributed in unirt districts. The same advertisement was in a number of Wuerttemberg papers. Also the "Nachbar" has the same one. I will try to get you some more proofs."

So much for Paulsen.

On these alleged exclusions the editor of the "Herold" is so sure that we are finally caught in his snares that he scornfully exclaims: "With whom is the lie now?" and adds: "We demand a justification on the part of the 'Lutheran', or conviction of the accused 'liar'. This matter must not be hushed up."

Our answer to this is simple:

Our Synod does not permit its Emigrant Mission Committee, nor its Emigrant Missionary, nor his assistant, to advertise their "Lutheran Pilgrim House" in papers of other believers, nor have they ever done so; they leave such and similar means to be used for a good purpose to another certain "Lutheran" Emigrant House, which has even been inaugurated by a notoriously unbelieving but influential man.

It may be true that this advertisement is found in certain Wuerttemberg newspapers of other faiths. But if it is true, it is not we who have placed it in these papers, but persons who are well disposed towards us, but against our will.

"With whom is the lie now?"

Paulsen writes in his "Anzeiger" of August 27: "The astonishment which I expressed about this fact" (the advertisements) "has now put the main organ of the Missourians into such a rage that it scolds in the meanest way like a fishwife." What might the poor readers, to whom he of course does not communicate our article, imagine from these words? Paulsen thus only proves anew that he lacks love for truth. For if he who accuses the one who has lied of lying "scolds in the vilest manner like a fishwife," what is to be judged of the holy prophets and apostles, even of the Lord Himself? - W. [Walther]

(Submitted.)

The Iowa District

assembled for its meetings this year at the parish of Mr. P. L. Dornseif near Boone, Iowa, from September 22 to 28. The subject of our doctrinal discussions was a paper on church discipline prepared with all diligence by Mr. P. A. D. Greif of Davenport. Of the four theses, only the first two could be discussed, which thus read: Thesis I.: "Church discipline in the proper sense is necessary for the right condition of a local Christian congregation." Thesis II: "Only when fraternal punishment is going on in the congregation according to God's Word, can right church discipline be practiced by the congregation." Although

Although this subject has been discussed from time to time at our synods, our district found it necessary to deal with it in detail. Many would like to get hold of the soon to be published, instructive synodal report; especially those who are inclined to regard the church discipline commanded by God as something papist or to practice it in a legal manner.

The following is reported from the business negotiations: We were filled with joy by the report of the Kas- sirer for poor students from Iowa. Our dear congregations in Iowa have contributed over \$1000.00 for this purpose alone in the past year. This has made it possible to help our 11 protégés in our seminaries. May God open hearts and hands again this year! He will do it! - The report of the Mission Directorate showed that God is also visibly blessing this work with us. Especially the mission at the Oliiea^o, NiUvaukee L 8t. kaul R. R., as well as the one in the northwest of the state promise a pleasing harvest. At the latter place a traveling preacher and a student from Springfield were stationed again only a few weeks ago. The growth of the congregations necessitated the election of 2 visitators. - The reports on the mission to the Negroes and Jews were received with joy. Regarding the "Pilgrims' House", the deputies decided in a special meeting to heartily encourage their congregations to pay off the debt on this building when they return home. Concerning the matter of the catechism, the synod wishes that the honorable theological faculty in St. Louis work out a new catechism statement that follows Luther's Small Catechism as closely as possible, but also that the present Dietrich Catechism be retained unchanged.

. r. To the "ecclesiastical" chronicle. I. America.

From the English Lutheran Conference of Missouri we can once again bring our readers some pleasant news. A congregation in Webster County, that of Rev. A. Räder, the president of the conference, who has resigned due to old age (but, as far as his strength is sufficient, still wants to be active), has called one of our local candidates of this year, Mr. W. Dallmann. He was ordained on the 14th Sunday after Trinity by Pastor A. Räder with the assistance of Pastor A. Meyers (one of last year's candidates who accepted a call to an English congregation last fall). The arrival of Pastor Dallmann caused great joy and there is a lively zeal in the congregation. In addition to the main congregation, he will also serve a branch and - under the direction of the Committee for English Missions appointed by the Western District - will also do missionary work with Pastor A. Meyer. All dear readers want to remember the English conference and the English mission in their intercession.

Dreadful school celebration. The October 2 "Lutheran Church Gazette" reports: The University of the City of New Dork held graduation ceremonies this year in the Asbury Methodist Church in Washington Square. Ten college students, dressed as devils, sat in the front pews and sought their scare award-winning classmates with gruesome grimaces and eerie sounds - and in a church!

. Testimony against the religionless public schools. An Episcopal preacher in Chicago recently declared in a sermon against the so-called public school system, saying that unbelief and ungodliness go hand in hand with these religionless schools, that the ills from which our American society suffers are the consequences of religionless schools, and that therefore, in order to successfully counteract these ills, parochial schools must be established. - Also Dr. Deams, editor of the "Christian Weekly" declares himself in favor of Establishment of community schools. - Oh, let us be grateful to God that He made our synod realize the necessity of parochial schools as soon as they met, and let us nurture and care for these nurseries of godliness to the best of God's ability.

Methodists and Unitarians. The Methodists in Saratoga, N. Y., have conceded their church to the Unitarians for the holding of their national convention. In the opening sermon, the Methodist pulpit called our dear Lord Christ a good man, but called the doctrine of his deity a detestable doctrine! The Methodists know very well that the Unitarians attack the doctrine of Christ's deity as in their writings, so in their sermons and in their conferences, and yet they allow them into their church and into their pulpit to blaspheme Christ.

II. foreign countries.

Russia. From Petersburg comes the news that the chief procurator of the Russian-Greek Synod, named Pobedonossev, the worst persecutor of the Lutherans in the Baltic provinces, has been suddenly struck by God with incurable madness. To argue against God is a dangerous thing. Apost. 5, 34—39. W. [Walther.]

Prohibition of "slaughtering". Since the Jews may not eat blood according to their religion, they observe such a procedure with the slaughter of the animals, with which no drop of blood remains in the meat of the slaughtered. This slaughtering, which they call butchering, is therefore not usually done without cruelty. The city council in Gera has therefore recently forbidden the slaughter of cattle according to Jewish rites as cruelty to animals with a fine of 150 marks. W. [Walther]

Idolatry in Pabstism.

The worship of saints in the papacy is "a public pagan idolatry. One has formed an orderly idolatrous state. Who can enumerate all the so-called saints who were worshipped as idols! Each country had to have its own patron saint. France had Dionysius and Genovefa, Scotland Andrew, Sweden Bridget, England George, Bohemia Wenceslaus, Poland Stanislaus, Hungary Stephen, Pomerania Bishop Otto, Prussia Albrecht, Thuringia and Hesse Boniface, Switzerland St. Gallus, etc. - Each bishopric had to have a special patron. Magdeburg was to be covered by St. Moritz with his wings, Halberstadt by St. Stephen, Salzburg by St. Rupprecht, Würzburg by St. Kilian, Bamberg by St. Henry, Meissen by St. Benno, etc. - The individual cities also had to have their own saints. Augsburg boasted St. Ulrich's, Nuremberg St. Sebald's, Brunswick St. Author's, Erfurt Eoban's and others.

had its idol. The theologians relied on St. Thomas. The physicians had St. Cosmas and Damian to worship. The students were sent to St. Catherine, the pupils to St. Gregory. Lucas was to keep an eye on the painters, George on the horsemen, Eustachius on the hunters. Cecilia was to be especially kind to the organists and all musicians, Habakuk, Neuka and Napian to the miners. The winegrowers should have a good friend in St. Urban, the blacksmiths in St. Lohen, the shipmen in St. Nicolaus, the shoemakers in Crispinus and Crispianus, the farmers in Alban, the brewers in Ludwig, the shepherds in Wendel. For the widows Gertrud was put on the list of gods, for the old women St. Anna, for the public whores Maria Magdalena, for the wanderers St. Afra.

In this papist Valhalla, special "emergency helpers" were even set up for individual diseases. St. Apollonia had to take care of the teeth, Julie and Ottilie of the eyes. Erasmus had to deal with colic and intestinal gas. Liberius was to help against the stone, Sebastian against the plague, Mainus against the smallpox, Rochius against the sores. Agatha took care of the breasts. Antonius was supposed to extinguish the so-called holy fire, Fiacrius was supposed to drive away the genital warts, Valentin was supposed to help against severe hardship, Christophorus was supposed to protect against quick death. Andrew gave out long life. Barbara did not let anyone die without the sacrament. Anna gave wealth. Bonaventure provided children and Margaret helped to bear them. Dorothea could create beautiful love affairs. Scholastica drove away thunder and gave good weather. Cyriacus and Leonhard drove away the devil. Gertrude, Cucacilla and Ulrich interfered with the cats and drove away the big mice. Lupus was angry with the marten, which is why he was called upon: "Help, you dear Sanct Lupe, that the marten does not attack the chickens. St. Vitus was always up early and could wake up early. Anyone who had lost something was directed to St. Vincentius with the request: "St. Vincent, yes finds!" - Should one laugh or weep at such pagan idolatry within Christianity? G. G.

Death News.

After a long and severe illness, Pastor I. Zimmermann passed away on the evening of September 25 in the faith of his Savior in Purcells, Knox Co., Ind. The deceased had been suffering for years with a heart condition, which was joined in the end by dropsy. Because there was no hope of recovery, he wanted to hand over his resignation to the congregation on Sunday, September 26, but the Lord took him away the night before. He leaves behind aged parents, a deeply saddened widow and 6 underage children, of which the youngest is only 1-1/2 years old. The view of his family, to whom he could leave no earthly treasures, made it difficult for him to say goodbye, but he consoled himself with divine promises. "I cannot boast of any particular joy in dying," he said in his last days; "but I am ready. Of sweet feelings I cannot say, but I believe the word of the Lord." As he had been a pattern of humility and modesty in his life, so he still said to the undersigned on his deathbed: "I do not desire to shine like the splendor of heaven; I am content if the Savior still has for me a little corner at the door of heaven. I am a poor sinner; I can bring nothing with me; but I am not excluded from Christ's merit. That shall be enough for me." He died at the age of 42 years, 7 months and 2 years.

days. He was buried next to his church on September 27, as he had wished. The funeral sermon was held by the undersigned on Revelation 3:21.

G. Goesswein.

It pleased the Lord to call away from time into eternity Pastor A. D. Krämer, formerly of Humboldt, Kansas. The same passed away on September 24, evening 8 o'clock, as we hope, blessed in faith in Christ at the age of 41 years, 4 months and 14 days from emaciation. Born in Germany, the deceased emigrated to America with his parents in the fifth year of his life. From Iowa he attended the practical seminary for preachers, then still in St. Louis, and after passing the examination accepted a call from the Lutheran congregation in Iowa City, Iowa. Later he served 3-1/2 years at Onaga, Pottawatomie Co, Kansas, and lastly served the congregation at Humboldt, Kansas, 7H years. Unfortunately, in the latter place he was forced to resign due to illness. In June he traveled to Southern California to seek a cure for his ailment. Here he settled in Orange with his family in the hope of a speedy recovery. But his illness had already progressed too far. Faster than he or anyone else could have imagined, he was told to call it a day. In the last weeks of his life, he grew weaker day by day, until he finally breathed his last without any particular need for death.

The deceased leaves behind, in addition to his sorrowful elderly parents, a severely bent widow and 5 underage children, of whom the oldest is 10 years old and the youngest 7 months. According to his glorious promise, the heavenly Father wants to be a comforter of the grieving widow and a provider for the poor orphans.

On Sunday, September 26, his unburied body was buried in the ground with the participation of many members of the local community. The undersigned preached the funeral sermon on Hebr. 4, 9-11.

Orange, Cal.

I. Kogler.

Ordinations "nd Introductions.

On the 13th Sunday after Trin. by order of the honorable Mr. President of the Minnesota and Dakota Dtstrict Mr. Candidate A. Pankow was ordained and introduced in the congregation at Wadena, Mtnn. by Aug. Hertwtg.

Address: Rev. -4. kavkov, Juckens, Ltivv.

By order of the Honorable Mr. President of the Southern District, Mr. Candidate I. Eckhardt was ordained and installed in his congregation at Anderson, Grtmes Co., Texas, on the 13th Sunday after Trin. by the undersigned, assisted by Rev. Fr. Klindworth.

Address: Uev. 4th Lokksrät, ^väerscm, Orlmes 6o., lex.

On behalf of the Honorable Presidency of the Southern District, Candidate Johannes Barthel was ordained on the 14th Sunday after Trin. in his congregation at Pleasant Point, Texas, by the undersigned with the assistance of Mr. ? I. Torrison (of the Honorable Norwegian Synod) ordained and installed in his office. I, Trin small.

By order of the honorable Mr. Präses Wunder, on the 14th Sunday after Trinity, Candidate B. H. Succop was ordained and introduced by the undersigned, whose congregation has appointed him as assistant preacher, with the assistance of Professor Brohm. H. H. Succop.

Address: Rev. 8. U. Luecop,

457 IV. Luperlor 8tr, OüwaZo, III.

By order of the Honorable President Btltz, Candidate I. H. Schröder, appointed assistant preacher and city missionary of the local St. Paulus parish, was ordained and introduced on the 15th Sunday after Trinity with the assistance of Father Theiß.

San Francisco, Oct. 5, 1886.

I. M. Bühler.

Address: Rev. 4th 8th Soüroecker,

1212 Llissicm 8tr, 8av Prauelseo, Oal.

By order of the Reverend Dubpernell, on the 14th Sunday after Trin. Mr. Candidate R. Kretzmann was ordained in his parishes of Wilberforce and Grattan under the assistance of Mr. P. R. Eifert.

I. C. Borth.

Address: kev. R. Kretzmann,

LZLuville, ksukrevi? Oo., Ooturlo.

On behalf of the Honorable Presidency Southern District, Candidate H. Ruhland was ordained and installed in his congregation at Dalias, Texas, on the 15th Sunday after Trin. by the undersigned. F. Wunderlich.

Address: Rev. 8 Ruliland,

111 kive Oak 8tr., Va1lu8, l'exss.

By order of the Honorable Mr. President Sievers, Rev. H. I. Mueller was installed in the congregation at Bergen, McLeod Co, Mtnn.

I. S. Hertrtch.

Address: Rev. 8. ^s. lAueller, UerAeu, lUel,6ocl Oo., üllillu.

On the 14th Sunday after Trinity, Father H. Kanold was installed in his office as Director of Dr. M. Luther Watsenheimath by order of an honorable Presidium of the Eastern District, assisted by Father A. Btewend, in the local Zion Church.

Ms. Lindemann.

By order of the Honorable Presidency of the Illinois District, Father Johann Merkel, formerly of Sterling, III, was introduced to the congregation at Mascoutah, III, on the 15th Sunday after Trinity, byChr. Kühn.

Address: kev. ckodn lAerkel, üluseoutlK, III.

Church dedications.

On the 14th Sunday after Trinity, the mission church (18X34) at Newton, Kansas, was consecrated to the service of the Triune God. The festival preachers were ck. F. Eggert and A. Ehlers. The undersigned said the dedicatory prayer.

I. H. F. Hoyer.

On the 14th Sunday after Trin. the new little church (24X34) of the Lutheran Zion congregation at Pinckneyville, Perry Co, III, was dedicated to the service of the Triune God. Festive sermon! were the ck. I. A. F. W. Muller and C. F. Love.

A. I. Büniger.

Mission Festivals.

On the 10th Sunday after Trin. the congregation at Sey- mour, Ind. celebrated its annual mission feast, at which -49.00 was received. The sermons were preached by? F. W. Müller and

Ph. Schmidt.

On September 5, the Lutheran St. John's congregation near Golden Lake, Wts. celebrated Mission Day. Festive sermon! wa!"n kk. W. G!äf, W. Endewaaid and Untnzetchnet". Collecte: -49.19. I. G. G!"be!.

On the 12th Sunday after T'in. the Lutheran St. John's congregation at Alma, Kansas, celebrated its mission festival. In the afternoon Fr. Lübckemann preached, in the afternoon Fr. Vettm. Collecte: -S9.30. H. C. Senne.

On the 12th Sunday after T'in., Fr. Bendtn's and k. Adam's congregations fined ih! Mission feast. The kk. Bendin and Mülle: piedtgen. The Collecte ngab -52 35th M. Ada m.

On the 12th Sunday after T'in. fined the parishes dn kk. I. D. Düuckenrntlln and B.: Potzge: in Town Belknap, Mich. held mission feast. Festpiedige: waien die kk. H. C. Küchle, I. Diuckenmillt! and Untezeichnetn. The collections "gave, after deduction de: Travel expenses, -48.00 (X for inside, for: Negermission, ZH for Pilgnhaus). Br. Potzger.

The congregations at Dulaneys Valley and Ktngsville, Md., held their mission feast at the former place on the 12th Sunday after Trin. Feast sermon! when Bro. He: and Untezeichnetn. Collecte (for: in mission and a:me students in St. Louis): -33.00. A. T. Pechtold.

On the 12th Sunday after T'in. my St. John's Lutheran congregation at Paullina, O'B:ien Co, Iowa, fined th:annual mission feast. Festpndtgn: the ck. Leh: and Lau". Collecte: -35.00. Zü::er.

On the 13th Sunday after Trin. the congregations at Pleasant Ridge, Colltnsville, and T:oy, III. fasted at the latter O:t Mission Feast. There pnded the hens P:of. F. Piep", P. L. Do:n and Cand. F.: Buffe. Collecte: -72.00. M.^8.

On the 13th Sunday after T:tn. the churches at Co:- nelius and Middleton, O:egon, fined th: mission feast. Untn- drew: p:edgtge übe: Ps. 118, 15. 16. the Collecte betvug -24.00. Ed. Dö:ing.

On the 13th Sunday after Trinity, the congregation at Fort Smith, Ark. celebrated a mission feast. In the morning 8 Koch preached in German, in the afternoon 8 Bartholomew of Sprtngdale in English. Dte Collecte after deduction of traveling expenses amounted to -34.70. P. F. Germann.

On the 13th Sunday after Trtn. the congregation in New Melle, Mo., celebrated a mission feast, in which members of the congregations in

Augusts and Wentzville also participated. The 88th Bundenthal and M. Meyer preached and 8th Beil gave a lecture. Collecte: -57.00. W. Matuschka.

On September 19, the congregations of Wine Hill, Randolph, Steeleville and Lost Prairie celebrated a community mission festival at Steeleville, III. Festival preachers were 8th Erdmann, Sr. and 8th Th. Bünger. Collecte: -51.00.

A. I. Bünger.

On the 13th Sunday after Trinity, the Lutheran Zion congregation near Kenesaw, Nebr. celebrated this year's mission festival. Festpredtger were: 8th E. Flach and undersigned. The collecte was -18.00. F. Düver.

On the 13th Sunday after Trinity, the Lutheran Trinity congregation at Oshkosh, Wts. celebrated a mission feast with the congregation of the 8th Dowidat, which belongs to the honorable Wisconsin Synod. The festival preachers were 88th Ebert and Schroeder. The total, after travel expenses, was -51.69. I. G. Nützel.

The two congregations in Washington County, Nebr. celebrated their mission feast on the 13th Sunday after Trin. Mr. 8 A. Lange preached in the morning, Mr. 8 A. Hofius in the afternoon. Collecte: -93.20. 'I. Htlgendorf.

On the 13th Sunday after Trtn. the congregations of the 88th H. Henkel and A. Brömer celebrated a mission festival in Aurora, Ind. in which many fellow believers from Farmers Retreat also participated. Speakers were 88th E. W. Kähler, Tisza and Zollmann. After expenses, the receipts were -180.76. H. Henkel.

On September 19, the congregations of New York and vicinity celebrated their mission festival in Broadway Park in Brooklyn. In the morning 8. A. E. Frey preached, in the afternoon the 88. G. König and L. Halfmann gave speeches. The collecte was -392.00. E. Bohm.

On the 14th Sunday after Trtn. my congregation in Kett) anee, III, celebrated Mission Feast. Some guests from the Galesburg branch attended. The festival preachers were Messrs. 88. C. A. Mennicke and F. P. Merbtztz. Collecte: -37.00.

L. O. Hohenstetn.

On the 14th Sunday after Trtn. the congregation in Dan- ville, III, celebrated its mission feast. The festival preachers were the 88th F. Ave- Lallemand and G. Blanken. Collecte: -35.55.

E. Waiting.

On the 14th Sunday after Trinity, the congregation at West Ely, Mo. celebrated Mission Day. Messrs. 88 E. L. Mangelsdorf and E. Schülke preached. F r. Nützel.

On the 14th Sunday after Trin. the Jmmanuels congregation at Lewtston, Minn. celebrated their mission feast. Dte collecte, after deducting travel expenses, was -58.00. Preaching were 8. H. Schulz and I . I. Bernthal.

On the 14th Sunday after Trtn. the congregation of the undersigned in Red Bud, III. celebrated their mission feast. In the morning 8. F. Bergen preached, in the afternoon 8. I. G. O. Katt- hatn gave a historical missionary lecture. Collecte: -65.95.

F. Sound he.

On the 14th Sunday after Trtn. the congregation of Mr. 8. Rösch and that of the undersigned at Staunton, Macoupin Co, III, celebrated mission feast together, the 88th G. Wangerin and H. Weisbrodt preaching. Collecte: -105.95.

I. G. Göhrtngr.

On the 15th Sunday after TrH. my congregation at Haven, Reno Co, Kansas, celebrated its mission feast. In the morning 8. A. Herring preached, in the afternoon undersigned. The Collecte, after deducting traveling expenses, was -31.52.

O. Pfaffe.

Solicitation.

The municipality of Council Bluffs, Iowa, is now ready to redeem the first fifth of the shares borrowed without interest. The series to be redeemed, as determined by the lot, is Series No. IV. - Owners of the various numbers of said series may send the same to

Rev. A. C. Dörffler,

627 7tü ^ve., Oounetl 8luLs, loven.

Candidate Election - Display.

! It is hereby officially brought to your attention that the following persons have been nominated by the members of the electoral college, by the respective supervisory authority and by several synodal congregations as candidates for the directorate of our high school in Fort Wayne:

1. P. I. H. Niemann in Cleveland, O.,
2. ? . H. G. Sauer at Fort Wayne, Ind,
3. ? . A. Reinke in Chicago, Ill.,
4. P. T. John Great in Addison, Ill, and.
5. ? . H. Walker in York, Pa.

It should be remembered that according to our Synodal Constitution (see Synodal Manual, 2nd edition, p. 16), every synodal congregation and the relevant teaching staff has the right to protest against the election of a candidate within four weeks after the date of the announcement of the candidate, on the basis of proven false doctrine or proven irksome life. If this should occur, the persons concerned should therefore send the relevant information to the undersigned in writing in good time, and also send in their vote for the final election from among the candidates nominated, so that the final result can be announced, if possible, by November 15 of this year.

St. Louis, Mo., Oct. 15, 1886.

C. F. W. Walther, currently Secretary of the Electoral College.

Reminder of a promise made.

This promise is found in the "Lutheraner", number 12, year 40, and concerns the support of our little sister congregation in Röchest er, N. U. It has not now been completely forgotten, or remained completely unfulfilled; but it has by no means been fulfilled to the extent that one might have expected. Now the need there is great, very great. Help must come quickly. And the brothers there are just as worthy of help as they were when their plight was so close to our hearts.

It will be enough to have brought this to mind herewith.

H. C. Schwan.

Ads.

Unfortunately, requests for more than three months of sabbatical leave cannot be satisfied in the current school year, since there is not a single pupil at the Seminary who would have the permission of his parents to lose a school year as a result of a longer sabbatical leave.

Addison, October 2, 1886. Dir. E. A. W. Krauss.

Mr. Julius Münchow, a teacher from Pomerania, at present residing in Scott County, Iowa, desires to enter the teaching profession with us.
Luzerne, Iowa, October 5, 1886. P h. Studt.

Conference - Displays.

The Baltimore Conference District will be, s. G. w., in session from November 9 to 11 at the home of Mr. P. W. C. H. Luebker, in Washington, D. C., and will be attended by Mr. P. W. C. Luebker. A. T. Pechtold.

The Pastoral Conference of the Southeastern District of Minnesota will meet, s. G. w., Nov. 9 and 10, at the parish of Mr. P. H. Schulz at Faribault, Minn.
C. Nickels.

The Fairfield Pastoral Conference will meet, s. G. w., Nov. 3 and 4 in Johnson, Big Stone Co, Minn. - Registration requested. A.
Pfotenhauer.

The Northern Illinois Pastoral Conference will meet, s. G. w., November 9, 10, and 11, in Aurora. - Those who will not be coming are asked to notify Mr. k. Krebs to cancel their attendance. Th. Büniger.

Minnesota's first mixed districtsconference will assemble, s. G. w., Nov. 9-11 bet ? . Quehl tn Mtnneapolis.

The local pastor asks for registration. F r. Stretchfoot.

Incoming to the "äffe of the Illinois District:

For the synodal treasury: part of the missionary collrctr of the congregations of the ?k. Hallerberg and Willner in Quincy -10.00. Of?. Mezger's congregation at Okawville 9.20. Penitential coll. of k. Htlds Gem. at Bethlehem 4.55. (S. -23.75.)

To the new building in Addison: By Kasfirer Röscher in Fort Wayne 55.50.

For internal dissonance: part of the Mission Collecte of the Gemm. of Lallerbera and Willner in Otuinen 20.00.

By P. Kohn of the Joh.-Gemm. at Pecatonica 8.63. By k. Blanken at Buckley, part of the Miss.-Coll., 20.00. By ? . Mezger of Mrs. Fricke at Okawville 1.00. Part of coll. at the mission feast of the Gemm. at Decatur, Springfield, Bloo- mington and Mount Pulaski 25.00. By P. Flachsbart at Dorsey, part of miss.-coll., 54.40. By P. Müller at Lake View of Joh. Labahn 5.00. Part of miss.-coll. of ? . Katthains Gem. in Hoyleton 75.00. By ? . Haake in Cha- pin, part of the Miss.-Coll., 20.00. By P. Büniger, part of the Coll. at the Gemm. mission feast in Wine Htll, Randolph, Lost Prairie and Steeleville, 35.00. By ? . Kühn in Dtede- rich, part of a Miss. coll., 25.00. By ? . Reinke in Chicago by Jürgen Lassen 2.00. Part of a Miss.-Coll. by ? . Bergen's congregation in Wartburg 18.00. By Fr. Lücke, part of the coll. at the mission feast from the congregations in Troy, Collinsville and Pleasant Ridge, 36.00. By Fr. Schieferdecker in New Geh- lenbeck, part of the miss. coll. 96.10. (p. -441.13.)

For negro mission: part of the Miss. coll. from the gemm. of ?? . Hallerberg and Willner in Quincy 5.00. By k. Bartling in Chicago from Ph. Reinhardt 1.00. By ? . Blanken in Buckley, part of the Miss. coll. 10.00. part of the coll. at the mission feast of the gemm. in Decatur, Springfield, Bloo- mington and Mount Pulaski 33.67. By ? . Flachsbart in Dorsey, Thetl of the Mtss. coll, 13.60. By P. Succop in Chicago of Joh. Marwede 1.00. Part of the Mtss. coll. of 1?. Katthains Gem. in Hoyleton 19.00. By ? . Haake in Chaptn, part of the Miss.-Coll., 10.00. By Fr. Büniger, Thetl of the Coll. at the Gemm.

mission feast in Wine Hill, Randolph, Lost Prairie and Steeleville, 11.00. By ? . Bold at Diederich, Thetl of a Miss. coll. at, 7.25. By 1?. Bergen in Wartburg, Thetl of Mtss.-Coll., 6.00. By P. Luecke, Thetl of Miss.-Coll. of Gemm. in Troy, Collinsville and Pleasant Ridge, 18.00. By ? . Schieferdecker in New Gehlenbeck, part of the Miss.-Coll., 16.00. (p. -151.52.)

For Jewish mission: part of the Miss. coll. of the Gemm. of the kk. Hallerberg and Willner in Quincy 5.00. Thetl of the Coll. at the Mission Feast of the Gemm. in Decatur, Springfield, Bloomington and Mount Pulaski, 16.33. Thetl of the Mtss.-Coll. of k. Katthains Gem. in Hoyleton 19.00. By ? . Haake at Chaptn, Thetl of Mtss.-Coll. at 5.00. By Fr. Bünger, Thetl of Coll. at Gemm. mission feast at Wine Hill, Randolph, Lost Prairie and Steeleville, 5.00. By 1?. Bergen at Wartburg, Thetl. of Miss. coll. at, 5.00. By ? . Schieferdecker in New Gehlenbeck, part of Mtss.-Coll., 16.00. (p. -71.33.)

For Emigr. - Mission in New York: Thetl of Miss. coll. of 1?. Katthains Gem. in Hoyleton 12.00.

For the emigrant mission in Baltimore: part of the Miss. bill of the congregation of ? Hallerberg and Willner in Quincy 5.00. Part of the Miss. coll. of P. Katthain's coll. in Hoyleton 7.00. (p. -12.00.)

For emigr. Mission: By ? . Gap, Thetl of Mtss. coll. of Gemm. in Troy, Collinsville & Pleasant Ridge, 18.00.

For the Lutheran Pflgerhaus in New York: By?. Flaxbeard in Dorsey, Thetl of Miss.-Coll., 13.60. By k. Muller in Lake View by Friedr. Waterstrat .50. By k. Haake in Chapin, Thetl of Miss.-Coll., 6.85. (pp. -20.95.)

For poor students in St. Louis: By Fr. Haake in Chaptn, Thetl of Miss.-Coll., for G. Büscher 5.00, for Chr. Drögemüller 5.00. (S. -10.00.)

To the household in Springfield: Thetl of Miss.-Coll. of Gemm. of kk. Hallerberg and Willner in Quincy 5.84.

For poor students in Springfield: By?. Blanken in Buckley, part of the Miss. coll., 11.60. Part of the coll. at the mission feast of the Gemm. in Decatur, Springfield, Bloomington and Mount Pulaski 25.00. By Fr. Haake in Chaptn, part of the Miss. coll. Coll., 6.85. By Fr. Schröder in South Litchfield for Bro. Westphal: remainder from the refunded money of the k. C. G. Schröder 11.00, from the Gem. in South Litchfield 10.00 and from a Predigtplatze in Litchfield 7.00. (S. -71.45.)

For poor students in Fort Wayne: Through Fr. Miracle in Chicago from the women in sr. Gem. for A. Leuthäuser 9.00. By ? . Wagner there from the Young Men's Association for Fr. Etckstädt 20.00. (p. -29.00.)

To the household in Addison: Thetl der Miss.-Coll. der Gemm. der ?? . Hallerberg and Willner ii: Quincy 5.00.

Für die Waschkasse in Addison: By Kassirer Meyer in St. Louis 3.75.

For poor students in Addison: Through Kassirer Meyer in St. Louis 14.00. Through ? . Wagner in Chicago from the Young People's Association for H. Konow 5.00. By P. Streckfuß das., monthly coll. sr. Petri-Gem., for Gust. Brauer 11.90. (p. -30.90.)

For poor students in Milwaukee: Through Fr. Wagner in Chicago for H. Preckel of the Jünger-Verein 5.00, from Mrs. Lübke 1.00. (S. -6.00.)

For debt redemption and building fund in Milwaukee: Thetl of Mtss.-Coll. of Gemm. of ?? . Hallerberg and Willner in Quincy 15.00. By ? . Wunder in Chicago by H. Bormann 2.00. By ? . Bartling there by R. Pekte 1.00. Fräul. Auguste Wojahn 1.00, Karl Bruder 1.00, Heinr. Trapp 2.00, Ferd. Schultz 1.00. (S. -23.00.)

For salary in Milwaukee: Through P. Bartling in Chicago from C. Kemnitz, Sr. 2.00.

For studying orphans from Addison: By P. Bartling in Chicago from Joh. Klitzke 1.00, Ferd. Schultz .50. By k. Streckfuß there from Frdr. Blank 2.00. By Fr. Müller in Lake View from Karl Labahn 5.00. By Fr. Succop in Chicago from Joh. Marwede 1.00. (p. -9.50.)

For sick pastors and teachers: part of the Miss.-Coll. of the Gemm. of ?? . Hallerberg and Willner in Quincy 10.00.

For the widow's fund: Thetl of Mtss.-Coll. of Gemm. of ?? . Hallerberg and Willner in Quincy 10.00. By k. Bartling in Chicago from R. Pekie 1.00. P. W. Hettemann's Gem. at Okawville 10.80. By P. Wunder in Chicago from Mrs. A. Kriedemann 2.00. (S. -23.80.)

For deaf and dumb: Thetl of the Mtss.-Coll. of the Gemm. of the ?? . Hallerberg and Willner in Quincy 5.00. By k. Succop in Chicago of Joh. Marwede 1.00. By ? . Bartling das. by Fr. Anna Klitzke .50. By P. W. v. Schenck in Algonquin by Karl Hacker 2.00, Wilhelmine Hacker 1.00. (S. -9.50.)

For the congreg. in Wellsville, Mo.: P. Hölter's congreg. in

Chitago 24.00. By ? Engelbrecht the. by Albert Altenburg 1.00. (p. -25.00.)

For the comm. in Stillwater, Mtnn: ? Hölters Gem. in Chicago 2.30.

For the congregation in Alexandria, Va: ? Hölters Gem. in

Chitago 2.30.

Addison, Ill, Oct. 1, 1886. H. Bartling, Kassirer.

Income to the Minnesota- and Dakota District treasury:

For the synod treasury: From ? Streckfuß's congregation at Aoung America, Harvest Festival-Collecte, -10.00. ? Horst's congregation in Courtland 10.00. (Summa -20.00.)

For the Deaf and Dumb Institution: By ? A. Pfothenhauer from Mrs. Selleneid 1.00. Pres. Sievers' Gem. in Minneapolis 11.00. ? Langes Gem. to Hay Creek 5.06. (S. -17.06.)

For Negro mission: ? Ross' Gem. at Arlington 5.50. ? Krumsiegs Gem. at Josco 7.00. ? Clötter's comm. at Valley Creek 4.78. ? I. I. Bernthal's comm. at Lewiston 5.00. ? E. L. Kretschmar's comm. at Gaylord 3.20. (p. -25.48.)

For Jews mission: ? Krumsiegs Gem. in Josco 3.00. ? I. I. Bernthal's Gem. at Lewiston 3.00. (p. -6.00.)

For English mission: By ? Fackler from Mr. F. C. Schütte at Maple Grove 2.00. ? Long Gem. to Hay Creek 4.70. (p. -6.70.)

For the Free Church in Saxony: By Mr. F. C. Schütte at Maple Grove 1.00.

For the congregation in Alexandria, Va: By ? A. Pfothenhauer from Miss Anna Harnisch 1.00. ? A. Müller 1.00. (S.

For the widows' and orphans' fund: President F. Sievers 5.00. ? A. Müller 3.00. ? R. Köhler's comm. in Mountville 3.00. By ? Lange by Heinr. Helmeke 1.00. (S. -12.00.)

For the orphanage at Addison: From Mr. F. C. Schutte at Maple Grove 2.00.

For L. F. Frey's church in Stillwater, Minn: By Cassirer H. Bartling 7.37 and 10.05. By Cassirer H. H. Meyer 21.00. By Cassirer H. Tiarks 1.00. ? Clötters Gem. at Valley Creek 5.23. ? Mäßes Gem. at Fairmont 1.00. ? A. Müller 1.00. By Kassirer Chr. Schmalzriedt 8.70. ? Ahners Gem. at Green Isle 9.50. (p. -64.85.)

For Milwaukee household: ? H. I. Mueller's comm. at Willow Creek 14.70.

For the debt settlement coffees in Milwaukee: ? F. Streckfuß's Gem. at Uoung America 6.00. ? Horst's Gem. at Courtland 10.00. (S. -16.00.)

For the Pilgrim House in New York: By ? A. Pfothenhauer from Miss Anna Harnisch 1.00.

For poor students: For Eberhard in Milwaukee: by ? Rolf of etl. women sr. Congregation 5.65, communion coll. of the congregation 8.75, wedding coll. to Mr. H. Götte and Miss Regine Rolf in St. Paul 5.60. For Kretschmar in Ft. Wayne: by ? E. L. Kretschmar, wedding coll. at Mr. E. Thöle and L. Maaß at Gaylord 6.10., teacher R. H. Treiber there 2.00, Mr. W. Helmkamp that. 2.00. (S. -30.10.)

For inner mission: ? Th. Krumsiegs church in Josco 30.00. Mr. F. C. Schütte at Maple Grove 5.00. ? Clötters Gem. at Valley Creek 2.77 and 4.05. ? Th. Mäßes Gem. at Fairmont 1.75. By Kassirer H. H. Meyer in St. Louis 20.00. ? Fackler's Gem. at Maple Grove 11.80, at Elk River 3.78. By Mr. W. Kastner from ? I. I. Bernthal's Gem. at Lewiston 50.00. ? Streckfuß's Gem. at Aoung America 5.00. ? G. A. Bernthal's compound at Benton 43.00. ? Horst's compound at Courtland 10.00. (p. -187.15.)

For the Luther statue in St. Louis: By ? M. Fülling by Mr. Heinr. Grönke in St. Thomas, Minn. .50.

St. Paul, Minn, Oct. 8, 1886. T. H. Menk, Cassirer.

Revenue to the Middle District's coffers:

To the new construction in Addison: Subsequent from?. Daib's parish in Friedheim -4.50. From ? Brömers Gem. in Ctn- cinnatt, 3rd Zhlg., 35.00. (S. -39.50.)

For the synodal treasury: ? Michael's parish in Vöglein 16.60. ? Schmidt's congregation in Indianapolis 19.89. ? Franke's congregation at Fort Wayne 10.00. Communion collection from ? Kaiser's congregation at Jultetta 7.25. ? Berg's Gem. in Adams Co. 5.00. (p. -58.74.)

For the congregation in Alexandria, Va: ? Seuel in Indianapolis 1.00. ? Lothmann's Gem. in Akron 3.15. (p. -4.15.)

For Frey's church in Stillwater, Minn. Lothmann's Gem. in Akron 3.15.

For emigrant mission in New York: part of mission feast coll. in Minden 12.96. part of missions feast coll. of 4 Gemm. in Van Wert Co, O-, 6.00. part of missions feast coll. in ? Lifts Gem. 9.00. part of mission festival coll. in Farmers Retreat 5.00. part of mission festival coll. in ? Polack's comm. in Dudleytown 5.00. (p. -37.96.)

For the mission in Baltimore: part of the mission feast coll. for the communities of Valparaiso and Hobart 10.00. Valparaiso and Hobart 10.00. Same in Minden 6.48. Same in Van Wert Co., O., 3.00. Same in ? Lifts Gem. 10.00. Ditto in Farmers Retreat 2.50. (p. -31.98.)

For inner mission: part of the Misstonsfestcollecte of the congregation in Valparaiso and Hobart (for the West) 40.00. H. Hormann from?.. Frankes Gem. at Fort Wayne 2.00. Part of the mission festcoll. of the Gemm. of?? Weseloh and Walker in Cleveland 115.40. Likewise in?. Ernst's Gem. at S. Euclid 11.00. Desgl. of ? Thieme's gem. 20.53. F. S. in ? Schöneberg's church in La Fayette 7.00. Part of the mission festival coll. in Minden 77.75. From ? Preuss' parish in Auburn 2.00. Part of the mission festival coll. of the 4 parishes in Van Wert Co, O., 29.00. Desgl. of ? Lifts Gem. in Preble 20.00. of the mission festival coll. of the Gemm. in Cleveland (east side), with ? Ntemanns and the congregations at Briar Hill and Bedford 313.34. part of the mission festival coll. to White Creek 19.60. Herm. Ahrend at Cinetnnatt 1.00. Part of Misstonsfestcollecte at Farmers Retreat 45.00. Likewise the Gemm. at Fort Wayne and

Surrounding area 600.00. Desgl. of P. Polack's congregation in Dudley town 35.00. ? Horst's congregation in Hilliard 10.57. Part of the mission festival bill in Huntington 14.00. Desgl. in Seymour 20.00. Supplement to the mission festival bill in Minden 6.00. Part of the mission festival bill in Aurora 80.00. (p. -1469.19.)

For Negermission: part of the missionary feast coll. of the congregations in Valparaiso and Hobart 20.00. Desgl. of the congregations of ?? Weseloh and Walker in Cleveland 57.75. Desgl. in ?.. Ernst's gem. in S. Euclid 11.00. Desgl. in ?.. Thieme's gem. 10.00. ? Schöneberg's parish in La Fayette 6.00. Part of the Mtstions- festcoll. in Minden 38.88. ? Daib and community in Frtedheim 15.00. From ? Preuß' congregation in Auburn 3.75. Part of the mission festival coll. of the 4 congregations in Van Wert Co., O., 19.00. Likewise from ? List's congregation 30.00. of the mission festival coll. of the congregations in Cleveland (Okseite) with ? Ntemanns and the Gemm. tn Briar Hill and Bedford 156.66. part of the Missionfestcoll. to White Creek 19.60. Same in Farmers Retreat 20.00. Same of the Gemm. in Fort Wayne and vicinity 116.26. Same in ? Polack's coll. at Dudleytown 22.50. Mrs. Weber's coll. at Hilliard 1.00. Part of the Mission Festival coll. at Huntington 7.00. Same at Seymour 19.00. Of several members at ? Rupprecht's congregation in North Dover 23.00. Part of the mission festival coll. in Aurora 44.00. (p. -640.40.)

For Jews' holiday: part of the missionary festival tax of the congregations in Valparaiso and Hobart 7.80. Likewise in Minden 19.43. ? Daib and Gem. in Friedhelm 6.00. Part of the Misstonsfest- eoll. of ? Lists Gem. 8.64. Likewise the Gemm. in Fort Wayne and surrounding area 50.00. Desgl. in ? Polack's Gem. in Dudleytown 2.50. Desgl. in Huntington 1.00. By ? Weseloh by Th. Wollermann in Cleveland 1.00. (p. -96.37.)

For English Mission: Part of Mtssionscoll. to White Creek 10.00. Desgl. in Farmers Retreat 5.00. Desgl. in ? Polack's Gem. in Dudleytown 2.50. (p. -17.50.)

For poor students in St. Louis: By ? Thieme in Columbia City, sent to Macke Hockemeyer's wedding for O. List 9.55. H. Hormann from ? Frankes Gem. bet Fort Wayne for M. Zagel 2.00. From the women's club in ? Zorn's church in Cleveland for I. Reinhardt 25.00. From several members of ? Sauer's church in Fort Wayne for E. Bleck 20.00. Mrs. Weber in Hilliard 1.00. N. N. in ? Lothmann's Gem. in Akron 3.00. E. in ? Rupprecht's Gem. in North Dover 1.00. (S. -61.55.)

For poor students in Sprngfield: For Karl Schleicher from the Virgins' Association in ? Seuels Gem. in Indianapolis 20.00, from the Women's Association there 15 00. Mrs. L. Syerup das. 2.00. For Karl Giese: ? Walkers Gem. in Cleveland 4.00, from the Young Men's Association thes. Gem. 5.00. For Rob. Gaiser: k. Walkers Gem. in Cleveland 4.00, from the Young Men's Association of his. Gem. 5.00. Women's Club at Fr. Henkel's Gem. in Aurora 10.00. (S. -65.00.)

For poor students in Fort Wayne: From ? Zorns in Cleveland support fund for Alfred Möller 15.00. ? Nie- mann's congreg. in Cleveland for Dunkel 14.45. From widows W. and B. in Fort Wayne for Schäfer 30.00. Coll. on an outing of the men's choir in Elyria for Haserodt and Rimbach 14.25. For W. Deppert: from the congreg. in Seymour 10.00, part of the mission festival coll. of the congreg. 10.00. Likewise from ? Henkel's church in Aurora 25.00. (p. -118.70.)

For poor students in Addison: For L. Plothe: from? Frankes Gem. at Fort Wayne: from F. Früchtenicht 3.00, M. Frosch 5.00, L. Gerke 4.00, H. Franke, H. Hormann, N. N. 2.00 each. ?.. Niemann's church in Cleveland for F. Klee 25.00. Women's club in ? Henkel's Gem. in Aurora 10.00. (S. -53.00.)

To the household in Fort Wayne: ? Lothmann's Gem. in Akron 10.00.

For the orphanage in Addison: By ? Kunschik in Leslie, 1.85. Karl Liermann in Elkhart, 2.00. By ? Heid, sent to Fr. Siagmann's wedding in South Bend, 4.50. (p. -8.35.)

For the orphanage near St. Louis: By ? Kunschik in Leslie 1.90.

For the orphanage near Pittsburgh: ? Weselohs Gem. in Cleveland 8.00.

For the hospital in St. Louis: Joh. Leonhard in Cincinnati 1.00.

For the deaf and dumb: N. N. from N. 1.50. N. N. from ? Dankworth's comm. in Cleveland 1.00. K. in ? Rupprecht's comm. in North Dover.50. ? Weseloh's comm. in Cleveland 8.00. (S. -11.00.)

For student orphans from the Addison Orphanage: Virgin Society at ? Great' Gem. in Fort Wayne 10.00.

For the needy co-religionists in Saxony 2c.: From E. in ? Rupprecht's parish in North Dover 1.00.

For our pilgrimage house: part of the mission festival coll. of the congregations in Valparaiso and Hobart 15.00. ? Berg's congregation in Adams Co. 20.00. Part of the mission feast coll. of the congregations of ? Thiemes in Columbia City 10.00. ? Schöneberg's congregation in La Fayette 36.10. ? Mohr's congregation in Jnglefield 10.00. Th. Harthun in Ctnctnnati 1.00. ? Gross' Gem. at Fort Wayne 52.86. ? Sauer's compound that. 130.58. ? Schmidt's Gem. at Elyria 40.50. (p. -316.04.)

For the District Support Fund: From ? Kleist's parish in New Haven, sent to K. Dannenfelser's wedding, 15.00. Mrs. Weber from ? Horst's congregation in Hilliard 1.00. K. Beier from ? Weseloh's parish in Cleveland 2.00. (S. -18.00.) Total -3082.48.

Fort Wayne, Sept. 30, 1886. d. W. Röscher, Kassirer.

Entered the Aaffe of the Nebraska District:

For the orphanage near St. Louis: By ? G. Weller, thank offering of his wife, - 5.00. M. Adam, Collecte on John Bodin's squat, 10.00. By ? Joh. Meyer, coll. of his schoolchildren, 1.14. By ? R. H. Biedermann of sr. Parish, 7.47. By ? A. Hofius by Johanna Thies 1.00. (p. -24.61.)

For inner mission: By ? Ad. Bergtjun, mission coll. of his and ? Müllers Gem., 45.00. By ? G. Bul- linger, quarterly content of sr. Gemm. at Clear Mater and Burnett, 37.00. By ? G. Grüber, mission coll. sr. and neighbor's comm.

communities, 36.40. By ? W. C. H. Oetting, Mission Coll. sr. Gem. 38.00. By ? Br. König, desgl., 38.08. By ? S. Meeske, desgl., 10.00. By ? M. Adam, mission coll. of his and ? Bendins Gem., 42.35. By ? H. Mießler, mission coll. sr. Gem., 40.00. By ? Theo. Möllertng, desgl., 18.75. By ? I. Hilgendorf, missionary coll. of his and ? Hofius' parish, 80.00. By ? W. Harms of his and ? Zion's congregation, 7.00. By ? Hüsemann of Mrs. Dittmar and John Sautter, 2.00 each. (p. -396.58.)

For mission to Jews: Durw? Ad. Bergt Jr., missionary coll. of his and ? Müller's parishes, 3.00. By ? G. Grüber, Missionary Coll. of his and neighboring parishes, 18.20. By ? W. C. H. Oetting, mission coll. of sr. Gem., 5.00. By ? Br. König, desgl., 19.04. By ? S. Meeske, desgl., 8.50. By ? M. Adam, mission coll. of his and ? Bendin's congregation, 5.00. By ? Joh. Meyer of sr. Bethlehem's congregation, 5.32. (p. -64.06.)

For external mission: Through ? Th. Möllering from sr. Gem. 9.50.

For Negro mission: By ? Ad. Bergt Jr, missionary coll. of his and ? Müllers Gem., 4.00. By ? G. Grüber, Missionary Coll. of his and neighboring congregations, 18.20. By ? W. C. H. Oetting, missionary coll. of sr. Gem., 5.00. By ? Br. König, desgl., 19.04. By ? S. Meeske, desgl., 10.00. By ? M. Adam, missionary coll. of his and ? Bendin's congregation, 5.00. By ? H. Mießler, missionary coll. of sr. Gem., 10.00. By ? I. Hilgendorf, missionary coll. of his and ? Hofius' parish, 13.20. (p. -84.44.)

For the Pilgrim House in New Uork: By ? C. Schub-kegel from C. Bück 1.00, C. Bangert 2.00. By ? S. Meeske from the collection bag of sr. Gem., 7.00. By ? Hüsemann from Mrs. Dittmar 1.00. (S. -11.00.)

For the church building in Hannover, Germany: By ? E. Flach, Coll. on ? I. Brauer's wedding, 8.60.

For the congregation in Alexandria, Va: Through ? Th. Möllertng, Missionscoll. sr. Gem., 4.75.

For the comm. in Stillwater, Minn: By ? Theo. Möllering, mission coll. sr. Gem., 2.25.

For poor students in Springfield: by?A. Hofius of sr. Gem. 7.00. Total -612.79.

Omaha, Sept. 28, 1886, F. C. Festner, Cassirer.

Revenue to the Eastern District's coffers:

For the synod treasury: From St. Matthew's congregation in Albany -34.00. Gem. ? Ebendicks 9.55. Gem. ? Beyers 40.85. congregation in Allen Centre, N. A., 3.35. By ? Pitch- told by I. Trapp, Sr. 2.00. (S. -89.75.)

For the progymnasium in New Uork: Gem. ? Krafts 10.00. Gem. ? Beyers 17.65. Gem. ? Walkers 16.76. Gem. at Allen Centre, N. U., 5.00. Gem. at Wellsville, N.Y., 14.17. (p. -63.58.)

For inner mission in the East: Gem. ? Walkers 16.76. By? Pechtold of I. Trapp, Sr. 1.00. Mission Festcollecte in Dulaney's Valley, Md., 21.00. (S. -38.76.)

For the Lockport Misston: mission feast coll. of Trinity and St. Andrew parishes in Buffalo 10.27.

For mission in New York City: comm. in Port Richmond, N. A., Oct. 6.

For the Ptlgerhaus: Gem. ? Beyers 32.50. Coll. of congregations in Pittsburgh and environs, belonging to the Synodal Conference, on occasion of a lecture by Mr. ? Keyls on emigration 57.09. By ? Pechtold by I. Trapp sen. 4.00. By Kaff. Schmalzriedt in Michigan-District 82.53. By Kaff. Meyer in Westl. Distr. 53.90. By ? Wilhelm 7.00. (S. -237.02.)

For Emigr. Mission: By Kassirer Schmalzriedt in Michigan District 5.00.

For emigr.mtsson in New Uork: By Kaff. Röscher in Mittl. Distr. 7.00. By Kaff. Schmalzriedt in the Michigan District 20.55. By Kaff. Meyer in the Westl. District 10.00. (p. -37.55.)

For Jewish mission: mission festival coll. of Trinity and St. Andrew's congreg. in Buffalo 25.00. By Kaff. Röscher in the Middle Distr. 19.87. By ? Pechtold of I. Trapp sen. 1.00. Mission festival coll. of the parish of ? Kanolds 8.00. By Kaff. Schmalzriedt in Michigan Distr. 31.20. By Kaff. Meyer in Westl. Distr. 44.50. (p. -129.57.)

For inner mission: By ? Ahner by Mrs. Hacke 2.00.

For Negro Mission: Mission Festival Coll. of Trinity and St. Andrew's congreg. in Buffalo 15.00. By ? Walker from Mrs. S. 2.00. By ? Pechtold by I. Trapp Sr. 1.00. Mission feast coll. of the congregation of ? Kanols 8.00. By ? Wilhelm 3.50. (S. -29.50.)

To the seminar building in Addison: Gem. in Washington, D. C., 13.00.

For the Deaf and Dumb Institution: From F. K. K. in Baltimore 1.00.

For sick pastors and teachers: By ? Pechtold by I. Trapp sen. 2.00.

For heathen mission: By ? Pechtold by I. Trapp sen. 1.00. By ? Wilhelm 2.00.

For the congreg. in Roeteste: Mission Festcoll. of Trinity and St. Andrew's congreg. in Buffalo 75.00.

For the congregation in Uttca: Matth. congreg. in Allegheny, Pa. 11.19. By ? Beyer by I. Hebler 1.00. By Kassirer Röscher in Mittl. Distr. 16.00. By ? Pechtold by I. Trapp Sr. 2.00. (S. -30.19.)

For the community in Council Bluffs, Iowa: By ? Beyer by I. Hebler 1.00.

For the congregation in Alexandria, Va: Matth. congreg. in Allegheny 11.19. Cong. ? Sanders 5.00. ? Beyer 2.00. Gem. in Port Richmond, N. U., 4.67. By Kaff. Schmalzriedt in Michigan Distr. 4.80. (S. -27.66.)

For the comm. in Stillwater, Minn: Gem. ? Sanders 6.10. By ? F. King 1.00. By ? Wilhelm 5.00. (S. -12.10.)

For the Lutheran Free Church in Germany: Gem. ? Ebendicks 4.88. By ? Ahner by Mrs. N. N. 1.00, Mrs. Hacke 1.00. (p. -6.88.)

For poor students in St. Louts: Gem. ? Siecks 13.00. Through the same from C. Ltchtenberger 5.00 for F. Randt, from E. Thiesfeld 2.50 for K. Boldt. Mission festival coll. at Dulaney's Valley 12.00. (S. -32.50.)

For poor students in Springfield: Women's Association of the Gem. ? Stürkens 6.00 for I. Koßmann. Women's Association of the Congregation ? Walkers 25.00 for W. Bulk. By ? Pechtold by I. Trapp Sr. 2.00. (p. -33.00.)

For poor students in Fort Wayne: Women's Association of the Community of Fort Wayne. Stürkens 25.00 for Theo. Fleckenstein. Women's club of the community ? Königs 10.00 for Mertz. Women's club of the community ? Walkers 25.00 for C. Rüßkamp. Gem. in Dulaney's Valley, Md., 6.25. by ? Wilhelm 2.00. (S. -68.25.)

For poor students in Addison: Gem. in Dulaney's Valley, Md., 5.00. By ? Wilhelm 3.00. By ? Ahner by Mrs. Hacke 2.00. (pp. -10.00.)

For the orphanage near West Roxbury: By the Children's Gazette s. 10.00. By? Pechtold by I. Trapp, Sr. 2.00. (S. -12.00.)

- For the widow's fund: By ? Beyer from W. Dick 10.00. By ? Pechtold by I. Trapp sen. 2.00. Gem. in Dulaney's Valley 6.25. By ? Ahner by Mrs. Boßler 1.00. (S. -19.25.) Total -995.93.

Baltimore, Sept. 25, 1886. c. spilman, cassirer.

Revenue to the Western District's coffers:

For the synodal treasury: By ? Janzow from ? De- metrio's congregation in Perryville -5.00. By Mr. Geißler from ? Stemmermann's congregation in Humboldt 4.25. By Prof. Günther's congregation in Ktrkwood 5.50. (p. -14.75.)

For the Progymnasium in Concordia: Through Mr. Kröncke, school fees from L. u. I. Köntgstein, 15.00, from I. Bauer 7.50. ? Grimm's Gem. in Washington 6.50. (p. -29.00.)

For debt redemption: ? Richter's congregation in Elltsville 13.50. ? Meyer's church in Macon 5.00. By Mr. Kröncke from President Biltz' church in Concordia 131.75. By? Dröge-müller in Millwood from F. Knollmann 1.00, from sr. Gem. 2.66. ? Frese's Gem. in Hanover 9.10. (p. -163.01.)

For inner mission in the West: Through ? Switch, part of the mission festival collection at Cape Girardeau, 40.00. By ? Judges of H. Bates and Joh. Heide at Orrville 1.00 each. ? Meyers Gem. in Macon 5.00. By ? Matuschka, part of Mission Festival Coll. in New Wave, 40.00. By ? Nützel in West Ely 21.00. By ? Hafner in Leavenworth by Jda Schott .58. By Prof. Günther of the Kirkwood congregation 5.60, by the Virgins' Association there 1.05. By ? Lehman", congregation's mission festival coll. to Sandy Creek, 36.55. By Dir. A. C. Burgdorf, St. Louis, 31.00. By Mr. Mießler, part of the South St. Louis congregations' mission festival bill, 220.00. (p. -402.78.)

For Negro Mission: Through ? Schaller, part of the Mission Festival Coll. in Cape Girardeau, 17.50. By Mr. Barthel of Mr. Brundieck in Wisner, Nebr., 5.00. By ?. Matuschka, part of the Mission Festival Coll. in New Melle, 10.00. By ?. Nützel in West Ely 10.00. By Prof. Günther of the Virgins' Association in Kirkwood 1.00. By Mr. Mteßler, part of the Mission Festival Coll. of the congregations in South St. Louis, 43.50. (p. -87.00.)

For Jewish mission: By ?. Schaller, part of the Mts- sionsfestcoll. in Cape Girardeau, 6.20. By ?. Nützel in West Ely 5.00. (p. -11.20.)

For English mission: By ?. Schaller, part of the missionary festival tax in Cape Girardeau, 17.50. By ?. Matuschka, part of the mission festival coll. in New Melle, 5.00. By Mr. Mteßler, part of the mission festival coll. of the churches in South St. Louis, 29.10. (p. -51.60.)

For the Pilgrim House in New Uork: By Prof. Günther von H. L. Bopp jun. .75. ?. Zschoche's parish in Frohna 27.00. ?. Richter's congregation in Ellisville 14.00. (p. -41.75.)

For the widow's fund:?. Wuggazer in Stockton 4.00. St. Louis Teachers Conference 7.50. (S. -11.50.)

For the orphanage at St. Louts: By Kassirer Frye 5.75 By Mr. Geißler from the piggy bank of the community in Humboldt 2.55, by H. Kufahl .50, by A. Brunkov .25. By ?. Meyr in Friedhetm, Hochzettscoll. bet H. Elbrecht, 9.25, from himself .75. By ?. Judge by H. Bates at Orrville 1.00. (S. -20.05.)

To the St. Louis budget: Praeses Biltz's Gem. at Concordia 1 p.m. (for mattresses).

For the congreg. in Wellsville, Mo.: By Kassirer Bartling 25.00.

For the Gem. in S ttlw ater, Minn.: ?. Michels' Gem. in New Haven 2.00.

For the comm. in Sedalia, Mo.: By ?. Judges of Pet. Blum and Joh. Heide bet Orrville each .25.

For the congregation in Alexandria, Va: ?. Michels' Gem. in New Haven 2.00.

St. Louts, Oct. 7, 1886. H. H. Meyer, Kassirer.

Revenue to the Wisconsin District's coffers:

For poor students in Fort Wayne: From the Women's Association of St. Stephen's Parish in Milwaukee -20.00.

For poor students in Springfield: Collecte at the wedding of ?.. Schmidt by ?. Ph. Wambsganß 10.20.

For the Deaf and Dumb Institution in Norris: Dr. Kümmel 1.00. ?.. G. Löber's congregation in Milwaukee 6.25. Mission Festival Coll. in Golden Lake 5.00. (p. -12.25.)

For poor and sick pastors and teachers: Mtsflons- festcoll. in Golden Lake 5.00.

For the Alexandria congregation: From the Milwaukee congregation 19.25.

For the comm. in Council Bluffs: Mrs. A. Zimmermann tn Sheboygan 1.00.

For the orphanage in Wittenberg: teacher Weigle's pupils 2.00. St. Martin's congreg. virgins' association in Milwaukee 3.00. St. Stephen's congreg. that. 18.78. Hockzettscoll. at Borkenhäaen 9.00, at Karl Machat 8.56. Mission festival coll. in Golden Lake 5.00. (S. -46.34.)

For Wisconsin Inner Mission - District: By.

k. Grinding of Mrs. A. Schuman in Hanover 1.00. P. Ph. Wambsganß' Gem. in Adell 7.81, in Batavia 3.04. Bro. Welcher .50. ? Bro. Schneider's congregation in Wayside 8.00. Dretetnig- ketts congregation in Milwaukee 34.08. Bro. Georgit's congregation in Fredonia 1.87. Dreteinigk. congregation in Rantoul 20.00. ? F. Schumann's comm. in Waterford 2.67. Misfionsfestcoll. in Oshkosh 25.00, tn Watertown 50.00, in Freistadt 75.00. (S. 228.97.)

For the preachers' and teachers' widows' cafe: C. Schubert in Milwaukee 1.00. ? I. Dtehl 5.00. Coll. at the wedding of kk. Brauns and E. Ruhland 11.51. ? Georgits Gem. in Cedarburg 5.60. Misfionsfestcoll. in Golden Lake 5.00. (S. -11/28.)

For Emtgr. Mission and Pilgrim House in New Uork: Misfionsfestcollecten: in Ktrchhatn 3 p.m., Watertown 8 p.m., Freistadt 36.55, Oshkosh 5 p.m. and 11.69, Rantoul 10 a.m. Wittwe Suhr in Milwaukee 1 p.m. Fr. Th. Wichmann's Gem. in Freistadt 22.25. (p. 121.49.)

For the synod treasury: P. G. A. Feustels Gem. 5.60. Misfionsfestcoll. in Golden Lake 5.00. P. F. L. Karths Gem. 19 40. (S. -30.00.)

For profefforms in Milwaukee: baptismal coll. bet H. Hackbarth in Granv'le 2.50. ? F. Schumann's congreg. in Waterford 3.20. P. E. C. Georg is congreg. in Cedarburg 5.75. Trinity! congreg. in Rantoul 8.00. Misstonsfestcollecte in Golden Lake 5.00. Tuition 6.00. (S. -30.45.)

For building and debt retirement in Milwaukee: F. W. in Sheboygan 20.00. Thank offering from N. N. in Milwaukee 5.00. Miffionsfestcoll. in Golden Lake 5.00. P. F. Schumann's Gem. in North Prairie 3 33. (S. -33.33.)

To the budget in Milwaukee: Miffionsfestcoll. in Golden Lake 4.00.

For Negro mission: Fr. P. Plaß'Gem. 3.55. Mission festival collections: in Kirchhain 15.00, Watertown 25.31, Freistadt 35.00, Oshkosh 5.00, Jefferson by ? Bird 7.05. (p. -90.91.)

For Jewish mission: Misfionsfestcoll. in Freistadt 20.00, tn Ofhkofh 5.00, Dreieintgkeits-Gem. in Rantoul 5.00. (S. 30.00.)

For teaching aids in Milwaukee: Mr. Kundtnger in Detroit 10.00.

Corrections.

In the "Luth. Sept. 15, under "Construction and Debt Repayment in Milwaukee," it reads: F. Schulz instead of "F. Schatz", Ev. Scherbarth instead of "Ed. Schubert", F. Röker instead of "F. Rtcker".

Mittwaukee, Sept. 30, 1886. c. Eißfeldt, Kassirer.

For poor students received: Through Mr. ? Schütte from sr. Gemeinde -12.25 for O. Hinz; by Hrn. k. Nauß from fr. Gem. 8.00 for Maas and Dürr; by Hrn. k. Greif, Abndmahlsroll. sr. Gem., 5.00 for A. Amstein; by Mr. ?. Blanken from sr. Gem. 25.00 for Langehennig; by Mr. P. I. E. A. Müller of the Jungfr.-Verein fr. Gem. 10.00 for Stark; by Mr. P. Schütte of fr. Gem. 10.00 for O. Htnz; by Mr. Lehrer Ed. H. Bewie 24.00 for Giese; by Mr. P. Smukal of the Frauenverein sr. Gem. in Iron Moun- tain 5.00, by A. Schlie and H. Oehler 1.00 each and by L. Arnolde .50 for Koch III; by Mr. ?. Knies 6.00 for Stevens; by Mr. ?. Htld, Pfingstcoll. sr. Gem., 18.03 for Mundt; by Mr. P. L. Lochner of the Frauenverein fr. Gem. 24.50 and from the Studentenkafe 10.00 for B. Hintz; by Mr. k. Stamm, 'hettl fr. mission festival Coll., 15.00 for Seltz; by Mr. P. G. Kühn, Coll. fr. Gem., 6.25 for Krufche; by Mr. Knies 12.00 for Stevens; by Mr. P. I. G. Nützel, gef. on I. Binder's wedding, 5.44 for G. Müller, desgl. on fine own Mähr. Wedding anniversary 5.69 for Hagelberg; by Mrs. Hoffmann of the Jackfonvtller Frauenverein 10.00 for Bergen and Kutan; from the congregation of Mr. P. Kolbe 16.03, from that of Mr. ?. Henkel 2.50 and from the women's association of the community of Mr. ?. Treff 10.00 for Sallmann; by Mr. k. Jox from sr. Gem. 23.35 for Sell; by Mr. Pritzlaff 40.00 for O. Hintz.

For the seminar household: From Mr. Schneidewind from Htllsboro 2.00.

While I now express my heartfelt thanks to the Christian donors for the many gifts presented to us in the past academic year and wish them God's rich blessing for it, I cannot help but notice that the general support fund is almost exhausted with its large expenses for the Germans and other students who are still completely dependent on it. Your Christian love and willingness to sacrifice will also help here, and the Lord will bless you for it. Match. 25, 40. A. Crämer.

Received **for the Pilgrim Lutheran Home (8 State St., New Uork):** From L. Becker -1.00, ?. Vomhof 1.00, Jul. Wachter 1.00, W. Orst 10.00, Mrs. Krätzmann 1.00, I. Trappe 1.00,

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New Uork, 1st Place. 1886.

S. Keyl.

For emigrant mission received: From H. Meyer -1.00, I. Reck 1.00, W. Sebastian 2.00, H. Kieckbusch .75, C. Korth 2.00, Chr. Otto 1.00. ?. Hochstetter 1.14, E. G. Koch 11.45, G. Thönert 5.00, C. Kästner .70, Mr. Unke .50, M. Haatz 1.00, P. Haffold .60, N. N. .50, ?. Sievers Sr. .40, H. Schröder 1.00, Mr. Fretmark 1.00, E. Volbau .50, H. Villmar 2.00, ?. Hebler's Sunday School 5.00, F. Schmidt 2.50, Bro. Walther 1.00, I. Alexander .50, I. Riedel .65, M. Carlson 1.00, ?. Engelder 5.00, N. N. .54, I. Werkele 1.00, Kath. Mrller 5.00, N. N. .65, F. Lüdke .67, R. Bunke 2.00, Father Eblen 1.63, C. Kästner 1.00, ?. Schwoy's congregation 4.00, by himself 1.00, by ?. Grewe from the Hannöverschen Gotteskasten 47.00, Bertha Knopp.50, ?. Dowidats Gem. 3.97, Marg. Perske .50, Mrs. Zenner .96, by Kassirer Spilman 115.89, by Kassirer Renfer 17.00, by Kassirer Frey 5.10, by Kassirer Tarks 1.00.

New Uork, October 1, 1886.

S. Keyl.

Received with heartfelt thanks: From the valuable women's association of St. Stephen's parish of Mr. P. B. Sievers for I. Eggers and L. Heuer -5.00; from the Wisconsin Pastoral Conference (surplus money) for poor students 4.50; by Mr. P. I. Fr. Müller from the treasury of poor students for Dav. Ehmann 4.70; by Mr. Fr. Werfelmann in Arkansas for N. N. 2.00; by the congregation of Mr. ?. Rolf in St. Paul for E. Eberhardt 20.00; from Mr. P. I. Fr. Müller's Gem. for Dav. Ehmann 16.00; from Bro. H. Burlage in Omaha by Bro. ?. Frese for Hetnr. Ohldag 10.00 and from Fr. N. N. 5.00; by Fr. H. I. Müller in Minnesota for M. Ahner from sr. Joh.-Gem. 7.00 and by the same, on L. Brosinski's wedding collected, 3.10, on W. Zieske's wedding collected, 2.25; by Mr. P. H. Schöneberg, Indian, for Georg Gotsch, on W. Sattler's wedding collected, 16.25; by Mr. P. Kothe for Fr. Pasche, on Alb. Keup's wedding, 6.00; and by Mr. Albert Tews here for Mr. Markworth, 2.00.

Milwaukee, Concordia College, October 7.

Ch. H. Löber.

Received for the English-Lutheran Mission in the West: By k. C. L. Janzow from D. M. Linebarger, Cassirer of the English Lutheran Conference, - 4.00.

St. Louis, Oct. 7, 1886. C. F. Lange, Cassirer.

For poor students received with heartfelt thanks by ? H. Bartels in St. Louis, Mo., sent to Mr. A. Mußler at Mr. Chr. Ulrich's wedding -14.35. By ? Grimm in Washington, Mo., from the valuable women's association there -4.50.

C. F. W. Walther.

New printed matter.

Register to the "Lutheran". Volume 1-40.

St. Louis, Mo. Luth. Concordia Publishers. 1886.

We are pleased to be able to announce that enough subscribers have been found that the printing of this register could be undertaken, even the price could be reduced from 50 to 40 Cts. The announcement is undoubtedly sufficient to persuade many who have not subscribed to purchase it. Pastor G. S. Löber, with the assistance of Pastors Tramm and Sitzmann, was responsible for the publication. It contains 65 pages and is equipped like the one on "Lehre und Wehre" which is reminded of here once again.

American calendar for German Lutherans for the year 1887. Luth. Concordia Verlag. M. C. Barthel, agent. St. Louis, Mo.

Our calendar for next year is now ready. It brings also this time interesting and manifold reading material. First of all, there is a longer description of Michael Neander's life. He was a famous schoolman, a faithful student and a great admirer of Luther. He called him only "the great man", "the miracle man", "the man of God" and was well versed in his writings. This description of his life, to which Neander's picture is added, is followed by shorter instructive stories and articles, e.g.: "A little frog that praised the lion of the tribe of Judah before sheep and wolves"; "God's Providence"; "How discontent can be cured"; "In the company of scoffers"; "The Prodigal Son"; "The terrors of God"; "Two unequal fighters"; "A seat in heaven", etc. The calendar man this time is again the dear Pastor Goesswein. At the end of the calendar there is the usual information about our synod, as well as the other synods belonging to the synodal conference: teaching institutions, charitable institutions, magazines, emigrant mission, addresses of the pastors, professors and teachers of the synodal conference, the

Pastors of the English Conference of Missouri and the Free Church of Germany.

Without a doubt, the calendar will find a home in the homes of all our readers. Whoever sends it to a friend in Germany will certainly give him great pleasure. Price 10 cents.

G.

Fourth Synodical Report of the Minnesota and Dakota...

Districts of the German Lutheran Synod of Missouri, Ohio and other states. 1886 St. Louis, Mo. Lutheran Concordia

Publishers. M. C. Barthel, Agent.

This synodical report contains a detailed presentation of the following theses: 4. To lie or deceive in God's name is either to pervert God's word by false interpretation and to pass off false doctrine for divine truth; or to carry God's name in one's mouth but not in one's heart, or otherwise to misuse it for untruth and deceit. This is forbidden in the second commandment. 5 We are not to use the name of God carelessly, vainly and frivolously, but in all our speech devoutly, godly and reverently, and especially to call upon it in all our needs, to pray, praise and give thanks. This is an extremely important subject for the Christian life, and therefore the report cannot be recommended strongly enough to those who want to be preserved from distorting the divine word and from hypocrisy, and who want to practice godliness. In addition to an interesting report about the inner mission in Minnesota, Dakota and Montana, the report also contains a missive to the congregations that are served by pastors of our synod but have not yet joined the synod. Also because of this missive the report should find a wide distribution. It contains 136 pages and costs 30 Cts.

Proceedings of the 27th Annual Meeting of the Eastern District of the German Lutheran Synod of Missouri, Ohio and other States. 1886, Velvet Louis, Mo. Lutheran Concordia Publishers. M. C. Barthel, Agent.

At its meetings this year, the Eastern District dealt with the labor question on the basis of the fourth request. After the speaker had shown what the trade unions, the workers and socialists aim at and what they fight against, namely capital and monopoly, he dealt with the question: What lessons does it teach us for our conduct in the present struggles between labor and capital that Christ puts the fourth petition into the mouth of us Christians: "Our daily bread today"? According to thesis 1, we are reminded that we should not ask God for great riches, indulgence and hope, but only for the necessary food and clothing; according to thesis 2, that we should acquire our bread through honest work and not bring other people's bread to us in an illicit way, and that we should ask for other people's sustenance out of Christian love. - Since the labor question is still a burning one, this report should be widely distributed. It is 52 pages long and costs 15 cents.

Isaiah 9, 6. Christmas chorus by I. H. Ungemach.

Price 10 cents, cheaper in Parthia.

This composition by Mr. Ungemach (in B flat major in six-eighth time) consists of an introduction (10 measures) and a choral piece in two parts of 29 and 17 measures, respectively. At the end, the first 34 measures are repeated. It has a similar character as the well-known compositions of the same gentleman in the "American Organist". Both the melody and the other parts, together with the organ accompaniment, are kept very light, so that probably every mixed choir can practice this piece without any special effort; and well performed, it will probably be generally called a very lovely piece.

H.

Collection of Biblical Texts for Festivals and Casual Sermons and Addresses. Compiled

and promoted for printing by I. A. F. W. Müller. St. Louis, Mo. published by F. Dette. 1886.

Such a handbook, which gives texts for the various casual speeches, has long been desired and probably all pastors will welcome the appearance of such a handbook with joy. The sayings are printed in many cases, of some longer ones only the opening words are given. The manuscript contains 109 pages and is bound in canvas and will be sent against payment of 30 Cts. by Mr. F. Dette, 710 Franklin Ave, St. Louis.

AM" Due to lack of space, the receipts of Messrs. BB. Schwoy and C. Franke had to be postponed.

Changed addresses:

Bev. 'kV. Brandes, IVllat Oüeer, keolrnk Oo., lo^va.

kev. B. lleiveeke, Box 506, Baz? Oitz:, Llied.

Rev. B. klauss, Oolioeton, Steuren Oo., 17. v.

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Volume 42, St. Louis, Mon. November 1, 1886, No. 21.

(Submitted.)

"The wretched and the poor seek water, and there is none; their tongue withers with thirst."

Isa. 41, 17.

These words have become the whole, complete truth in the papacy. This is shown, as hardly any other, by the example of Henry of Suso. He was born around 1300. He came from an old knightly family. In his 13th year he entered the Dominican monastery at Constance, where he could have led a comfortable life and acquired rich benefices and honors. But he "found a pleasure in himself, where he turned to the things that were desirable to him, and thought that there was something else that should satisfy his wild heart, and it was painful for him in his restless way; he always had a nausea and yet could not help himself.

What did he do now to come to "good peace of heart"? "He was very tormented in divine love, so he went - we will let him speak for himself - to his cell in his secret place. Ah, tender God, he exclaimed, could I devise some sign of love that would be an everlasting token of love between me and thee, for a deed that I am thine and thou my heart's one love, which no forgetfulness would ever destroy! In this fervent earnestness he threw on his scapular, took an iron stylus in his hand, looked at his heart and said: "Oh, mighty God, now give me strength and power today to accomplish my desire; for you must be melted today into the bottom of my heart. And he began and pricked there with the stylus into the flesh above the heart, and pricked thus to and fro, up and down, until he had just drawn the name of Jesus (IHS) on his heart. From the sharp pricks the blood fell heavily from the flesh, and ran down over the body into the bosom. This was so delightful to him, from the fiery love, that he did not pay much attention to the pain.... Lord," he prayed, "I cannot yet press you deeply into me; I pray that you will do it, and that you will now press yourself deeply into my bosom.

You will press your name into the bottom of my heart, so that you will never leave my heart. So he went "through the mines, and for a long time, until he was delivered. The name of Jesus thus remained on his heart according to his wish, and "the letters around him were as wide as the width of a straw, and as long as a limb of the least finger.

But even more he did to come to "good peace of heart". He imitated Christ's Passion and inflicted on his body the sufferings that the Jews and the soldiers inflicted on Christ. "For ten years he remained secluded from the world. When he left the table, he decided to stay in his chapel and remained there. He did not want to have a long talk or look at women or men, neither at the gate nor elsewhere. He had given his eyes a short target beyond which they should not see, and the target was five feet. He remained at home at all times, that he would go neither to the city nor to the country; he alone would cultivate his unity..... He also practiced the virtue of silence; and in such guard he held his tongue that in thirty years he never broke his silence at table."

In order to achieve "good peace of heart," he wore a hair shirt and an iron chain "until the blood ran from him. For sixteen years he slept in a very tight undergarment, in which one and a half hundred pointed nails were embedded, which were of brass and sharply filed, and the tips of the nails were always turned against the flesh. Not content to be gnawed by the most horrible vermin at night, so that at times he cried out and groaned within himself and writhed about in distress, as a worm does when pricked with sharp needles, he put on two leather gloves at night, in which there were brass pointed pins around and around, so that he might gain all the less rest in this torture. He did this in order to scratch his body if he wanted to throw off the hard undergarment in his sleep, or to help himself against the nasty, evil worms with his hands. He also made such horrible cracks that the flesh blackened on his arms and around his heart; and when he had recovered over many weeks, he injured himself.

times and made new wounds. - For eight years he wore a wooden cross, which he had had made and shod with eighty iron nails, on his bare back, in order to bear a sign on his body of a sensitive compassion for the painful suffering of his crucified Lord. When he put this cross on his bare back for the first time, his tender nature was frightened by it, and he cut (blunted) the sharp nails on a stone; this unmanly timidity, however, soon made him repentant, and he made them all sharp again with a file. With this cross he now took two disciplines every day for a long time, i.e. he struck the back of the cross with his fist to drive the nails into the flesh. Before this exercise he had another one. He had made himself a scourge from a belt and had it shod with pointed brass pins, with which he usually scourged himself in the morning before Mass in the choir 'before God's Feast of Corpus Christi', or in his cell or chapel, until the brothers noticed it. Once, when he had given himself such a severe beating that his blood ran down his body, a brother came who had heard the ringing (noise), so that he had to let it go. So he took vinegar and salt and rubbed his wounds with it, so that his pain increased. Another time he hit a vein on his left arm, so that the blood flowed down his foot and his arm swelled up and became blood-colored. When he had flagellated himself and stood there bloody, looking at himself, he seemed to resemble Christ in some ways, because he was flagellated cruelly. He could weep heartily over himself, and then asked God to destroy his sin before his mild eyes. - For his night's lodging he had an old door, covered with a thin cane mat that reached only to his knees. He did not have a bed robe. As he walked during the day, so he lay at night, only that he took off his shoes and put a thick cloak around him. Under his head he had a little bag filled with pea straw, and on it a little pillow. His bed was hard, so that his back ached, and short, so that when he wanted to stretch his feet, they lay bare on the door and froze in the winter. Later he exchanged this

Night camp with a chair. He did this for eight years.... Within 25 years, no matter how cold it might be in winter, he never attempted to comfort himself with the warmth of the oven; he also avoided all washing and bathing, to the discomfort of his delicate body; for a long time he ate only one meal a day and fasted without fish and without eggs; he allowed himself an excessively fine measure to drink: Wine for a long time not at all, except on the holy Easter day, in honor of the high day; also water for some time only so little that his mouth was dry inside and outside, as a sick person, and his tongue disappeared (broke), that it could not heal afterwards in more than one year. - He also practiced poverty for a long time, so that he did not want to receive a penny or trade, neither with leave nor without leave. From the 18th to the 40th year Suso lived such a miserable life according to the outer man."

Did he come to "good peace of heart" through torture? He only got deeper and deeper into discord. "It was always so heavy in his mind, as if a mountain were lying on his mind. He was haunted by the "fear that his soul would never receive counsel and that he would be eternally damned, no matter how right he did or how much he practiced, that it would not help him to become one of the retained. The challenge did not leave him, day and night, in the choir or otherwise. What good is serving God to you? It is only a curse for you... It lasted about ten years, then he came to the master Eckard and complained to him. He helped him to get rid of it.

But the whole desolation of his heart is shown in the following words: "O woe, eternal good, of thy hidden judgment, that the broad Lake Constance is so near to me, and the noisy Rhine flows around and about me, and a single drink of water is so dear to me."

What did the Roman church give to this wretch, thirsting for the water of God's grace, to refresh him? I have not found anywhere in his extensive description of life that his church led him to the right well of comfort. But God, who says: "I, the Lord, will hear them; I, the God of Israel, will not forsake them", also let him find refreshment according to his immense grace. This is shown by the following words of Suso: "When Stäglin (his spiritual daughter) sent him her confession and asked him to grant her indulgence for her sins, and with his faithful heart to bring her back to the divine heart, he turned to God in supplication: "Merciful God, what shall I, your servant, say to you? Shall I push them away from me? Lord, I would not do that to a little dog. O Lord, if I did that, it might not be good for you, my Lord; she seeks the Lord's riches in his servant. Eia, gentle Lord, now I fall with her at your feet and beg you to hear her. Let her enjoy her good faith, her heartfelt trust, for she cries out to us. How did you do to the pagan?... Eia, gentle kindness, speak to her a single, comforting word; say, 'Be of good cheer, your faith has saved you; and accomplish it in my stead, for I have done mine own, and have desired for her all remission of all her sins.' "

But the most beautiful are the following words: "How should a great sinner, who has perhaps committed more than a hundred mortal sins, and for every mortal sin would have to atone according to the law (of the church) for seven years or do the unpaid penance in the hot furnace of purgatory, - eia, how should the

wretched soul fully repent?" This is now "quite easily remedied" by Christ's suffering. The soul may only "reach into the noble treasure of Christ's deserved reward and draw it to itself; and should it burn a thousand years in purgatory," it would have put it aside in a short time after guilt and repentance, so that "without all purgatory it would lead into eternal joy.

This realization at that time is a miracle of God's grace. The Roman church did not teach Suso this. We hope to God that he also died confidently in the knowledge of this grace. Because the grace of God was so obscured at that time, the hearts of the dying were full of uncertainty and trepidation. Even one Tauler spoke to his friend just before his end: "I beg you, dear son, that you give your will to it, if God would let my spirit come to you again and tell you how it was with me." So he was not infallibly sure whether he would lead to eternal joy right after death. How very different Paul's words sound: "I desire to depart and to be with Christ." "Christ is my life and dying is my gain!" There is complete, full certainty! - —

Oh, dear reader, let us recognize what we have in the pure, full gospel of Christ, namely, redemption through his blood, the forgiveness of sins. This is the true water of refreshment for all who languish. Let us not despise it, let us not look upon it lightly, let us not spill it over into complacency and surfeit. Otherwise a Suso will come out at the last day and accuse us. For the word comes to us, which he did not know for a long, long time: "Come, all you who are thirsty, come to the water; and you who have no money, come; buy and eat; come and buy without money and for nothing, both wine and milk." Is. 55, 1. Let us then, as the truly thirsty, go daily and hourly to God's fountain of grace and drink the living water to eternal life.

(From Böhlinger's Church History.)

(Submitted.)

The Jewish Missionary's Testimony of Christ from a Jewish Wedding.

(Conclusion.)

The rabbi, who had become very unfriendly and had repeatedly interfered with my speech, said: I have read your New Testament and found many contradictions in it; the apostles were gushers, exaggerating Jews - and began to laugh derisively.

Me: How so then? How did the apostles rave? Show me.

The Rabbi: I don't have a New Testament here.

I took out a New Testament and gave it to him.

He showed me Evang. Joh. 1, 1 - 5. and told me to translate. I did: "In the beginning was the Word and the Word was with God and God was the Word" 2c.

The rabbi asked, "Isn't this raving? Is then my word another person? This is stupid and illogical. So also the other fishermen destroyed the whole Torah (law) and abolished everything. Fie, shame on you! - He was very angry and turned to the people present and asked if I was also a

was an invited guest. I showed him my invitation. He remained silent.

I said: My dear sir, I am very sorry that you are angry, but I will answer your questions and show that the apostles were not enthusiasts. I am surprised that you as a Jewish theologian do not understand John. Because what John says here does not only agree with the Bible (Old Testament), but is also written in your Targumim (old Jewish translations of Old Testament books in Chaldean language) What do Onkelos and Jonathan say about the word of Jehovah (*Memra Jehovah*)? Do they consider it a mere word, or do they consider it a special person in the Godhead? Everyone pricked up their ears, and some did not even understand what I wanted. The rabbi was silent at first; then he said, "It is written with us: And thou shalt know well what thou shalt answer an Epicurean. One became indignant about it and said: No, that does not fit Mr. L., he is not an Epicurean, he believes in a God, yes, he believes in the God of Abraham. This was a hard blow for the rabbi, but he kept silent. I asked: Who is the word of Jehovah (*Memra Jehovah*) of which your Targumim speak so much? I cited various passages from these old Jewish translations in which this word Jehovah is spoken of and in which it is referred to as a person, as a person in the Godhead. It is said, for example, that the word chose Israel and rejected the peoples of Canaan, that the word blessed the people, that Israel sinned against the word and was punished by the word, that Israel converted to the word, that the prophets were sent by the word, that the word was creator, redeemer, lord over all, redeeming God.

Behold, I said, your Targumim are full of the Word (*Memra Jehovah*). I cannot possibly quote all the passages, read them yourself and you will find that they are all in agreement with the apostle John. But if John was a gusher, the Targumim are also gushers. But, my friends, this is not enough for me; is it also founded in the Bible (the Old Testament)? Is it also written in the Old Testament what the apostle John says? I took my Hebrew Bible, read Proverbs to them, e.g. Ps. 33:6: "The heavens were made by the word of the LORD." After explaining this and other sayings, I went on to Genesis 1:3, where it says, "And God said, 'Let there be light,'" and showed that God created the world through His eternal Word, and that John says, "In the beginning was the Word, and the Word was with God, and God was the Word. All things were made through the same" 2c. Behold, I said, this is the Word of which your Targumim also speak. I repeated again Prov. 8, 22. f. and Ps. 33, 6. and then said: This Word became the Son of David, man like us, to redeem us. All the prophets prophesied about him. Without him I am an unhappy man.

. The rabbi felt defeated, paced up and down, and was very restless. It was not right, he said, that this person had been invited, that the devil had done this. He ran away, came back again and said loudly: A woman cannot bear a child without a man. You are either possessed by the devil or you have lost your head! He was trembling with rage.

I said, to reassure him: Doctor, you are right, it is certainly beyond our comprehension, we cannot understand it, but we must believe it,

because it is written in the Bible; and God will not lie, God can do anything. But this is also written in your Talmud. To the passage Jer. 31, 22.: "The Lord will create a new one in the land: the woman will surround the man" - it is said: "This will be the Messiah." Further, "The Messiah must be called Zemach, offspring, and will be born without a human father." Yes, truly, you are right, it is incomprehensible: God - man! But this new thing Jehovah creates, and he can do everything, he is the almighty God. I went on to show that the Messiah, if he was to redeem us, had to be a God-man, that he had to be born of a woman alone, without the help of a man, because he was called the seed of a woman. I read Is. 7, 14: "Behold, a virgin is with child" 2c. and proved that by virgin (*alma*) could not be understood a young woman, as the Reform Jews want.

The disputation lasted from 4 to 6 o'clock. It was interrupted by the arrival of the bride and groom. To the rabbi's annoyance, they all greeted me most cordially. The rabbi immediately performed the copulation. A four-poster bed (*chuppa*) was made, i.e., a large silk carpet was hung on four poles. The bride and groom, together with their uncles and aunts, stood under it. After the rabbi had given a short speech, the bridegroom put the ring on the bride and said in Hebrew: "Behold, from now on you are sanctified for me and set apart for me, according to the law of Moses and Israel," and immediately broke a glass with his right foot, as a sign that human life is transient and as a reminder that the temple and Jerusalem lie destroyed. All present now wished the bride and groom happiness and blessings. The bride and groom, together with their uncle and aunt, fasted all day; for according to the Talmud, God forgives the sin of the bride and groom on the day of the wedding. The rabbi left immediately, for he still had a copulation to perform. He said goodbye to everyone but me. When I asked him if I could visit him for a while, he replied: "I don't need you, I have no desire for you. At 7 o'clock in the evening I said goodbye and went home happily. - May the Lord bless the testimony to them and may the eternal word of Jehovah (*Memra Jehovah*) become their redeeming God.

D. Landsmann, missionary to the Jews.

95 Ave. D, New York City.

English Mission.

Report of the Commission presented at the meetings of the Western District.

Since the year 1880, our Western District has taken into its special care the English Conference of Missouri, at its imploring, urgent request, and has resolved to promote it to the best of its ability, and therefore to establish an English Mission in connection with that Conference.

Thirty years ago - in 1856 - an English Lutheran pastor appeared at the synodal meeting of our district in Altenburg to have certain questions answered and to win our synod for the English mission among the English Lutherans of the West. In 1871 he appeared again, together with another English Lutheran pastor. In heartfelt words, he described the sadness of the

The synod was not able to fulfill the request at that time. Our synod was not able to fulfill the request at that time.

In August 1872, a free English Lutheran conference was held in Gravelton, Wayne Co., Mo., attended by three English Lutheran pastors with their delegates and by Dr. Walther and Blessed Kleppisch. In discussing 16 theses presented by Dr. Walther, it was found that the English brethren agreed with our Synod in doctrine and practice. The result of this free conference was the establishment of an English Lutheran Conference of Missouri. Because of poverty, it did not dare to apply to the Synodal Conference for admission, but asked that the Synodal Conference take it under its supervision as a special missionary body. The Synodal Conference advised her to join our Western District. Since this could not be done, she decided to lean as closely as possible on our district and requested delegates to visit her congregations. In 1880, our District decided to join the English Conference, appointed a Commission for English Missions, which was also to employ a missionary, and set up a special treasury, the management of which was entrusted to Mr. C. F. Lange.

After Fr. Bähler, whose missionary work was reported on earlier, had taken over the professorship at Concordia, Mo., it was considered good to put such preachers, who are at already established English congregations, in a position to do missionary work in the surrounding counties.

Last fall one of our candidates here, Mr. A. Meyer, accepted a call to a congregation in the English Conference, and this fall one of our candidates this year, Mr. W. Dallmann, accepted that to another congregation; both in southwest Missouri.

Pastor A. Meyer has spent more than a third of his time on missionary work outside his congregation. His first mission trip was to the scattered and very lukewarm congregation in Pleasant Hill. God's word was not in vain. On his last visit they manifested a lively zeal. Fr. Dallmann will serve them as a branch in addition to his main congregation.

In Sarcoxie and the surrounding area, Pastor Meyer was offered an extremely hopeful field. There is a small German Lutheran congregation in S., whose church was given to him for German and English services. He has preached here four times and usually stayed a few days to visit the people. Here are very good prospects for planting an English congregation. A pastor is urgently wanted.

In Pierce City he has preached twice and he believes that here with the help of some German families can be worked in blessing.

In Carthage he preached once, and Mr. P. Goodman, member of the English Conference, repeatedly.

In Rolla, Pastor Meyer has held four services and also served the small German Lutheran rural congregation nearby. Last June he had 3 confirmands in the town, whom he taught and confirmed in English, and an equal number in the country parish. For next year 10 catechumens are registered, half of whom are must be taught in English. The English language has gained the upper hand among the Germans here, so that it will probably come to the formation of an English-Lutheran congregation.

In Texas County he found a German congregation that had been in the midst of the sects for 10-15 years and had not been visited by a Lutheran pastor before. He found there our hymnal and Dr. Walther's gospel postilion, which is used at the regular reading service. During the last visit, Holy Communion was celebrated after prior confession. In the afternoon, Pastor Meyer held an English service because of the many Americans living here and the youth who are rapidly becoming Americanized. On the return trip he came across a number of Lutherans who had been German, but who are now completely Americanized. These will be visited shortly. Otherwise, Mr. P. Meyer has visited Springfield, Mo., preached in Seymour, Webster Co, Cahool, Texas Co, in Milford, Barton Co, and Conway, Laclede Co. Three of the preaching places (50 to 60 miles from Fr. Meyer's congregation) are not reached by railroad, but by rough mountain roads, but Fr. Meyer's congregation members have always provided him with horses for these arduous journeys. - Accordingly, the English mission is making very good progress.

Pastor Dallmann will now take over a part of the mission places and they can be visited more often and new ones can be found.

Mr. Rev. L. M. Wagner, member of the English Conference, in southeastern Missouri, has from time to time served two remote mission places.

Pastor Meyer's congregation is visibly thriving. There is a lively life in it. They and Mr. V. Dallmann's congregations are delighted to have these men from our synod and are heartily grateful to the synod.

A member of the Commission was elected visitor of all its congregations at the last session of the English Conference last fall.

In accordance with the decision of the Synod, the Commission has published an English tract "*On Lutheran Doctrine*".

The idea, repeatedly expressed, of enabling the members of the English Conference to meet once in a conference with the English-preaching pastors of our Synod is no doubt gratifying. C. L. Janzow.

M. Günther.

(Submitted.)

The Nebraska District

of our dear synod gathered in the days from September 30 to October 5 in the congregation of Pastor Mayer in Norfolk, Nebraska. Blessed days we were allowed to experience there by God's grace. Of course, the best time, that of the morning sessions, was devoted to doctrinal discussions. On the basis of the theses presented by Pastor Harms, the content of the sixth petition of the Lord's Prayer was examined more closely, namely, that God tempts no one to evil, but to good; that, on the other hand, the devil, together with the world and our own flesh, never tempts the Christian to good, but always to sin, and that to stand in such temptation is not up to us, but is God's work of grace; that, however, we in the

A armor of God should fight faithfully until death.

In the afternoon sessions, business was dealt with according to the usual order, and the synod listened with great interest to the reports on the effectiveness of the traveling preachers of this district, as well as on emigrant missions and other matters, all of which the interested reader may read for himself in the synodal report to be published soon. T h. Möllering.

Western District Assembly.

The Western District held its meeting this year in St. Louis from October 13 to 19. In this meeting, the paper begun in 1873, "That only through the doctrine of the Lutheran Church alone is all glory given to God, an irrefutable proof that the doctrine of the Lutheran Church is the only true one," was brought to a conclusion. Over the years this sentence has been proved by thirteen doctrines of the Lutheran Church, since 1883 by its doctrine of obedience to men in matters of faith and conscience. The topic of this year's lecture was: "The Lutheran Church believes, teaches and confesses according to God's Word that the household regiment has neither the right nor the power to rule over the faith and conscience of its subjects." The speaker, Dr. Walther, showed that 1. parents have neither the right nor the power to rule over the faith and conscience of their children, 2. that the husband has no such right over his spouse, and finally 3. that the heads of the household have no such right over the household servants. The proof was sent in advance that 1. according to God's word, children are bound in conscience not only to love their parents as God's representatives, but also to honor them and to be subject and obedient to them in all things, and therefore in particular to submit to the discipline of their parents and, when founding a family of their own, must necessarily obtain parental consent to the choice of a husband; that 2. that the wife is bound in conscience to be subject to her husband as her lord and head and to be obedient in all things, and that finally 3. the household servants are bound in conscience to honor their landlords and landladies as their superiors according to God's order and to faithfully carry out the orders given to them in accordance with the agreement made.

The Lutheran Pilgrim House, the preparation of a simpler catechism that could be used alongside Dietrich's, the mission to the Jews, the Inner Mission, the English Mission, and other topics were discussed in the afternoon sessions.

Recorded 9 pastors, 7 teachers and 11 congregations.

At present there were 84 voting and 28 advisory pastors, 45 teachers and 81 deputies.

To the ecclesiastical chronicle.

I. America.

The 14 Holy Helpers of Necessity, under whose protection a German Catholic congregation of the city of Baltimore has placed itself, seem to have taken it upon themselves to engage in such a dubious enterprise as a "Fair" not to forget. A Baltimore newspaper, which is strangely submissive to the Pabst Church in general, provided the most detailed reports about this fair in several numbers. From one of these reports it is clear that the "14 holy helpers in need" have quite favored this unholy business. For it says in the same: "The fair of the 14 holy emergency helpers congregation was attended yesterday as on the final day in great numbers, because the distribution of the profits took place, which had resulted from the raffle held the day before . . . The proceeds of the Fair were more than expected and again provided a beautiful proof of the willingness of the parishioners to make sacrifices. . Above all, it was the revered pastor of the parish, Peter M., who earned the highest praise and the most undivided recognition of all visitors for his tireless activity and his restless zeal. Completely forgotten in all the reports was which saint had earned special merit for the good reception of the individual sections. G. J.

The property of Trinity (Episcopal) Church in New York is valued at \$6,000,000. The income is \$550,000, of which 7 congregations with 18 preachers are maintained. In addition, the church gives \$100,000 annually to about 20 poorer congregations.

II. foreign countries.

The **acceptance of every defector from another church community** is the shameful practice of those who regard Christianity as a trade (1 Tim. 6, 5.) and their church as a party to be enlarged under all circumstances. They accept everything that has escaped discipline, and provide every group that is excluded by the opponents for the sake of its misdeeds with a preacher, erect a counter-altar with them, and now try to destroy the orthodox church through them. This is what we learn here from many of our unscrupulous opponents, and this is also what our confessors in Germany learn. Thus, for example,

the Saxon "Free Church" writes in No. 17 of this volume: "It is a crying injustice that in the Kingdom of Saxony the conversion of young people from the state church to the Free Church at the age of 14-21 years is not permitted, but the state church 'clergy' can admit young people from the Free Church to the sacrament without fear and impunity, who, in order to be able to indulge in worldly life, fall away from the same. But they will not escape their punishment one day. For these unhappy young people will one day accuse them before God's judgment throne, because they have absolved them, the unrepentant, and thereby encouraged them to remain on the evil path of worldliness, which is hostility to God. Yes, they will say to them in hell: "Woe to you servants of the devil, that you said to us: you should live, when we had to die, and thereby prevented the salutary discipline practiced on us from achieving its purpose in us! Woe and woe to you!" It is most gratifying to note what the "Sächsische Kirchen- und Schulblatt" (Saxon Church and School Gazette) of October 7 says about this: "There can be no doubt, even if specific cases are not mentioned, that young people from the Free Church have really been admitted to the Lutheran Church by pastors of the State Church through Holy Communion. However one may view this procedure and whatever grounds of excuse one may bring forward, e.g. that: if we do not accept them, they will be alienated from the church and Christianity altogether, or that they have come over to the Free Church with their parents without any purpose of their own, 2c., we can nevertheless consider the same neither lawful nor just. It is not lawful

For if we do not and must not accept a convert from the Roman Catholic Church before the age of 21, then certainly not from the Free Church or one of the sects. And it is not fair either; for if it is not right for us if the Free Church and the sects draw underage members of our church over to them, then we may, according to the old saying: Do not do to others what you do not want done to you," we must not practice this toward the Free Church and the sects. In addition, this procedure is highly detrimental to the salvation of the soul of the person concerned. Therefore, such minors should first be resolutely rejected. If they are serious, they will come back. If, however, they are excluded from those church communities, so that they are really no longer members of the church, and apply to join the national church, then they are to be subjected to a longer probation, and also to be admitted to Holy Communion after a longer period only and after private confession. It would be very desirable that this matter be regulated by a decree of the Consistory. For all justice and equity must be done even to the opponents, and such admissions only bring the national church into disrepute." - Would that our opponents here would also remember this! W. [Walther]

Russia. Since the beginning of the current school year, the Vilnius school district has enforced the rule that Lutheran religious instruction is to be given in Russian in all schools where it is given at all. Even the church school maintained by the Lutheran Church without support from the state from its own funds has received the same regulation. The church, as can also be seen from this, still has great cause to cry out to God with great earnestness in its litany on its knees: "Resist our enemies and all tyrants." The "Kreuzblatt" of October 10 reports: Prince Shakhovskoy, the governor of Esthland, issued a secret circular to the administrators of the peasant communities in the spring, in which he asked them to comment on whether the rents did not seem too high to them. As a result of this indirect incitement, many peasants are currently refusing to pay their rents, causing great losses to the landowners. In order to encourage conversions to the Greek-Russian church, the governor has completely forbidden the state authorities to collect the rent owed by converted peasants, which is otherwise part of their official duties. Thus, anyone who converts to the Russian church goes unpunished if he cheats his landowner out of the rent. A clean economy! A sad authority that bends the law in such an immoderate way! But even more deplorable is the church, which, like the Russian church, tolerates that its expansion is promoted by such despicable means! W. [Walther]

How Luther Fought Against the Pope.

The pope is not lacking in learned, intelligent, understanding people, but far surpasses us in art, wit and understanding. Nevertheless, he does nothing against us. We do nothing more than open our mouths and speak out confidently. We fight such a battle with the pope. We do not draw a sword, we do not fire a gun, but with the Word, Our Father, childlike faith, and the Gospel, we judge a power that is so strong and powerful that it puts down popery, monasticism, nunnery, and the entire papacy. He thinks our gospel is foolish preaching, yes, heresy; but he must be frightened by it and go down; for the Lord, our sovereign, is much stronger,

because the devil, pope and world. He knows the art: when he is weak, he is strongest. With weakness and lack of strength he sows it, lets his word preach, which the world considers child's work, foolishness and foolishness. But through such weakness and lack of strength he is so powerful that he puts to shame all other words, power and wisdom in the world. - The pope and his followers are angry, mad and furious, rage and rage, but they do nothing with their anger and fury. The Lord, our ruler, establishes a power, establishes a strong, mighty kingdom, which puts the devil, the pope and the world to shame. And this he does through the mouth of young children and infants, that is, of the foolish and simple, who hold to the pure word. (Luther on Ps. 8, 3. - Erl. A. 39, 28.)

The pope

is therefore called the governor of Christ, because he has set himself as the foundation of the church instead of the exorcised Christ. (Luther 29:98.)

They (the papists) have raised his (the pope's) power not only over all Christians, but also over all secular emperors, kings and princes in all the world; then also under the earth over the dead in purgatory, finally also in heaven over the angels in the most insolent way, and since they could not go further, they made the pope a god on earth, who would be a mixed god and man, and not a pure man. (Luther 31, 135.)

The whole papal regime is built on vain lies and blasphemous words of God, and the pope is the blasphemer of God, in that he ascribes to him the noble saying, which alone is said of Christ: he will be the rock, and the church shall stand on him; as Christ said of him before in Matthew 24:5: "Many shall come under my name, saying, I am Christ, and shall deceive many." This is certainly done by the pope, who certainly claims to be Christ, even though he does not want the name. (Luther 15, 391.)

How a Jesuit proves that the pope may kill the heretics.

Apost. 10, 13. we read: Peter "saw heaven opened, and there descended unto him a vessel like unto a great linen cloth, bound with four corners, and let down to the earth. In it were all kinds of four-footed beasts of the earth, and wild beasts, and creeping things, and birds of the air. And there came a voice unto him, saying, Arise, O Petre, laugh, and eat." From the word **"slaughter"** the Jesuit Bellarmin wants to prove that the pope, who was Peter's successor, had a right to kill the heretics. J. J.

Rambach remarks: "But it says: **and eat**. If the pope is to slaughter the heretics, he must also eat them: he can ask his cardinals to be his guests. But the pope has already not only slaughtered many thousands of heretics, but also burned them at the stake; but he has not yet eaten a single one. Therefore, he must remain the first to burden."

Diligent Bible Readers.

The jurist B. Carpzov read through the Bible 53 times, the Lutheran. Margrave Georg Friedrich von Baden-Durlach 58 times, the pious Beata Sturm, the Würtemberg Tabea, over 30 times.

(Submitted.)

Death notice.

On September 25, Pastor Ernst Stubnatzy passed away gently and blessedly in the Lord at Fort Wayne, Ind. He was the eldest son of the Rev. W. S. Stubnatzy, born at Coopers Grove, Ill, March 8, 1854, and after passing the examination in the theoretical seminary at St. Louis, he accepted a call to the congregation at Middle Creek, Nebraska. In addition to this, he initially served two other neighboring congregations. At two of them he held school regularly. After three years of work there, he followed a call to Edgerton, O., where he again served three churches. Here, too, he worked faithfully under great self-denial for one and a half years. But already here an asthmatic complaint developed, to which he, the otherwise so strong young man, had caught the germ in the West during the strains to which the traveling preacher and missionary is exposed. He therefore accepted a calling to Convoy, O., where he had only one congregation to serve. Here he ministered for four years. Although he was already very weak physically, he still held school here in the beginning. But soon - already after one year - he could no longer preach regularly on Sundays, so that neighboring ministers often had to help out. Nevertheless, the congregation bore the cross of their pastor with great love as one imposed on them by the Lord, yes, they cared for their sick pastor most lovingly and provided for him most abundantly, although he had been able to serve them very little in the last years. Finally, however, he himself realized that if the congregation was not to suffer any harm, the time had come for him to resign from his office. So he resigned in June of this year and moved here to Fort Wayne, where his mother and siblings live. Initially he and his family hoped for recovery; his condition improved quite noticeably. Then, on the evening of September 24, his wife asked the undersigned to visit her husband the following morning, since a sudden and great change had occurred in him during the day after he had begun to bleed from the lungs. I hurried to him during the night and found that, contrary to all our expectations, another complete recovery for that life was imminent. I was still able to talk to him about his going home, and with a strong voice he testified that he wanted to die confidently and with joy in the faith and doctrine that he had preached, even though in great weakness; that, although a poor sinner, he was cheerfully certain of his blessedness by grace in Christ. And already after some hours, the following day, early at 5 o'clock, he had slumbered gently and quietly without any death throes into eternity. His age was 32 years, 6 months and 17 days. In addition to his wife, who had been suffering from severe physical ailments for years, he left behind a deeply bent widow and two minor children. On September 27, his mortal body was buried in the ground with the numerous participation of the congregations of Fort Wayne, as well as the neighboring pastors. Pastor C. Groß said the prayer in the house of mourning and at the grave; the undersigned preached the funeral sermon on 1 Cor. 15, 26.

--H

. G. Sauer.

Ordinations and introductions.

On the 12th Sunday after Trinity, Candidate W. Thomä was ordained by the undersigned with the assistance of the church members Bohm and Brunn. Bohm and Brunn by order of Praeses Sttemke for missionary service in Florida. I. P. Beyer.

Address: Rsv. Itiolnue, Ootda, I4oriâu.

By order of the Honorable Presidency Middle District, Candidate G. F. A. Werfelmann was ordained and installed as assistant preacher in the congregation at Marysville, O., on the 16th Sunday after Trin. I. H. Werfelmann.

Address: U "v. 6.I". ^Vertelmunn,

Llur^sville, Union 6o., O.

Rev. W. Hanewinkel was introduced to his new congregation at Plato, N. A., by order of Pres. I. P. Beyer, on the 17th Sunday after Trin. by E. I. Sander.

Address: Rev. V7. ULns^IneLsl,
^swkord, OutturLNANS 6o., V.

By order of the Honorable Presidency of the Minnesota and Dakota Distrctcs, Mr. Candidate Joh. Meyer, called from the congregation at Helena, in the Territory of Montana, was ordained on the IV. Sunday after Trin. with the assistance of Pastors Johann Müller and E. Werfelmann in the Bethlehem Church at Chtcago ordained by the undersigned. A. Reinke.

Address: Rev. Ilod. Dear, rslenu, blond.

On the 17th Sunday after Trinity, Candidate A. Gahl was ordained with the assistance of Prof. Hoppe and RR. Mö- dtnger, Rösener, Bakke and Franke and was ordained in the Dret- eintgkeits-Gemetnde at Algiers, La.

T. Sttemke.

Address: Rev. Kalil

Oermull Rutkerkm Oüureü, ^IZiors, Ra.

By order of President Htlgendorf, Candidate E. Seuel was ordained on Monday, October 18, at the Mtssionsplatz near Ogalalla and inducted into his office as traveling preacher by A. Baumhöfener.

Address: Rev. R. 8euel, OZrüsUa, Leidü Oo., Rebr.

On behalf of the Honorable Mr. Praeses Crämer, R. W. Brandes was installed on the 16th Sunday after Trin. in the Lutheran St. Marttns-Gemetnde bet What Cheer, Iowa, by the undersigned with the assistance of Mr. R. C. W. Baumhöfener.

A. Grafelmann.

Address: Rev. IV. Rranäss,

Rox 333, IVKad Oüeer, Leokuk Oo., Iowa.

By order of the Honorable Presidency of the Illinois - District, Mr. R. C. Müller was introduced in the congregation at West Point, Ill, on the

17th Sunday after Trinity, assisted by Mr. R. A. K. Mayer, by C. F. Love.

Address: Rev. O. blueller, Stilloli Rill, Ranuolpö Oo., Ill.

Church dedications.

On the 15th Sunday after Trinity, the Dreicntgketts congregation in Lansing, Mich., dedicated their newly built church (40X70) to the service of the Triune God. The sermon was preached by Father H. Speckhard. In the afternoon Father I. H. Witte preached, in the evening Father C. Francke (English). The consecration prayer was said by F. Houses.

On the 16th Sunday after Trinity, the new church building of the congregation at Terre Haute, Ind. was consecrated (length 125, greatest width 54, tower height 144). Preaching were ck. E. O. Schmidt, A. Saupert and L. C. Schmidt, the latter in English. The celebration was attended by 1400 guests from the congregations of Indianapolis, Braztl, Danville, Ill, Vtncennes, Evansville, and others. H. Katt.

On the 16th Sunday after Trinity, the congregation in Cedar Raptds, Iowa, dedicated their new church to the service of the Triune God. The ck. Studd and Diedertch preached in German and English. The church is 26 by 40 feet. Ph. Studd.

Mission Festivals.

On the 9th Sunday after Trin. our Milwaukee congregations celebrated their mission feast at Concordia College. Festival preachers were ck. A. Wagner, B. Sievers and A. Detzer, Jr. The total after expenses was -370.68.

G. H. A. Löber.

On the 11th Sunday after Trin. the congregation of the undersigned in Benton County, Iowa, celebrated its mission feast with the neighboring congregation of the Rev. I. Aron. Preaching were RR. F. v. Strohe and G. Bayer. Collecte: -60.75.

F. A. Reinhardt.

On September 8, the Lutheran Trinity congregation at Hoyleton, Ill, celebrated its mission feast with the participation of neighboring pastors and mission friends. Speakers were RR. I. A. F. W. Müller, W. Heinemann and Chr. Kühn. After deduction of expenses, -75.00 of the total (-132.00) went to the inner mission, -19.00 to the Negro mission, -19.00 to the Jewish mission and -19.00 to the emigrant mission. I. G. O. Katthatn.

On the 13th Sunday after Trin. the congregations lying in and around Evansville, Ind. celebrated their annual mission feast in the congregation of the undersigned. Preaching were RR. Bauer, Häfner and Mohr. For the mission went in -148.06.

A. Saupert.

On the 15th Sunday after Trin. the churches of PerthCounty, Ontario, celebrated mission feast in Wartburg. The festival preachers were Rk. Frosch and Lienhardt. Collecte: -30.63.

Hon. Merkel.

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On the 13th Sunday after Trinity, my congregation at Effingham, Ill, celebrated its mission feast. Festpredtger: the?? Ponitz and Hkumann. Collecte: -35.23.

W. Lewerenz.

On the 14th Sunday after Trin. the southern parishes of St. Louis celebrated their mission feast. The festival preachers were Messrs. kk. H. Jünger of Jonesville, Ind. and F. Ottmann of Collinsville, Ill. net income of the Collecte: -292.60.

G. Stöckhardt.

Dissolution of the Concordia Synod.

Pursuant to a resolution of the Synod of Concord, the undersigned hereby gives notice that the dissolution of our Synodical Union for the purpose of joining the Honorable Missouri Synod, as voted by the last meeting of that body, has been confirmed by the congregations. P. Brand.

Announcements.

Mr. Julius Münchow, a teacher from Pomerania, at present residing in Scott County, Iowa, desires to enter the teaching profession with us. Luzerne, Iowa, October 5, 1886. P h. Studt.

The Lutheran congregation of Omaha, Nebr. hereby offers to redeem the series II of its issued shares as determined by the lottery. - Holders of the shares in question should kindly send them to

No. IV in. Hamann,
807 LeorZia ^vs, Omalia, Heb.

Notice and request.

Our little church is now so far completed that we can use the lower room (kL86M6nt). On the 16th Sunday after Trinity we were able to gather there for the first time with thanksgiving and praise to God. Until the completion of the upper room, our worship meetings will be held there.

On the friendly assistance of the official and religious brothers it now depends a lot whether we can complete and consecrate the whole church under God's protection before Christmas. Therefore, the undersigned addresses to such brothers who received shares, the friendly request, if at all possible, to send us the amount as soon as possible; or, if the shares cannot be accommodated, to return them, so that they can be accommodated elsewhere, and the respective names of the brothers can be deleted from the books.

Utica, N. N-, the II. October 1886. C. A. Germann.

Luther monument by W. G. Hugo Hanser. 1883.

A number of copies of this work, repeatedly recommended in the "Lutheraner", are still available. The same may be obtained at the price of -2.00, postage 20 cents, from Herr ? . G. Johannes, 213 17. l'rsmont ^vs, or from Wm. Schaumlöffel, 61417. ?remonti ^ve., LaUimore, Ick.

Conference - Display.

The Eastern Michigan Specialconference will gather Nov. 16 and 17 in Millers. G. Muehlhäuser.

The Southeast Nebraska Special Conference will meet, w. G., from Nov. 30 to Dec. 2 at the church of Mr. P. Catenhusen at Louisville, Nebr. - Timely registration requested. Aug. F. Ude.

Changed conference display.

The mixed conference of the 2nd District of Minnesota will meet, w. G., on Nov. II at the home of P. Grabarkewitz tn Blue Earth City, Mtnn. G. Burk.

Income to the Canada District coffers:

For inner mission: From August Sack in Wilberforce -2.00. G. Weber in Carrick .25. Mrs. D. N. in Humber- stone 1.00. Part of Mtsfionsfestcollecte in Wartburg 15.00. Communion coll. in Fr. Borth's congregation in Ottawa 11.83. Mrs. H. Pranschke in Ottawa .50. part of mission feast coll. in Fr. Germeroth's congregation in Wallace 5.00. Coll. in Fr. Andres' congregation in Shantz Statton 4.20. Heinrich Luft in Berlin 1.00. (p. -40.78.)

For the Pilgrim House: Coll. in Fr. W. Weinbach's congreg. tn Jordan 6.00. Adam Gross in Floradale .50. Of sundry in Fr. Borth's congreg. in Ottawa 1.50. Part of the Mission Festival Coll. in Fr. Germeroth's congreg. in Wallace 5.00. (S. -13.00.)

For P. Frey's gem. in Stillwater: coll. in P. Lien- hardt's gem. in Logan 3.65. Coll. in P. Schroeder's gem. in Dashwood 3.00. (p. -6.65.)

For the synod treasury: Coll. in P. Eiferts Gem. in

Alice 9.00. Coll. in Fr. Frosch's comm. in Elmira 7.50. Desgl. tn Floradale 4.15. Thanksgiving!! in Fr. Ltenhardt's comm. in Logan 3-70. Coll. in Fr. Andres' comm. in Petersburg 2.87. (S. -27.22.)

For P. Schwoy's Gem. in Alexandria, Va: Coll. in k. Schröder's Gem. in Dashwood 3.00.

For the deaf and dumb: N. N. in Howick 1.00. F. Pranschke in Ottawa .25. (p. -1.25.)

For preachers' and teachers' widows and orphans: Thank offering from Krau Binkle in Howick 1.00. Mrs. H. Wtnger tn Elmira 1.00. Thank offering from Mrs. P. Frosch in Elmira 2.00. Mrs. D. N. in Humberstone 1.00. Thank offering from Mrs. W. Huras in Wellesley .50. (S. -5.50.)

For the Luther monument in St. Louis: By young men from Fr. Frosch's Gem. in Elmira 3.45. Desgl. in Floradale .90. (p. -4.35.)

For the student fund: Ktndtaufcoll. at Gottl. Bach in Logan 1.92. Thett of Mission Festival Coll. in Wartburg 7.78. Thett of Mtssion Festival Coll. in Fr. Germeroth's Gem. in Wallace 10.00. Chr. Krüger in Berlin .50. Wedding Coll. bet Heinr. Branner in Berlin 3.25. (S. -23.45.)

For emigrant mission: Aug. Martolock in Ottawa .25.

For Negro mission: part of mission festival coll. in k. Germeroth's church in Wallace 10.00.

For general synod fund: Thanksgiving coll. in k. Karrers Gem. in Mtddleton 5.40.

For Jewish mission: part of mission festival coll. in k. Germervths-Gem. in Wallace 4.00.

Wellesley, Ont., Oct. 14, 1886. G. Renfer, Cassirer.

- Incoming Illinois District Coffee:

For the synodal treasury: part of the mission collection of k. Weisbrodt's Jmm. congregation in Mount Olive -10.00. Thanksgiving Coll. from I?. Wegener's Gem. in Altamont 8.00. By k. Wartens' congreg. in Danville 10.35. By Fr. Rabe at Uork- ville by Heinr. Ahrens 2.00. By Fr. Burfeind's congreg. in Richton 8.20. Communion coll. by Fr. Schroeder's congreg. in South Litchfield 7.50. Harvest Festival coll. by Fr. Brewer's congreg. in Niles 19.50. (p. -65.55.)

For new construction in Addison: Through P. Bartling in Chicago from H. Jochim sen. 3.00, Herm. Ulrich 1.00., W. Weber 1.00, I. Radatz .25, Karl Riemer .50, Joh. Bruder 1.50, Th. Schmidt 1.00, W. Kohlmorgen 1.00, Joh. Kasch 1.00, H. Bruder 1.00, W. Rühmann .50. By P. Kühn in Belleville from Roth 1.00. (S. -12.75.)

For English mission: Thetl der Mtff.-Coll. by k. Weisbrodts Jmm.-Gem. in Mount Olive 5.60. By k. Merbtitz in Beardstown, Thetl of Mtff.-Coll., 8.00. By k. Goehringer, Thetl of Mtff.-Coll. of Gemm. in Staunton and New Brunswick, 17.00. (S. -30.60.)

For inner mission: By Chas. Hänsen in Rock Island 7 part of the Miss.-Coll., 37.20. part of the Mtff.-Coll. of Fr. Hohenstetns Gem. in Kewanee 16.80 and of Fr. Wets- brodts Jmm.-Gem. in Mount Olive 40.00. Fr. Becks Salems- Gem. in Jacksonville 3.00. By ?. Sipp., Thetl of Miss.- Coll. sr. Gemm. in La Rose and Varna, 12.43. By k. Merbitz in Beardstown, Thetl of Miss.-Coll., 10.00. Fr. Wartens' Gem. in Danville 12.55. Thetl of Mtff.-Coll. by ?. Schuricht in St. Paul 53.00 and by Fr. Hartmann at Wood- worth 15.00. By Fr. Müller in Echester from Wittwe Höck 2.50. By Fr. Succop in Chicago from Chr. Schröder 1.00. By P. Döderlein in Homewood from H. Benzemann 2.00. By P. Goehringer, Theil. of Miss.-Coll. of Gemm. in Staunton and New Brunswick, 70.00. By P. Reinke in Chicago from Mrs. N. N. 2.00. By P. Lewerenz' Gem. in Effingham 17.50. Theil. of Mtff. Coll. by Fr. Schroeder in South Litchfield 50.00 and by Fr. Lenk in Millstadt 20.00. Fr. Schalters Gem. in Red Bud 25.00. (S. -389.98.)

For Jewish mission: By Ch. Hansgen in Rock Island, Thetl of Mtff. coll. 5.00. Thetl of Miff. Coll. of Fr. Höllenstein's Gem. in Kewanee, 5.00. Through Fr. Sippel, Thetl of the Mtff. Coll. sr. Gemm. in La Rose and Varna, 5.00. By k. Merbtitz in Beardstown, Thetl of Mtff. Coll. 10.00. k. Mariens' Gem. in Danville 11.00. By Fr. Hartmann bet Woodworth, Thetl of Miss.-Coll., 9.25. Fr. Lewerenz' Gem. in Effingham 5.00. Thetl of Mtff.-Coll. by Fr. Schröder tn South Litchfield 10.00, by Fr. Schuricht in St. Paul 13.25 and by Fr. Lenk in Millstadt 5.00. Fr. Schalters Gem. in Red Bud 10.00. (P. -88.50.)

For Negro Mission: Thetl of Mtss. Collect: by Chas. Hänsen in Rock Island 10.00, by P. Weisbrodts Jmm. Gem. in Mount Olive 20.00, by Fr. Sippel of s. Gemm. in La Rose and Varna 5.00, durck Fr. Merbtitz in Beardstown 10.00, by Fr. Hartmann bet Woodworth 15.00, vurch Fr. Göh- rtnger of the Gemm. in Staunton and New Brunswick 17.00, by Fr. Ansoerge at El Paso 1.50, durck Fr. Schröder at South Litchfield 17.50, by Fr. Schuricht at St. Paul 13.25 and by Fr. Lenk at Millstadt 10.00. Fr. Heinemann's Gem. at Okawville 7.30. By Fr. Bartling at Chicago by G. Kleiner 1.00. ?. Wartens' Gem. at Danville 11.00. By k. Döderlein at Homewood by H. Benzemann 2.00. By k. Reinke at Cbicago by Mrs. N. N. 2.00. P. Lewerenz' Gem. at Effingham 8.50. P. Schaller's Gem. at Red Bud 15.00. Ad. Buchholz in Addison .50. (p. -166.55.)

For Emigr.-Misston in New Uork: P. Lewerenz' Gem. in Effingham 4.00.

For Emigr.-Misston: By P. Bakltng in Chicago vou G. Kleiner 1.00. Part of Miss.-Coll. by P. Hartmann bet Woodworth 9.25. Part of Miss.-Coll. by P. Schröder tn South Litchfield 10.00. P. Schaller's Gem. in Red Bud 10.00. (p. -30.25.)

For the Pilgrims' House in New York: from the community in Addison: by teacher Wüüner from E. Pflug 1.00, W. Böske .50, D. Dammeyer 1.00, F. Göllner 1.00; by teacher Räder from G. Reinke 1.00, O. Ahrens .50, L. Balgemann 3.00, G. Balgemann .85, E. Graue 1.00, L. Heinemann 1.00, W. Marwede 1.00, Wittwe Meier 1.00, E. Balgemann 1.00, H. Laatz .50, A. Graue 1.00, H. Plagge 1.00, L. Rathje 2.00; by teacher Greve from F. H. Stünkel.50, H. Stünkel .50, C. Har- loff.25, C. Schulle.50, F. Dallmeter .25, F. Krage 1.00, F.

Stünkel sen. 1.00, L. Stünkel 1.00, F. Buchholz .50, W. Hölting .50, Wittwe Rosenwinkel 1.00, Aug. Weber 2.00, Ed. Roter- mund 2.00, Prof. Homann 2.00, Prof. Backhaus .50, W. Rabe 1.00, I. Baudemer 1.00, Chr. Hetdemann .50, Wittwe Stünkel 1.00, Chr. Hestermann .25, D. Plaß .25, W. Firne 1.00, L. Fiene Sr. 3.00, H. Matthews Sr. 1.00, C. Karnstedt 1.00, A. Fiene 1.00, W. Bunge.50, I. Harmening 5.00, H. Bartling 1.00. Thetl of Mifs.-Coll. of ? Weisbrovts Jmm. comm. in Mount Olive 10.00. ? Beck's comm. in Jacksonville 5.00. By ? Merbitz's in Beardstown, part of Mifs. coll. of ? 5.00. Harvest Festival coll. of ? Schieferdecker's congregation in Neu-Gehlenbeck 12.20. Harvest Festival coll. by Fr. Bünge's congregation in New Bremen 9.15. By Fr. Succop in Chicago from Chr. Schröder 1.00. By Fr. Kühn in Belleville from Mrs. Taubert .25. ?.. Lewerenz' Gem. in Effingham 18.60. By ? Schröder in South Litchfield, Thetl of Miss. coll. 10.00. (p. -120.55.)

To the household in St. Louis: ? Katthain's comm. in Hoyleton 13.00. ? Schröder's comm. in South Litchfield 4.00 and from W. D. there 1.50. (S. -18.50.)

For poor students in St. Louis: part of the Mifs.-Coll. by ? Merbitz in Beardstown 10.00. By H. Küker of the Jüngl.- und Jungfr.-Verein in Addison for W. Bäder 10.00. By ? Merbitz in Beardstown, part of the Miss. coll. for Gerh. Buescher 25.00. By ? Ansorge in El Paso, part of the Miss. coll. for F. Adams 10.00. (S. -55.00.)

To the household in Springfield: By ? Hartmann bet Woodworth, Theil der Miss.-Coll., 15.00. ? Mueller's Gem. tn Ehester 6.50. P. Schroeder's Gem. in South Litchfield 16.00. (p. -37.50.)

For the wash fund in Springfield: By ? Merbitz tn Beardstown, Theil of Miss.-Coll., 2.00.

For poor students in Springfield: part of the missionary festival coll. of ? Hohenstetns Gem. in Kewanee 5.00. By ? Merbitz in Beardstown, part of the Miss. coll. 10.00. k. Döderlein's comm. in Homewood 7.25. By ? Sippel, thetl of Miss.-Coll. sr. Gemm. in La Rose and Varna, for G. Hem- pfing 15.00, for H. Ehlen 15.00. By ? Hölter in Chicago for O. Maas from Jüngl.-Veretrn 15.00 and Theil der Coll. bet der goldenen Hochzeit von H. Pflug 10.00. ? Döderlein's Gem. in Homewood for Koch 9.06 and 8.00. By P. Hölter in Chicago from N. N. for C. F. G. Koch 7.00. ? Schröders Gem. m South Litchfield for A. Dommann 5.15. ? Böttcher's Gem. in Mount Pulaskt for Chachau 5.00. (p. -111.46.)

For poor students in Fort Wayne: By ? Merbitz in Beardstown, Thetl of Miss. Coll. for Franz Buszin 5.00. By ? Reinke iu Chicago for W. Schoenfelv of the Women's Association 15.00, Young Women's Association 2.25, for Herm. Bohl from the Jung- frauen-Veretrn 17.25. By ? Schuricht in St. Paul from the Women's Association for Karl Albrecht 5.50. (p. -45.00.)

For poor students in Addison: By ? Merbitz in Beardstown, part of the Miss. coll., 10.00. By H. Küker from the Young and Young Women's Association in Addison (?), from C. Roßmann 10.00. By Teacher Jung in Collinsville from the Women's Association for L. Eigel 10.00. H. F. Reifert in Kankakee for Th. Wunderlich 5.00. (S.-35.00.)

To the household in Addison: ? Müllers Gem. in Ehester 6.50.

For poor students in Milwaukee: For L. Dorpat, part of the Miss. coll. of ? Hohenstetns Gem. in Kewanee, 5.00 and by ? Merbitz in Beardstown, Thetl of Miss.-Coll., 5.00. (S. -10.00.)

For salary in Milwaukee: By ? Bartltng in Chicago by G. Kleiner 2.00. ? Mariens' Gem. in Danvttle 10.65. By ? Engelbrecht in Chicago from K. K. 1.00, Marie Mielke .25. ? Loßner's Gem. in Lake Zurich 13.00. (p. -26.90.)

For debt retirement and building fund in Milwaukee: by Chas. Hänsgen in Rock Island, part of Miss. coll. of ? 10.00. ? Schwartz's Gem. at Mount Carroll 6.00. Harvest Festival Coll. of ? Mezger's comm. at Okawville 10.00. ? Beck's Gem. at Jacksonville 3.50. By ? Miracle in Chicago by O. Kitzler 1.00, L. Hacker 2.00, C. Dohl 1.00. By ? Merbitz in Beardstown, part of Miss. coll. 10.00. ? Gräfs Gem. in Palatine 9.20. By ? Ansorge at El Paso, part of Miss. coll. 10.00. ? Noack's congregation at Riverdale, 17.00. ? Böt- tichrs Gem. in Mount Pulaskt 20.00. ? Keller's congregation at Thornton 11 a.m. ? Estel's Chrstus comm. in Fountain Bluff 14.55. (p.-125.25.)

For studying orphans from Addison: Through ? Werfelmann in Chicago from N. N. 1.00. By ? Succop there from Joh. Krikow 2.00, Frtedr. Borkenhagen 1.00. Through ? Loßner in Lake Zurich from Mrs. Klipp 1.00. (p. -5.00.)

For ? G. I. Müller: ? Döderlein's Gem. in Homewood 2.00.

For sick pastors and teachers: By ? Switch in Red Bud .50 (tm bell bag found).

For the widow's fund: By ? Bartling in Chicago by Joach. Hink 1.00, G. Kleiner 1.00. ? Müller in Ehester 2.50, Wittwe Höck there 2.00. By teacher Dörfler from the Chicago Teachers' Conference 46.00. By P. Döderlein in Homewood from H. Benzemann 1.00. By ? Hölter in Chicago by Mrs. Marie Keller 2.00 and Thetl the Coll. at the golden wedding of H. Pflug 12.77. By ? Switch in Red Bud .50 (found in the bell bag). Harvest Festival Coll. of ? Ramelow's comm. in Elk Grove 19.55. (p. -88.32.)

For the deaf and dumb: By ? Müller in Schaumburg, part of the coll. at Fr. Nerge's wedding, 10.00. Fr. Röder's congregation in Arlington Heights 30.21. By ? Hölter in Chicago by Mrs. Marie Keller 1.00. Thank offering for gtücl. Delivery of Mrs. ? Schroeder in South Litchfield 2.50. (p. -43.71.)

For the orphanage near St. Louis: ? Schaller's Gem. tn Red Bud 5.85 and, found in the collection bag there, 5.00. (p. -10.85.)

For the community in Stil Water, Minn: By? Sippel, Coll. of the Gem. in Varna, 5.62. ?.. Wartens' Gem. in Dan- Ville 10.85.. (S. -16.47.)

For the congregation in Alexandria, Va: ? Mariens' Gem. tn Danvttle 8.30. ? Bünge's Gem. at New Bremen 1.00. (S. -9.30.)

For the comm. in Wellsville, Mo.: By ? Bartling in Chicago by Bro. Bornhöft 1.00. ? Burfeind's Gem. t"

Richton 12.25. ? Succops Gem. in Chicago 60.10. P. Wunders Gem. there 24.00. (p. -97.35.)

For the congregation in Council Bluffs, Iowa: P. Döderlein's congregation in Homewood 10.07, W. Henke there 1.00. (S. -11.07.)

For the congreg. in Utica, N. A.: P. Döderlein's congreg. in Homewood 5.00.

For the comm. in Sycamore, Ill: P. Mueller's comm. in Schaumburg 65.00.

For the comm. in Pttnckneyville, Ill: By ? . Kühn tn Belleville by Cramme 2.00, Webmeier 2.00, Lutz 1.50, F. Rätter 1.00, Beck 1.00, Sohst 1.00, Ftncke 1.00, Brandenburg .75. (S.-10.25.)

For the Gem. in Freeport, Ill.: ? Wunders Gem. in Chicago 24.00.

For the Lutheran Free Church in Germany: By ? . Switch found in Red Bud, tm bell bag, .25.

Addison, Ill, Oct. 16, 1886. H. Bartling, Cassirer.

Incorporated into the Iowa District Caste:

For the synod treasury: By ? . C. F. W. Brandt from his congregation bet Clarntda -4.33. By ? . I. Horn from his congreg. Gem. in Maxsfield Tshp. 10.00. (-14.33.)

To the new building in Addison: By Mr. Gust. Kretschmar from the church in Vaterlos 9.00. By P. W. Mallon from H. Dirks 1.00. (S. -10.00.)

For inner mission in Iowa: By the general cas- flrer E. F. W. Meier 100.00. By ? . Baumhöfener from sr. Gem. at Homestead 12.50. By ? . E. W. Heinicke, part of Mtssionsfestcollecte at Marshalltown, 28.00. By ? . C. A. Bretscher, Missionfestcoll. sr. Gem., 22.50. By Fr. Th. Händschke of sr. Gem. in Sumner, 6.25. By ? . W. T. Strobel, part of mission festival coll. 16.00. By ? . I. P. Guenther, part of the mission festival coll. of the congregations in Boone, Harrison and Ogden, 30.92. By ? . I. F. Nuoffer, part of the mission feast coll. of his congregation, 7.11. Gem., 7.11. By ? . C. F. Herrmann, part of the mission festival coll. of Gemm. Arcadia and Wall Lake, 20.00. By P. F. A. Reinhardt, mission festival coll. 60.75. By ? . F. Ehlers, part of the mission festival coll. of sr. Gem., 35.00. By ? . A. D. Greif, part of the mission festival coll. sr. Gem., 15.00. By ? . Seßler, part of the Mission Festcoll. sr. Gem. in Sheridan Tshp., 13.30. By ?- Zürrer, two thirds of the mission festival coll. sr. Joh.-Gem. 23.35. By Fr. Deckmann of the congregation bet Wiota 6.00. By ? . Horn of sr. Gem. tn Maxsfield Tshp. 16.90. Coll. on occasion of synod 37.38. By ? . W. T. Strobel of ? . Bangerter bet Peoria, Ill." 3.00. By ? . H. Gläß of sr. Gem. at Waverly 9.00. By ? . C. W. Baumhöfener of sr. Gem. at Homestead 20.00. (p. -482.96.)

For Negro Mission: By P. E. W. Heinicke, part of the Mission Festival Coll. in Marshalltown, 7.00. By ? . E. Wtegnier of N. N. in Clear Lake 1.00. By ? . W. T. Strobel, part of the Mission Festival Coll., 5.00. By ? . I. P. Guenther, part of missionary festival coll. of Gemm. at Boone, Harriion and Ogden, 8.00. By ? . I. F. Nuoffer, part of the mission feast coll. of sr. Gem., 7.11. By H. Vogel in Sberntll 1.00. By ? . Ch. F. Herrmann, part of the missionary festival coll. of the communities in Arcadia and Wall Lake, 7.50. By ? . Fr. Ehlers, part of mission festival coll. of sr. Gem., 12.50. By ? . A. D. Greif, part of mission festival coll. sr. Gem., 5.00. By P. Seßler, part of the mission festival coll. sr. Gem. in Sheridan Tshp., 10.00. By k. Zürrer, the mission festival coll. sr. Joh.-Gem., 11.65. By ? . Grafelmann of Heinrich Cordes 1.00. By Fr. C. W. Baumhöfener of sr. Gem. at Homestead 10.00. (p. -86.76.)

For Jewish mission: By ? . E. W. Heinicke, part of the Mission Festival Coll. in Marshalltown, 7.00. By ? . W. T. Strobel, part of mission festival coll., 5.00. By ? . I. P. Guenther, part of the Mission Festival Coll. at Boone, Harrison and Ogden, 8.00. By ? . F. Ehlers, part of the mission festival coll. of his congregation, 10.00. Gem., 10.00. By I" A. D. Greif, part of the mission festival coll. sr. Gem., 3.00. (p. -33.00.)

For Emigrant Mission and Pilgrim House in New Uork: By ? Baumhöfener from sr. Gem. at Homestead 11.50. By ? . C. Runge from sr. Stoux City congregation 5.50. By ? . F. S. Büniger, communion coll. of sr. Joh.-Gem., 1.50. By ? . Brewer by Henry Kamper Sr. 1.00. By ? . Ph. Dorn- self from Mrs. Pelster and W. Zwemke each 1.00. By ? . W. T. Strobel from Mrs. Bieber 1.00. By ? . F. Ehlers, part of the missionary festival coll. sr. Gem.. 10.00. By I? . Bretscher, harvest festival coll. sr. Gem., 9.00. By ? . Greif von Ulbrecht's family .75. by ? . W. Mallon 4.00. By ? . Guenther, communion coll. sr. Gem. in Boone, 8.45. By ? . H. Gläß of sr. Cong. at Waverly 7:00 a.m. By ? . Th. Mattfeld of sr. Gem. in Centre Tshp. 1.26. By ? . I. Seßler of sr. comm. at Sheridan Tshp. 9.58, at Grant City 2.00. (p. -74.54.)

For Emigr. Mission in Baltimore: By ? . F. Ehlers, part of the mission festival coll. sr. Gem., 2.50. By ? . H. Gläß of sr. Gem. at Waverly 2.00. (p. -4.50.)

For poor students from Iowa: By ? . F. A. Reinhardt, Coll. at C. Kerkmann, 5.15. By ? . Ph. Dornself from sr. Gem. at Alta 20.00. By ? . E. Riedel from Joh. Gem. at Colfax Tshp. 8.25. By ? . Zürrer, communion coll. of sr. Joh.-Gem., 4.50 and 3.50. By ? . Grafelmann from Mrs. Eckert 1.50. By ? . Reisinger in Wilton, 2 Hochzets- collecten, 10.25. (p. -53.15.)

For sick and decrepit pastors and teachers: By ? . I. Aron from sr. Gem. at Atkins 10.39, by Mother Happel 2.00. By ? . F. S. Büniger from sr. Christus-Gem. 5.55, Joh.-Gem. 2.95. By ? . Heinke from sr. Gemeinde in Bauer 6.00. By ? . I. Horn from the alms coffee of sr. Gem. 7.00. By ? . Mattfeld from the comm. in Pomeroy 6.64, in Centre Tshp. 3.80. (S. -44.33.)

For the needy brothers in Germany: By? . Ph. Stutdt by F. Völz 1.00.

For the orphanage near St. Louis: By ? . H. Gläß, sent at a wedding to Mr. H. Thismann, 9.00. By ? . Wtegnier from N. N in Clear Lake 1.00. By ? . I. Aron from Job. 2.00, Mrs. Gertrud Rinderknecht 1.00. H. Vogel in Sherrill 1.00. By ? . C. F. W. Brandt by Job. Goecker 1.00. By ? . Maaß' children from their piggy bank 1.00.

By P. Ch. F. Herrmann, ges. on Wilh. Lüchhaus Kindtaufe, 3.50. (p. -19.50.)

For the Luther Monument in St. Louts: By P. W. T. Strobel of edl. parishioners" 2.00.

For the congregation in Council Bluffs: By Cassirer H. Bartling 7.00. By the branch of Father Hanewinkel at Barton 5.00. By Father Brand of Clartnda 2.00. By John Dohersberg of Chepstow, Kans. 1.17. By Father B. H. Succop of Pittsburg 1.00. By Father Ph. Dornseif of sr. Gem. at Alta 11.00. By Kaff. D. W. Roscker 24.55. P. Schieferdeckers Gem. in Neu- Gehlenbeck 4.00. By Mr. O. Siegtsmund 1.00. By k. Studt from F. Völz 1.00. By Kaff. H. H. Meyer 23.50. By Kaff. C. Eißfeldt 4.97. P. Reisingers Gem. in Wlton 1.58. By Kaff. H. Bartling 2.50. By Cassirer Chr. Schmalzriedt 3.00. By Cassirer C. Eißfeldt 1.00. By P. I. Horn's congreg. at Maxfield Tshp. 4.00. By P. I. Schwoy of the congreg. at Alexandria, Va. 1.50. By Cassirer H. Bartling 11.07. (p. -110.77.)

For the congregation in Hubbard: P. Budach .75. By k. Mallon from his congregation in Aspinwall 2.50. By Praeses Crämer from Leland, Mich. Gemeinde in Aspinwall 2.50. By Praeses Crämer from the Gem. in Leland, Mich. 2.00. ? . I. H. Ph. Gräbner 2.50. (p. -7.75.)

For the congregation in Cedar Rapids: By Kaff. H. Bart Itng 12.35. By Kassirer Chr. Schmalzriedt 4 87. By Kassirer H. Bartling 1.00. By P. Aron of Father Happel 5.00. (S. -23.22.)

For the community in Sttlwater, Minn: P. F. S. Bünger 1.00. By Gust. Kretschmar of the Gem. in Waterloo 4.00. Durck P. W. T. Strobel of the Women's Association of sr. Gem. 5.00. k. G. Reisingers Gem. in Wilton 1.58. ? . Horns Gem. in Max- field Tshp. 2.00. (S. -13.58.)

For the Gem. in Uttca, N. U.: By P. Ph. Studt from F. Völz 1.00. By ? . Ph. Dornseif, Theil. der Coll. seiner Joh. Gem., 4.71. (p. -5.71.)

For the congregation in Alexandria, Va: Through ? . W. T. Strobel of the Women's Association of sr. Gem. 5.00. ? . Reisingers Gem. tn Wlton 1.58. By I". Ph. Dornseif, Theil of the Coll. sr. Joh. Gem., 4.71. P. Horn's Gem. in Maxfield Tshp. 2.00. (S. -13.29.)

Monticello, October 20, 1886. H. Tiarks, Cassirer.

Entered the coffee of the Michigan - District:

For the synod treasury: From P. Hügli -1.00. By k. Hahn by G. Beck 1.00. (Summa -2 00.)

To new construction in Addison: community in Saginaw City 5.50.

To the budget in Addison: Durck ? . Hahn of G. Beck 1.00.

For poor Michigan sophomores: Women's Club in Adrian 12.00.

For inner mission: Durck teacher Falch of N. N. .25. parish in Montague 11.25. parish in Clay Bank 2.15. parish in Benona 1.70. parish in Rickville 8.30. Durck P. Bernthal of Wittwe Brügel 1.00. parish. in Saginaw City 10.56. comm. in Sebewatng 13.64. comm. in Lrsbon 8.38. comm. in Waldenburg 13.00. comm. in Jda 7.00. comm. in Wyandotte 7.00. comm. in Unionville 8.07. comm. in Ludington 7.00. (S. -99.30.)

For the widow's fund: ? . Hügli 4.00. Gem. in Frankenmuth 22.19. By P. Partenfelder, at the wedding at F. Arnold ges., 11.60. (S. -37.79.)

For the deaf and dumb: By Kassirer H. H. Meyer 13.00. Gem. in Adrian 9.00. By ? . Hahn by G. Beck 2.00. Gem. in Monitor 1.50. Gem. in Beaver 5.50. By k. H. Schmidt by Mrs. Starke 5.00. By P. Franke by N. N. 2.00. Gem. in Frankenmuth 20.41. On F. T. Stell- wages wedding ges. 5.50. (S. -63.91.)

For the Negro Mission: By P. Kühle of N. N. .50. Gem. in Clay Bank 1.40. Gem. in Monitor 3.75. (S. -5.65.)

ForEmtgr. mission: Trinitatts congreg. in Detroit 11.31.

For the Ptlgerhaus: Gem. in Argyle 3.00. Several members of the Gem. in Amelith 31.25. Gem. in Montague 5.00. Durck I'. Rooster of G. Beck 1.00. Gem. in L'sbon 10.77. Pastor and Gem. in Jda 12.00. (S. -63.02.)

For the orphanage in Wittenberg: By ? . Hetnecke, ges. auf der Kindtaufe bei A. Zube, 2.35.

For the comm. in Sttlwater: comm. in Jonta 2.50. comm. in Forestvillr 1.50. (S. -4.00.)

For the Gem. in Council Bluffs: By Fr. Torney from W. Schilling.50.

For the community in Alexandria: community in Jonia 2.50. By ? . Franke by I. Grüning 1.00. F. Probst.25. (p. -3.75.)

For poor students in Addison: comm. in Frankenmuth for G. Roller 14.75. For Arendt: ges. at Jos. Kap's birthday party 13.00. (S. -27.75.)

For poor students in St. Louts: For H. and F. Hahn from the Gem. in Sebewatng 33.00. Mr. Sprieß 2.00. G. Beck 3.00. Wittwe Bach 1.00. Mrs. Bruger 10.00. On the child baptism at I. Gremel ges. 3.83. Wittwe Wetdner 5.00. (S. -57.83.)

For Fr. Brunn in Streben: Fr. Fackler 3.00.

For poor Wisconsin students: By P. I. Schmidt from R. Gremel 2.00. Total -402.66.

Detroit, Oct. 20, '86, Chr. Schmalzriedt, Cassirer.

Entered the Coffee of the Nebraska District:

For inner discord: By Fr. I. Hoffman" from his St. John's parish at Green Garden by: A. Schilling -7.00, L. Kurbgeweit 3.50, A. Christiansen 1.50, I. Kalmer 1.55, A. Groß, Val. Scheer, K. Kalmer each 1.00, P. Maurer 3.00, P. Scheer 1.00, Phil. Knapp .50, Jacob Knapp 1.50, A. Rahoosky 1.00, C. Schlier" 4.25, I. Gabelmann.80, H. Lessin 1.10, C. Brtnkmann 1.00, P. Demel, Joh. Maurer each 5.00, A. Schwartz 2.00, Jac. Maurer, H. Maurer senior, H. Maurer junior 5.00 each; from sr. Dreieintgk. comm. at Madison 8.03; from sr. St. Pauls comm. at St. Bernard 6.39. From ? . W. Rudolph at Kala- mazoo, prosit to pictures, 4.25. By ? . C. H. Becker of his St. Paul's congregation in Falls City 7.05, bet the engagement party of Mr. C. Wesel with Miss Anna Lauppe 7.50. By k. A. Hofius from sr. Gem. 11.75. By P. I. Hilgendorf, desgl., 8.25. By Mr. Peter Vogler of the Gem. in Louts- ville, Nebr., 13.50. (p. -120.17.)

For the Pilgrims' House in New York: By P. I. Hoffmann from C. Dittberner 1.25, S. Kurbgeweit 3.50, C. Müller, C. Preuß each 1.00. By P. C. Schubkegel from sr. Dreietntg- keits Gem. 5.96. (p. -12.71.)

ForWittwenandOrphans: By P. I. Hoffman" of C. Gross .10, G. Schilling 4.00, P. Hoffman", Clara Hoffman" each 1.00, A. Preuß .25, Otto Hoffman" .75. By k. G. Weller in Maryville, Harvest and Thanksgiving Coll. sr. Zions- Gem., 22.81. (p. -29.91.)

For the synodal treasury: By P. I. Hoffman"" 3.00. By P. S. Meeske, harvest festival coll. sr. Gem. in Tobias, 9.50. (p. -12.50.)

For the mission to the Jews: From Fr König in Seward, Communion Coll. Gem., 5.72.

For poor students in Addison: by P. G. Weller, Coll. bet the Weller-Scheumann wedding, 18.35.

For P. Jac- Horn's sons: by? . I. Hoffman" by Mrs. Schletn 1.00, Joh. Scheer 1.25, Mrs. Kaus 1.75, A. Christiansen 1.50, at Schilling's house dedication coll. 12.56. (S. -18.06.) Total -217.42.

Lincoln, Nebr. 20 Oct. 1886, I. C. Bahls, Cassirer.

Entered the "affe of the Western District:

For the synodal treasury: By Mr. Göhmann from k. H. Sieck's congregation in St. Louts -8.55. H. Sieck's congregation in St. Louts -8.55. By Fr. Holls' congregation in Osage Bluffs 5.00. By Praeses Biltz from his congregation in Concordia 30.00. ? Gem. in Concordia 30.00. ? . Gräbner's congregation in St. Charles 18.25. k. Fackler's congregation in Canton 5.00. Fr. Gümmers' congregation in Long-town 10.20. ?.. Germann's parish at Ft. Smith 3.50. P. Ruprecht's parish at Cole Camp 3.00. P. Umbach's parish at Prairie City 2.20. ? . Polack's Gem. in Herkimer, Harvest Festival Collecte, 22.50. ? . Barteis'Gem. in St. Louis 8.40. By ? . Winkler tn Central from sr. Jmmanuelsgem. 6.20, sr. Ztongsem. 4.75. k. Pennekamp's Gem. in New Wells 9.70. (p. -137.25.)

For the Progymnasium in Concordia: By k. Matthes von sr. Gem. at Jackson 16 50. ? . Meyr's Gem. at Friedhetm 5.00. By P. A. Proft, coll. on a child's baptism, 4.25. k. Fischer's Gem. at Drake 2.65. (p. -28.40.)

For debt repayment: By Praeses Biltz of? . Lükers Gem. in Pittsburg 8.80. By Teacher Hafemeister of the Kreuzgem. bet Concordia 9.05. By Mr. Ficht of the Gem. tn Pilot Knob 5.00. By P. Bundenthal in August" by W. Knörenschild 2.50, Heinr. Stelzer u. Chr. Stelzer each 2.00, Died. Schäfer, Fr. Wtßmann, Fr. Schäfer, W. Wtßmann, Johann Stelzer, Gust. Oberdick, Heinr. Oberdick and Heinr. Pieper 1.00 each, Heinr. Weißler.75, E. W. Mette .70, H. Kiußmann, G. Knörenschild and Ch. H. Knörenschild .50 each. ?.. G. I. Müller in Wellsville 2.00. By P. Buszin, Tbeil of a Missionsfest coll., 6.50. P. Michels' Gem. in New Haven 4.25. ? . Mer- tens' parish in St. Louts 10.30. ? . Umbach's gem. in Prairie City 3.25. ? . Profts Gem. 4.25. (p.-70.85.)

For inner mission in the West: By Mr. Pogge- möller, part of the Missionsfestcoll. in Neu - Bielefeld, 43.65. By Fr. Pfaffe, part of the Missionsfestcoll.

of sr. By Mr. Fickt of the congregation in Pilot Knob, 5.00. By Mr. Schwartz, part of the mission festival coll. of the congregation in N. St. Louis, 300.00. By Mr. Goehmann of Fr. Sieck's congregation in St. Louis, 2.16. By Fr. Holls of several members in Babbtown, 2.25. By Fr. Buszin, part of mission festival coll., 12.00. Fr. Brandt's congregation in N. St. Louis 16.50. Fr. Fackler's congregation in Canton 2.00. Mission festival coll. of congregation ?. Germanns at Fort Smith 35.70. Mission festival coll. of the congregation of I? Müllers at Beaufort 30.00. By Mr. Kühnert, Thetl. of Mtssions- festcoll. at Altenburg, 100.00. By Fr. Döring, Missionsfestcoll. at Middleton, Oreg, 25.00. By Fr. Mende of Unnamed, thank offering for new harvest, 2.00. By Fr. Brandt, surplus of a collection, 5.00. By Mr. Schwartz of?. Janzow's congregation in St. Louis 10.00. (p. -611.26.)

For the Negro mission: By Fr. Pfaffe, part of the Mtssions festcoll. of his congregation in Haven, 11.52. By Fr. By Mr. Schwartz, part of the mission festival tax of the congregations in N. St. Louis, 50.50. By Fr. Buszin, part of a mission festival tax, 5.00. By Mr. K. Hoyer in Spring Valley from some members of his congregation. Hoyer in Spring Valley from some members of his congregation. Gem. 2.00. By ?. Grtebel in California by Aug. Böckhaus 1.00. Mission festival collection by the congregation of Fr. Müller in Beaufort 15.00. By Mr. Kühnert, part of the mission festival collection in Altenburg, 25.00. By Fr. Mende by Unnamed, thank offering for new harvest, 2.00. (S. -112.02.)

For the mission to the Jews: By Mr. Schwartz, part of the missionary festival collection of the community in N. St. Louts, 25.00. By Mr. Buszin, part of a missionary festival collection, 5.00. ? Facklers Gem. tn Canton 2.00. By Grtebel in California by A. Böckhaus 1.00. Part of the Mission Festcoll. P. Müllers in Beaufort 8.05. By ?. Mende of Unnamed, thank offering for new harvest, 1.00. (p. -42.05.)

For English discord: By Mr. Poggemöller, part of the mission festival coll. in Neu - Bielefeld, 10.00. By Mr. Schwartz, part of the mission festival coll. of the community in N. St. Louis, 90.40. ? Holls' church in Osage Bluffs 5.00. By Mr. Kühnert, part of the mission festival coll. in Altenburg, 15.00. (p. -120.40.)

For heathen mission: Through ?. Wesche by I. W. Hager in Jeffrrson City 1.00. By ?. Grtebel in California by A. Böckhaus 1.00. (p. -2.00.)

For Emigr. Mtssion: By Mr. Kühnert, part of the Mission Festival Coll. in Altenburg, 15.00.

For the widow's fund: Fr. Nething 2.70, from Wittwe Lüke 1.00. By Präses Biltz from sr. Gem. in Concordia 10.00. k. Bock t" Corning 4.00. Fr. Gümmer in Longtown 5.00. k. Demetrios Gem. 7.50. Fr. F. G. Walther in Brunswick 4.00. k. Weseloh in Kimmswick 4.00. ?. Jungck and Gem. in Palmer 3.00. P. Pennekamp in New Wells 4.00. (p. -45.20.)

For the orphanage bet St. Louts: By Praeses Biltz of sr. Gem. in Concordia 10.00, Coll. on Friend and Flandermeyer's wedding 4.30. (S. -14.30.)

For the Hospital in St. Louts: By Fr. Germann in Fort Smtth of Mrs. Wegmann 1.00, Mrs. Trüsch .50. (S. -1.50.)

For the deaf and dumb: By? Köstering in Altenburg from Mrs. B. 1.00.
 To St. Louis household: ? . Lehmann's comm. to Sanby Creek, Harvest Festival coll., 3.00.
 For poor students in Fort Wayne: By ? . Buszin, part of a mission feast coll. for Franz Buszin, 10.00.
 For poor seminarians in Addison: By ? . Bühler in San Francisco, coll. on the infant baptism bet Mr. Böse, for G. Hargens 19.50.
 For poor pupils in Concordia: By ? . Bundenthal, coll. on A. Weinrtch and L. Obendtck's wedding, 3.20.
 For the comm. in Wellsville, Mo.: By Kassirer Bart- lting 73.35 and 24.00. (S. -97.35.)
 For the comm. in Stillwater, Minn: By? . Matthes of sr. Gem. at Jackson 2.50. ? . Heyne's Gem. at Lake Creek 4.00. (S. -6.50.)
 For the comm. in Sedalia, Mo.: By ? . Nothing by Joh. Kreißler .55, Mina Rohning .50, Kar. Rohntng .25. (p. -1.30.)
 For the comm. in Cedar Rapids, Iowa: Through ? . Matches by sr. Gem. bet Jackson 1.00.
 For the congregation in Alexandria, Va: By ? . Matthes of sr. Gem. at Jackson 2.50. ? . Heyne's Gem. at Lake Creek 2.00. (S. -4.50.)
 For the Pilgrim House in New York: By ? . Hsils in Osage Bluffs by I. Beck 1.00. By ? . Matches by sr. Gem. bet Jackson 16.50. Coll. by ? . Brandt in sr. Gem. in N. St. Louts 40.00. By ? . Buszin, part of a missionary festival coll., 5.00, by Joh. Harwick .50. ? . Häschens Gem. at Cape Girardeau 7.10. ? . Mencke's parish at Pyrmont 3.00. ? . Günther's compound at Mora 8.75. By ? . Koch, wedding coll. at Mr. Schröder in Lutherville, 6.15. By ? . Wtnkler in Central from sr. Immanuelsgem. 6.25, sr. Zionsgem. 5.00. (p. -99.25.)
 For the Tract Association: ? . Bock in Corning .40. St. Louts, Oct. 21, 1886. H. H. Meyer, Treasurer.

For the community in Alexandria, Ba.,

received: By ? . F. I. Biltz, Concordia, Mo., -1.50. By ? . G. E. Ahner, Green Isle, Minn., -1.00. By ? . E. Beck, Jacksonville, Ill., -2.00. By ? . W. A. Frey, Albany, N. A., -1.00. By ? . I. Her, Ktnngsville, Md. by several members of his congregation, 5.25. By ? . A. Hanser, Lockport, N. U., 2.00. By ? . H. Walker, York, Pa., 2.00. By ? . A. Döh- ler, Forestville, Wis., 1.00. By Dir. H. Loeber, Concordia College, Milwaukee, Wis. of, 1.00. By? . N. N., Chicago, Ill. of, 1.00. By ? . L. Egaerts Gem. in Strong, Kans. of, 1.00. By ? . C. Stürken, Baltimore, Md. by etl. members of sr. Gem., 25.05. By ? . N. N., Addison, Ill., 2.00. By ? . F. Cämmerer of sr. Gem. in Sturgis, Mich., 1.00. By ? . G. Schieferdecker, Hamel, Ill, (Gem. in Hamel) 2.00. By ? . L. Rohrlack, Reedsburgh, Wis. by ? . L. Schwarz, Mt. Carroll, Ill, 1.00. by ? . H. Sageborn, Htlbert, Wis-, 1.00. By ? . I. G. Mueller, Wellsville, Mo., 1.00. By ? . A. Landeck, Hamburg, Minn., 1.00. By ? . M. Albrecht, Lebanon, Wis. 5.50. By ? . A. Tilly of sr. Gem. in Haverstraw, N. A., 100. by ? . E. G. Frank, Big Rapids, Mich. of sr. Gem. 2.25. By ? . A. Freder- king of sr. Gem. in Dwight, Ill, 5.50. By ? . W. Casten of sr. Gem. in Wheatland, Ill, 1.00. By ? . E. Heinecke, of Bay Co, Mich, 1.88. By ? . G. Blanken, of etl. members and virgins from the comm. in Buckley, Ill., 4.25. By ? . M. Brakhage of sr. Gem. in Malcolm, Nebr., 5.60. By ? . H. Meyer of sr. Gem. in Waltz, Mich, 1.00. By ? . H. Häse, Appelton, Wis., .50. By ? . A. Michel of sr. Gem. in Pensacola, Fla, 3.00. By ? . C. Engelder, coll. of a mtssion festival at Punxsutawney, Pa. by ? ., 2.00. By ? . C. Schubkegel, coll. of sr. Gem. in Blue Hill, Nebr. of, 4.00. By ? . H. Werfelmann, Marysville, O., 2.00. By ? . I. Schaller of etl. members of sr. Gem. in Cape Girardeau, Mo., 1.50. By ? . I. Budach, Luverne, Iowa, 2.25. By ? . C. Küffner, Coll. sr. Gem. at Fatrbank, Iowa, 2.50. By ? . K. Meyer of sr. Gem. in Osnabrück, Ill, 2.00. By ? . E. L. Kretzschmar of sr. Gem. at Gaylord, Minn, 2.90. By ? . W. Meyer, Macon City, Mo., 1.00. By ? . A. Opitz of sr. Gem. in Woodbury, Minn, 1.40. By ? . I. Kipple, Arborville, Nebr. of, 1.00. By ? . G. John of etl. members of sr. Gem. in Baltimore, Md., 2.00. By ? . I. Steker, New York City, 10.00. By ? . L. Germann, Utica, N. A>, from -1.00. From Mr. H. Hartmann, Charlottesville, Va. .50. From Mr. I. Hartmann there .25. From N. N. tn St. Louis 1.00. (Summa -128.58.)

thanks! God reward your love! I. A. Schwoy, Pastor.

Also received by the undersigned for the church building in Utica, N. N": From? . Wiegel's parish in Rome, N. U., -20.00, from his branch in Bleeker, N. U., from David Karch 1.00, Joh. Langfritz 1.00, Wittwe Wanger .50, Anna Meyer .25, Jak. Reis 1.00, Car. Langheinrich .25, Louise Klokh 2.00, Jda Kirchner .25, Joh. Ort 2.00, W. Balje 1.00, W. Bergmann 1.00, Heinrich Walther 1.00, Rob. Langfritz .75, Joh. Schwartz 1.00, Car. Welsch 1.00, G. Wieder .50, Heinr. Ort .40, Christoph Buffe 1.00, Joh. Hartmann .50, Ludw. Heinrich .50, Aug. Sumpf 1.00, Dan. Heinrich .25, Joh. Heinrich 1.00, Gg. Gates 1.00, F. G. Sanders 1.00, Frdr. Sanders 1.00, Ludw. Politsch 1.00, Joh. Crämer .50, Frank Rodgers 1.00, Nie. Maddhes 1.00, Joh. Steiner .25, Christian Braun .25, W. Kerwitz 1.00, Joh. Schamberger 2.00, Ed. Schamberger 1.00, W. Hensch .50, Nie. Sckabacker .25, Pet. Alexson 1.00, Mich. Genter 1.00, Cath. Muller .35, Louise Frank 1.00, Jak. Frank .50, Fred. Servts 1.00, W. Bendlow 3.00, Cath. Seidel 1.00, Joh. Buffe .50, Henriette Ort .25, Louise Ort .25, Gg. Ort.25, Pet. Langfritz.30, Wittwe Schröder.50, Ed. Wegner 1.00, F. Ackerknecht.50. From? . Frey's Gem. in Brooklyn, N. D., from? . A. E. Frey 5.00, Heinr. Raders 5.00, W. Ahnemann 2.00, Heinr. Legenhause 3.00, Chr st. Jung 5.00, Carl Gödecke 5.00, Wittwe Nolte 2.00, Claus Dojcker 5.00, Adam Martin 1.00, Frdr. Möller 5.00, Carl Haubert 1.00, Lina Henricke 1.50, Henning Bohlen 10.00, Henry Evers 5.00, W. Starke (?), H. C.

Fortmeyer 1.00, Heinr. Mattfeldt 2.00, W. Ulmer 10.00, Frdr. Herr 5.00, Jak. Stähler 1.00, Joh. Stürcke 2.00, Joh. Pfeufer 2.00, Fr. Ehrlich 10.00, Christ. Kreuscker 1.00, Heinr. Geyer 2.00, Ad. Minck .75, Wittwe Em. Meyer 2.00, Wittwe Elts. Haus 2.00, Joh. Döhler 1.00, Joh. Seedorf 2.00, Poppe and Jung 5.00, teacher Bende 3, Ant. Saladtn 1.00, Christian Reich 2.00, Ludw. Schröder 5.00, H. Wtchmann 1.00, W. Wickmann (?) 1.50, Mrs. Barthels .50, A. Detering 2.00. By k. Daib, Friedheim, Ind., .75, Hartm. Hofmeyer, Albany, N. A., 5.00 (donated stock); P. I. Strafen, Milwaukee, Wts., .50, P. Paul Luecke, Merrill, Wis., 1.00, P. C. R. Riedel, Charlotte, Iowa, 1.00, Grandfather E. Bleß, Waldenburg, N. A., (durck k- Pfeifer) 2.00, P. Holtermann's Gem., Lost Prairie, Ill., 4.50, ? . H. Henkel's Gem., Aurora, Ind., 9.40, P. H. C. Schwan, Cleveland, O., 5.00, Mr. H. Wendt, New York (k. Sieker), 5.00, Reb. Cordes, New York (k. Sieker), 1.00, k. W. Schumacher's Gem., Kilmanagh, Mich., 5.00, ? . Häßler, Nebr., 2.50, P. G. I. Muller, Wellsville, Mo-, 1.00, Mr. A. F. Uhlth, St. Louts, Mo-, 10.00.

Our heartfelt thanks to the dear donors! May God reward them in mercy.

Utica, N. A., October 11, 1886. C. A. Germann.

Received for the support of poor Michigan students from November 1885 to September 1886: From ? . F. Bauer's parish in Greenville -1.50. By ? . Jos. Schmidt from N. N. 15.00, from N. N. 2.00. On teacher Wnterstetn's wedding ges. 6.25. On Fr. L. Fürbringer's wedding by I. A. Reif 4.25, by Konr. Barth 4.00. By P. I. Krüger in Lake Ridge, Harvest Festival Coüecte, 5.50, desgl. in Petersburg 6.00. By Kassirer Chr. Sckmalzrtedt 25.50. Durck ? E. Heinecke in Town Merritt, Harvest Festival Coll., 11.00. Durck ? I. H. Witte, Hochzett's-Coll. at Th. Moritz, 2.00. From I* . B. Potzger's parish in Belknap, 4.00. From P. F. Sievers' Jr. parish in Monitor, 1.00. By P. I. Krüger in Petersburg, Christmas coll., 4.00. By Kassirer Ch. Sckmalzriedt, 29.33. By P. Jos. Schmidt from N. N., 15.00. By Kassirer Ch. Sckmalzrtedt, 26 05. From ? . I. Krüger's Gem. in Petersburg 7.00. Through the same, Hockzett's Coll. at E. Gröb, 6.02. Through Kassirer Ch. Sckmalzriedt 37.00. Through ? Jos. Schmidt from N. N. 15.00, Kindtaufcoll. at H. Dterken 2.25. By Kassirer Ch. Sckmalzrtedt 7.39. Durck ? . I. Walther, wedding coll. at H. Sckrtefer in Frankennuth, 10.00. By P. A. Ch. Bauer coll. 5.50. By ? . H. W. Schröder, coll. at double wedding of Barb. and Kath. Eisen, 5.00. From the comm. in Monroe from September 1884 to September 1886: Sunday and Harvest Festival coll. 36.70, from the Women's Club 78.21, from the Young Women's Vereth 67.16, from the Young Men's Club, at the silver wedding bet G. Finzel ges., 6.15. By F. Blankerz from N. N. 1.00.

Many thanks to all kind donors! However, the coffee is empty and needs support soon.

C. Franke, Cassirer.

With heartfelt thanks the undersigned received: For C. Rüß- kamp by I* . H. Walker from the Concordia Men's Choir -20.00; for the Jüngel brothers by ? . Trautmann by Wittwe N. N. 5.00; for F. Verwiebe by ? . L. Skulze by Mrs. L. Nttzsch- mann (thank offering) 5.00, by Mrs. L. Friedrich (thank offering) 2.00; for W. Deppert by P. Ph. Schmidt of the Jungfrauenverein sr. Gemeinde 15.00, by members of the Gem. 15.00; for A. May by? . P. Hansen by some members of sr. Gem. 12.00; for Lüffenhop by ? . H. Schöneberg 75.00; for Verwiebe by k. L. Schulze from several young men and virgins of his congregation 25.00; for poor pupils by ? . Henkel, collected at the mission festival, 25.00; for poor students by Fr. Bischofs, surplus from the travel money of the Fort Wayner Pastoral Conference, 1.90; for Chr. Drewes by Fr. Hochstetter from sr. Gem. 9.00; for Demzten by Fr. Niethammer from Fr. Querl's parish in Toledo 4.50; for the same by Fr. Seemeyer from his parish 8.25; for I. Klausung by Fr. Brömer from the Women's Association

sr. Gem. 20.00; for G. Ziegler by P. Gräf. Hochzeitseolleete at Stuckmeyer-Zander, 9.12, Erntefestcollecte sr. Gem. 10.88.

Fort Wayne, October 25, 1886, H. Dümltng.

For poor students received with many thanks by H. Weisbrodt in Mount Olive, Ill, from the worthy women's association of his Jmmanuelsgemetnde there 4 pairs Unterbeinkleider together -10.00. By G. Weller in Marysville, Nebr. from the bell-bag of his Zionsgemetnde (especially for Brtnk) 10.00. From Mr. H. Breffert in St. Louis, Mo., 5.00. By ? Fackler in Adrian, Mich., sent at the squat of ? Matthes 8.00. Durck ? Frese in Omaha, Nebr-, (spec. for Spannuth) by Bro. N. N. 8.00, by Mrs. A. B. 1.00 and by himself 1.00.

C. F. W. Walther.

Received more gifts of love to support my community: From ? M. Schneider's St. Paul's congreg. in Fulda, Minn, -4.10, sr. Jmmanuelsgem. in Rose Htl 5.90, ? H. W. Schroeder's comm. in St. Clair, Mich, -3.00; ? C. I. Oehl- schläger's comm. in Richmond, Va, 4.00; ? G. Rademacher's comm. in North Ridge, N. A., .26; ? A. Tilly's comm. in Haverstraw, N. A., 2.14; by Kassirer D. W. Röscher 13.75; by Kassirer T. H. Menk 20.47.

God's blessings to the dear givers!

Sttlwater, Minn, Oct. 26, 1886. L. F. Frey.

Since June 14, the following monies have been received by the undersigned for Cedar Rapids and are hereby gratefully acknowledged: By Mr. Kassirer Tiarks -100.00, -71.37, -11.00; Mr. Kassirer Schmalzriedt -1.00; ? Mrs. Ehlers -3.00; ? C. K. Küffner -2.50. Summa -188.87.

Luzerne, Iowa, Oct. 19, 1886.

P h. Studt.

Received for the English Lutheran Mission in the West: By Cassirer D. W. Roescher at Fort Wayne, Ind. -17.50. By Cassirer H. H. Meyer -172.00. St. Louis, Oct. 23, 1886. C. F. Lange, Cassirer.

New printing and Kmlpsachen.
Proceedings of the 29th Annual Meeting of the Michigan - District of the German Lutheran Synod of Missouri, Ohio and other States. 1886.

The report contains a paper on the doctrine of Christ's person based on the eighth article of the Formula of Concord. This is an extremely important subject. The pure doctrine of Christ's person was attacked by the devil soon in the beginning of Christianity and later at the time of the Reformation through his sects. And he does so again in our time. "The enemy aims first and most at the heart; if this is mortally wounded, the whole man is lost. So it is with the doctrine of the person of Christ, the heart of the Christian faith. If this is eliminated, the whole Christian religion falls away. The devil knew this. That is why he challenged this very doctrine the most. When a king goes into battle against another, he tries to penetrate his capital and residence; when he has won it, he considers himself the victor. In the same way, the devil seeks to penetrate the capital and residence of the Christian faith, the doctrine of the person of Christ, and to destroy it, in order to overthrow the whole of Christianity. The theses read: 1. The reason for including a special article in the confession about the doctrine of the person of Christ was that after Luther's death some theologians of the Augsburg Confession had falsified this doctrine in order to cover up their false doctrine of Holy Communion. 2. Our church teaches that the union of the Godhead and humanity in Christ is a personal one, that is, that the Godhead and humanity in Christ are only One Person. 3) Our Church teaches that in Christ both natures are inseparable, unmixed and unchanged. (4) Our Church teaches that even after the union of the two natures, each of them retains its essential qualities, and that the essential qualities of one nature never become essential qualities of the other nature. (5) Our Church teaches that now, after the Incarnation, both natures belong to the whole person of Christ, not only His divine but also His assumed human nature.

The report (78 pages) costs 15 cts.

The Resurrection of Christ, pictured by painter F. W. Wehle in Milwaukee, Wis.

This picture had been out of print for a year already; however, the master was not tempted by the extraordinarily great demand for this magnificent picture to have ever new impressions made of the old plates in order to achieve great profit at low cost. Rather, the experience that this very image has become a favorite of Christians who desire a truly biblical representation of the majestic object, spurred him to perfect his image with great effort and great expense in every respect. The new edition is not a duller and duller copy taken from the old used plates, but the old image in complete renewal and embellishment. Without wishing to compromise the value of Wehle's other paintings, we would like to declare this one, the Resurrection of Christ, to be his masterpiece, next to his Luther painting. The size of it is equal to the size of the others, namely with the addition of the necessary 2 inch wide white border 22 by 28 inches. This work of art can be purchased through our Luth. Concordia publishing house for the price of \$1.00. W.

[Walther]

The Lutheran Household Friend. Calendar for the year 1887, published by O. Th. Willkomm, pastor of Planitz. Zwickau i. S.

For those who would like to have another calendar with good, interesting reading material in addition to ours, we recommend the one just mentioned, published by Pastor Willkomm, a member of the Free Church in Saxony. From the rich content we highlight the following articles and stories: "Lotterte und Versicherung", "Der Tag zu Schmalkalden" (a history of the convention held at Schmalkalden in 1537 - in the next 350 years - at which the Schmalkaldic Articles, one of our glorious confessional writings, were adopted and signed), "Eine Schächergeschichte", "Der Christbaum und dessen liebliche Bedeutung", "Morgenländisches in der Bibel", "Die Fürsorge Gottes an den Sperlingen" 2c. 2c. Four pictures also decorate the calendar: the image of Christ, the Nativity, Schmalkalden and St. John's Church in Niederplantz.

The calendar can be obtained through Concordia Publishing for 20 cts.

Due to a lack of space, several mission festbe-richte had to stay behind.

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Volume 42, St. Louis, Mon. November 15, 1886, No. 22.

(Submitted.)

Extract from the report of the Commission für Innere Mission,

which was presented to the Western District of our Synod at its meeting this year. Communicated by resolution of the Synod.

The field for inner mission, which the synod is currently cultivating, includes a part of the states Arkansas, Missouri, Kansas, Colorado, Oregon and California.

Two missionaries are active in Arkansas, who together serve eleven preaching points. This mission field presents no small difficulties, partly because of the opposition to our missionaries, partly because of the scattered location of the preaching points; but one may have the best hopes for it.

The Missouri mission is limited to the three cities of Sedalia, Kansas City and St. Joseph.

The congregation in St. Joseph has already become so strong that it will probably soon be able to exist without outside help.

Connected with the missionary congregation in Kansas City is a preaching place at Argentine, Kans. and one at Independence, Mo. As it has been impossible for the missionary to do his missionary work properly in the large city, which is growing daily, while keeping the church school, a (special) teacher has been employed there. The experience so far raises the hope that the community will be able to cover all its expenses itself in the near future.

A hopeful place for our mission is the city of Sedalia. There we have finally had a permanent preacher for a year. Unfortunately, the founders of the congregation were forced to take over their church with debts, because without a church they could not think of building the congregation in a city and were not able to pay for it. May this serve as a hint for the brethren to whom God has given abundant funds.

The main field of our inner mission is the state of Kansas. So much has already been done for this state

than has been done, what should be done is not being done for a long time. There is a tremendous stream of immigration to Kansas, in which there are also many of those to whom we have made it our task to carry out missions.

The missionary still has five counties to travel in northwestern Kansas. Since the preaching points can only be reached by wagon, the work, especially in winter, is a very difficult one. During the last winter, our missionary repeatedly had to make long journeys on foot over cold prairies that had become almost impassable due to snowdrifts.

Southern and southwestern Kansas is also traveled by a missionary. He preaches at eighteen places, most of which he has to go to by wagon. It is probably superfluous to point out that such a large number of preaching places cannot be served by one man as it should be done. If the field could be divided up and provided with preachers, the influx of immigrants would undoubtedly soon result in proper, independent congregations. Unfortunately, the necessary funds to place more forces in the field have been lacking up to now.

A third mission field in Kansas is the city of Newton. Here, for some time, services have been held from time to time by a neighboring preacher. However, since Newton is an important city, it was recognized that due to the opposition of the false believers, both a house of one's own for holding the meetings and a resident preacher would have to be available if all the work was not to be in vain. Therefore, a building site was acquired with collected money and the mission commission made itself responsible for the money to build a house. Until a full missionary is employed, a student serves the place.

The fourth circle of mission in Kansas is served by a pastor who is already largely sustained by his congregations.

In Colorado, the station in Denver is still being supported. The community there has made good progress, but still needs strong support for a while.

In distant Oregon, the missionary continues to work sprightly. God has blessed his work so much that he was able to ask for preachers for two parishes. Unfortunately, his request was in vain, since no people have yet been found who have the desire and skill to work there. In his time, however, God will help here as well.

The mission in California is maintained by the friars there. Only one post is supported by the Mission Commission.

Finally, it should be mentioned that the expenses of our mission in the past synodal year amounted to \$3216.30. To be able to work properly in the coming year, we must have as much money; indeed, we must have more, if we are to provide properly with laborers all the fields open to us. May the good Lord, therefore, make us all willing to help to the best of our ability to gather the harvest which he has made us grow. May the love of the Savior Jesus Christ, which we have experienced, also awaken in us a true love for our ecclesiastically orphaned brothers. May God grant this for the sake of His name. Amen.

Strange conversion of a Jewish doctor.

Pastor J. E. Völter in Groß-Ingersheim in Württemberg has recently published a collection of "Addresses from the Mission to the Jews" in which, among other things, the following story of the conversion of a Jewish doctor can be found.

It was in autumn, as a former Jewish rabbi, who now spreads the gospel of Jesus the Christ among his people, tells us, when I was called at night to a sick person. The house was not unknown to me. I had often sat there and talked with the master of the house. It was my old Jewish family doctor, once my best friend when I was still a rabbi, and now my most ardent opponent. As often as we saw each other, we were involuntarily involved in serious religious conversations before we knew it. But these seemed to be

little success, for he remained as before "a virtuous man." He was honored and loved by many because of his efficiency and kindness. People always told him how very good he was, and he believed it himself. Now he had a nephew whom he loved very much and who was to become his heir, since he himself was unmarried. One day, this primary school student was in our Lutheran church, when I was preaching on the occasion of a school celebration about the words of the Lord Jesus: "Verily, verily, I say unto you, except ye repent and become as little children, ye cannot enter into the kingdom of God." I dealt with the question that occupies all people: What shall I become? which parents put to their children: what do you want to become? - Everybody wants to become something, and the world gives man a chance to become something really great. But the Lord Jesus teaches us to ask: What shall I do that I may be saved? and that in order to be saved we must first become small. The world pulls big, the Lord pulls small. We must become completely poor and miserable in ourselves through self-knowledge, then the Lord can help us and make something of us, so that we become something to the praise of His glorious grace. I spoke about this without suspecting how deeply it touched the heart of my family doctor's nephew and his young friend who was sitting with him in church.

When the two young Israelites left the church, they took leave of each other with emotion. The nephew went to his grandfather, the doctor, who happened to ask him once again, as so often before: "Well, what do you want to become? The young man, completely occupied with the sermon he had heard, replied seriously and firmly: Dear uncle, I want to become a Christian! - He could not explain this answer; he thought that I had influenced his nephew through special conversations, which was not the case at all. He asked further: "And why do you want to become a Christian?" and received from the nephew the simple and decisive answer: "I want to become blessed above all, that is why I want to become a Christian! He told his grandfather what he had learned from the sermon. He sent for me and confronted me. I was not a little astonished at the effect of my poor word, to which the Lord had confessed. I told the doctor that he could not and should not hinder the work of the Lord on his nephew's soul if he did not want to incur great guilt, and that the time that followed would teach whether the nephew was completely serious about his desire. - The young man came regularly to my house, where I taught him the gospel for a long time with his friend, the other high school student. The doctor soon saw the fruits of the gospel in the conduct of his nephew, and no matter how much he objected to it at first, he soon had to realize that he was only following the inner course of his heart and conscience in wanting to become Christ's own, and that his decision to confess the Lord before the world was quite firm. As an educated man, the doctor did not think he could do violence to his nephew's conviction and allowed him to convert to the Christian church. The young man and his friend were both baptized a few years ago, and since then have walked worthily in the Gospel.

Since then, the doctor also visited our church more often and also asked me to come to him, liked to hear about the Christianity, but not of a savior of sinners. He had read a lot about Christ the ideal man and the like, and was completely in agreement with it. I was prevented from visiting him for a long time. But when I once entered his room, midnight had passed. He was lying on his bed and seemed to be asleep, but soon got up, and I was startled when I saw his pale face, illuminated by the dim light of the lamp. A few minutes passed, during which we silently looked at each other. At last I broke the silence and asked him how he felt and what he wanted from me. He looked around to see if no one was listening to us, and then asked me to close the door firmly, which I did not without heart palpitations. After he had taken a few deep breaths, he said, grasping my hand: "Dear friend, I am ill and will probably not recover from this illness. Now you know how I have lived, you know that I am a Jew; but I do not want to die as a Jew, I want to be saved through Christ. Do you now want to baptize me? - Dear Doctor, I replied, if you know nothing more about Christ than what you have told me, I cannot possibly baptize you. What good is a mere man, even an ideal man, to you? No man can redeem his brother, for it costs too much, one must leave it alone. If we regard Christ only as a man, and yet pray to him and want to be saved through him, it is idolatry and self-deception. - No, no, he interrupted me, you don't need to tell me that anymore. I already know it and had time enough to think about it during my illness. Listen to me, he continued: I treated the old widow N. in your community two months ago. The gentleness, calmness and patience with which she bore her severe suffering made a deep impression on me, and I had to tell myself that she drew her peace of mind, which I envied, from a different source than the one known to me. One day she urgently wanted me to tell her openly what I thought of her condition? I did so and did not conceal from her that she had only a very short time to live. Then she became quite joyful, her face transfigured at the thought of the nearness of death, as if it were going to a wedding. I never saw anything like it. Doctor," said the dying woman, grasping my hand tremblingly, "I would like to tell you one thing before I die. You are a Jew, you do not know the Savior. Without him you will not be saved. O, seek Jesus, the Savior of sinners! - I was shocked and asked: "How do you know, dear lady, that only in Jesus I can find salvation? - I know that, replied the dying woman, as surely as the sun shines on us today, as true as God lives in heaven, and as true as his word is, in which he has said it. At the same time she handed me her Bible and said: "Dear Doctor, I would like to thank

you for all the trouble you have had with me, and yet I am only a poor woman. The only thing I can give you is this Bible of mine. Oh, accept it as a gift from me and read the Word of God with earnestness, and you will find Jesus in it as your Savior, and your joy will be great like mine. - I took the old book from her trembling hands, ashamed and touched to the core, and hurried anxiously home. It fought and raged within me as in a storm: truth and lies, certainty and doubt, hope and fear fought most fiercely within me.

When I passed by her house the following morning, I was drawn inside without knowing why. But I was miraculously held in the small front house, because a child's voice sounded like angels singing from the sick room. It was little Emilie, her foster daughter, who granted the dying woman her last wish and sang her favorite song: "Jesus accepts sinners" in a bright voice. I heard the words and I still hear them:

I, the afflicted, come here And confess my sins. Let me, my Savior, find grace in Thee for forgiveness! That this word may comfort me: Jesus accepts sinners!

These words from the mouth of a child, whom I so often saw kneeling at the bedside of the sick, penetrated deeply into my heart, and at that moment the scales fell from my eyes, and I saw how naked, bare and wretched I was with all my good works. All at once it became clear to me that I was an old deceived man. The ideal Christ is an imaginary image that disappears like mist and smoke in serious hours when help and comfort are needed. I now believe in Jesus Christ, the Son of God, the Savior of sinners, who also shed his precious blood for me, an old sinner, and died, not only for my sins, but also for my virtues. The result of all my knowledge is now that I am a great sinner, and that Jesus is an even greater Savior. In the name of this Jesus I want to be baptized, Pastor, so that I may remain his property for eternity.

Thus the doctor. I saw to my heartfelt joy that the Holy Spirit had worked more on this learned Pharisee in a moment through the mouth of an underage child than I had done in all that time through my disputations. He received Holy Baptism the same night he called me, in the presence of several Jews whom he invited, which he himself called an emergency baptism, because before and after the baptism, at his request, the song "Aus tiefer Noth ich schrei zu dir" ("I cry out to you from deep distress") was sung. On the following day he fell asleep gently and quietly in the Lord and his last prayer was:

Jesus accepts sinners! He has also accepted me, and opened heaven, that I may come to him blessed, and die in comfort: Jesus accepts sinners!

How the Holy Scriptures are blasphemed in the papacy.

In No. 14 and 16 we have shown how the papists cannot prove their papist doctrines from sacred Scripture, how the local "Herald of Faith" cites a saying for one doctrine, but puts something in it that is not in it at all, how he further cites the saying of an apocryphal book as proof of Scripture for another doctrine, and how he finally openly admits with regard to other doctrines: "This is not in sacred Scripture," "nor is it in the Bible.

But, you ask, dear reader, do the papists care nothing about the fact that they cannot prove their papist doctrines from sacred Scripture? Nothing at all. The "Herald of the Faith" writes: "It has therefore to do with the Roman doctrine in the cited

The teaching of the church, the agreement of the whole church, is just as good God's word as the Bible is. The hereditary doctrine, the agreement of the whole church, is just as good God's word as the Bible is." He calls it a "fundamental error" of Protestant doctrine "that everything must be found in the Bible that God has revealed. This is truly blasphemous talk!

For the Roman hereditary doctrine, tradition, oral tradition, is a little human fable. In order to be able to cite false evidence for certain papist heresies, the delusion has been raised that God has not laid down all teachings in the holy scriptures, but that some have been handed down "from hand to hand". For example, the Holy Scripture says nothing about purgatory, nothing about invocation of the saints, nothing about the Mass. Then the Romans say that the church has such teachings from oral tradition; this tradition is the necessary supplement to Scripture and also the source of knowledge of Christian doctrine, like Scripture.

See how the papists blaspheme the Holy Scriptures! They consider it a defective, imperfect book, they respect the doctrine of the Holy Scripture completely and say that it, the doctrine, is just as good as God's word as the Bible.

But this is so reprehensible because God, after having his word written down, wants to teach us only through the Scriptures, instructs us only to the Scriptures. It is the sole and perfect source, rule and guide of all teaching.

Only from this book shall we draw doctrine, and apart from what is written therein, we shall accept nothing as divine doctrine. God's word alone should make articles of faith. Through Moses God says: "You shall not do anything that I command you, nor shall you do anything of it," Deut. 4:2. And through Isaiah: "Yes, according to the law and the testimony; if they do not say this, they will not have the morning light," Isa. 8:20. Our Lord Christ says: "Search the Scriptures, for you think that you have eternal life in them; and it is they that testify of me," Joh. 5:39. 5, 39. Further, "They have Moses and the prophets; let them hear the same," Luc. 16, 29. How often he points to the Scriptures in his sermons, and sternly he chastises the Pharisees who appealed to the doctrine of inheritance: "In vain do they serve me, because they teach such doctrines as are nothing but the commandments of men." The holy apostle Paul speaks and preaches "from the Scriptures," Apost. 17:2, "according to the Scriptures," 1 Cor. 15:3, 4. He writes to Timothy, "Because thou hast known the Scriptures from thy infancy, the same is able to instruct thee unto salvation through faith in Christ Jesus. For all Scripture, inspired of God, is profitable for doctrine, for judgment, for correction, for chastening in righteousness; that a man of God may be perfect, fitted unto all good works," 2 Tim. 3:15-17. And the apostle Peter writes: "We have a firm prophetic word, and you do well to pay attention to it, as to a light shining in a dark place", 2 Petr. 1,19. The holy Scriptures are perfect after all and contain everything that is necessary for faith and for the attainment of eternal life and a truly pious life. And whoever does not believe this, but, like the papists, declares the Scriptures to be imperfect, which must be supplemented, reviles the Scriptures and God, who speaks in the Scriptures.

Without providing any proof, the "Herald" simply claims, counting on the credulity of his doctrine, that the papist teachings based on the doctrine of heredity are revealed by God. He writes: "The Catholic Church knows and teaches that everything which the Church has believed and held to be true in all places and at all times has really been revealed by God and His Son Jesus Christ, even if we read nothing of it in the Bible."

See again, dear reader, how contemptuously the papists speak of the holy book of the Bible, and how they - impudently - pass off their teachings invented by men, their teachings contrary to the Bible, as divinely revealed. See how the simple are deceived by the clergy, who make them believe that the papist doctrines have been believed by the Church "in all places and at all times". What a lie to say that it has been "believed by the Church at all times and in all places" that "one should pray to Mary!" The Pabst Church teaches that the laity may not drink the wine in the Lord's Supper. That this teaching has not always and everywhere been believed, the "herald" himself admits, but wants to escape by saying that this "does not belong to the doctrine of faith", but is "a matter of church discipline". But the Roman Church does teach and believe it. The doctrine that the pope is Christ's governor and that the whole church is subject to him, the doctrine of the mass, of indulgences, in short, all Roman doctrines were not believed in the old church and were not believed later in all places. So, again, all lies and deceit and, what is most terrible, blasphemy of God and his word.

The "Herald" says: "The church (he means the Papist church) cannot fall into error. The faithful worshippers of the Antichrist believe this, but other people do not believe it, and wonder how one can make the claim that the Papal Church, this cesspool in which almost all heresies flow together, cannot err. It is true that the "Herald" points out that the gates of hell will not overpower the church, that the Holy Spirit teaches it all truth. But where is it written that the Pabst Church is meant by this? No, it does not mean the apostate church that lets itself be ruled by the Antichrist in Rome, but the church of Christ, the community of all those who let themselves be guided by their Lord, who hear his voice, the voice of the good shepherd, who do not base themselves on the teachings of men, but are built on the foundation of the apostles and prophets, Eph. 2, 20, who abide by the words of Christ, Joh. 8, 31, and keep His word, Joh. 8, 51. Only this church of Christ can be said not to err in the fundamentals of faith. It is true that the members of this church, the believers, are exposed to error, but they do not err - at least not in the last hour of death - in the fundamentals of faith. The poor Christians, who are held captive under the tyranny of the pope, also belong to this holy universal church. They are afflicted with horrible errors, but in their last hour they abandon everything and die only in faith in the Lamb of God, who bears the sin of the world. They err, but they do not err - at least not in the end - in the foundation of faith, otherwise they could not be saved.

The Church of Jesus Christ, the entirety of all believers in Christ in the wide world, to which also belong those who live in the kingdom of the Antichrist and in other countries.

This church, in the essence of faith, cannot err, cannot perish. But particular churches can err, can perish. This is what the apostle Paul says in his farewell speech at Miletus concerning the churches at Ephesus: "I know that after my departure there will come among you terrible wolves who will not spare the flock. Even from among yourselves there will be men who speak perverse doctrines to draw the disciples to themselves," Acts 20:29. 20, 29.30. To the Galatian churches he had to write: "I am surprised that you so soon let yourselves be turned away from him who called you into the grace of Christ, into another gospel", Gal. 1, 6. And the church at Rome, which was so firmly founded in the apostolic doctrine by the apostle's letter to them, how it has fallen so low in the course of time! So low that Rome has now become the seat of the Antichrist. These examples show that particular churches can err. Therefore, what the "Herald" writes: "Therefore, what the (Roman) Church teaches is always right and true, whether it is written in the Holy Scriptures or not", is no longer true.

And as the papists deny the perfection of the holy scripture, so also the clarity of the same. The "Herald" writes: "No article of faith is so clearly stated in the holy Scriptures that there can be any doubt, for there is almost no article of faith that has not already been denied or distorted by some false teacher - and yet every false teacher has always referred to the holy Scriptures. See here again, dear reader, how the papists blaspheme the holy Scriptures. It is a lamp to our feet and a light to our path, Ps. 119, 105, and as the apostle Peter says, a light that shines in a dark place, 2 Pet. 1, 19, and yet it is said not to be clear enough, no article of faith is so clearly written in the holy Scriptures that there can be no doubt. And behold, what a vain, trivial, ridiculous reason the papists give for this. Because false teachers deny the articles of faith taught in the Scriptures, because such false teachers also refer to the Scriptures, therefore the Scriptures should not be clear. What nonsense! So, for example, because the papists deny the article of faith clearly taught in the Holy Scriptures, that is, justification by grace, without works, by faith alone, it is not clearly stated in the Holy Scriptures? How can one make such an insane conclusion! Should this, that the false teachers, even the papists, dispute a doctrine of Scripture, make the Scripture, this bright light, dark?

The "Herald" now further instructs its gullible readers that Christ, because the Scriptures were not clear, had therefore instituted "the infallible chair of the infallible church, that through it disputes might be decided and that what is doubtful might be made certain.

Then we ask again: Where is this written? And the answer is: Nowhere. In the Bible, the only source, rule and guide of all doctrine, we find nothing about Christ appointing men, wretched, miserable, erring men, as judges of his word. This is one of the main papist lies. And if we consult history, we find that the infallibility of the Roman chair is very bad. But of this another time.

Now we will only briefly summarize how the Holy Scriptures are blasphemed in Pabstism. In Pabstism

one declares human books, such as the Apocrypha, to be divine writings,
 tradition, the so-called hereditary doctrine, i.e. the doctrine of man, is declared to be apostolic doctrine and just as good as the Holy Scriptures,

one declares the holy scripture, this divine book, to be imperfect and insufficient,

one declares the holy scripture, this bright light, to be dark,

one explains that not God alone can make articles of faith in his word, also the Roman church can establish articles of faith from the tradition,

If one declares not Scripture but the pope to be infallible, if one declares that not Scripture but the pope has to decide what is an article of faith, one places an erring human being above God's word.

Only a blind man cannot see that the pope is the antichrist who sets himself against Christ and his word. G.

Bernard of Clairvaux,

d. 1153,

is a glorious example of those who have been saved by God's grace in the midst of darkness. Luther writes of him: "When the same man begins to speak of Christ, it is because it is a delight; but when he is out of this piece, it is no longer St. Bernard. (40, 327.)" "Although under the papacy, before this time, when the good God graced us with the Gospel, Christianity for a long time had no pure, public preaching from God's Word of faith in Christ as the only Redeemer, Mediator and Comforter of the human race, but only the papacy's deception and lies of pilgrimages, indulgences, masses for souls, saintly service 2c. In the midst of such horrible error and darkness, our dear God has nevertheless miraculously preserved many people in the right faith, even revealing it in part on their deathbeds. As one reads of St. Bernard, who by his writing gave much cause for the precious Virgin Mary to be so highly exalted in Christendom and attributed to her that which is due only to Christ her Son, 2c. who also held much of the monastic life. If there has been any pious monk, he has been one. But now, when he is about to die, he does not forget his good works and holy life alone, for he saw that he would not be able to stand before God by them; but he says: "I have spent my life badly, but I take comfort in the fact that my Lord Christ has the kingdom of heaven by two rights: first, as a natural heir and Son of God, so I do not desire it; secondly, he has it through his merit, innocent suffering and death. According to this right I desire it, because he died not for himself, but for me and all sinners. Yes, dear Bernhard, if you had died in your cap, without this confidence in the Lord Christ, you would have gone to the devil; but this is what God, through the Holy Spirit, is telling you this very hour, that Christ died for you, and through his death has saved you from heaven.

mel. In this way (if God wills) many spiritual (as they have called it) persons, also many laymen, will be preserved on their deathbed, who have let go of the pope's doctrine of indulgences, outward holiness, 2c. if the right traits have been taken, and have put their heart and trust badly on Christ's death and merit. And what has been preserved in the papacy has been preserved in this way secretly through the Holy Spirit alone. It was preserved through public preaching and the Pabst's rule. Therefore the apostles call this last time of the Antichrist time." (17, 30 f.) "Thus the elect entered into error, but did not remain in it." (45,167.)

(Submitted.)

Best regards from Germany

To all faithful Lutheran readers and dear fellow believers in America! - Barely three years have passed since the undersigned begged for contributions for the building of a little church in front of your doors for our dear Dresden congregation. You have fulfilled our request and the Lord has blessed it. Our Dresden congregation has been helped out of the most urgent need, and at the same time we have had new proof that the fellowship of faith and hope, of struggles and sufferings, which we have with you, also manifests itself in love. Yes, you have given us all more than one proof since then. You know our situation and that the support of our local Lutheran Free Church is also a matter of holy missionary work. We are happy about your love and participation and thank you very much for it.

In the meantime, against his own wish and will, the undersigned has been transferred from Dresden to Hanover to the first and until now only congregation belonging to our church in this country. So it was God's will. Here it is now necessary to lay the foundation for a truly Lutheran local congregation, independent of the state, in the face of so many and diverse state and free church parties, and at a fairly significant distance from all other congregations of our church. I do not need to say much more to the readers of our "Evangelical Lutheran Free Church" as well as of the "Lutheran" or the "Lehre und Wehre", among them especially those who come from Hanover and still love their old home or are interested in their fathers' home. But this much I will and must

say, that our local congregation has taken the name "Bethlehem congregation" especially because it reminds in its outward poverty of the stable and the manger in Bethlehem. Just consider that it originated from the already so small Petri congregation, one part of which now adheres to the Vilmarians, the wealthier part, however, has joined the Breslauers, both of which, despite differences among themselves, let Papist doctrines of church and ministry prevail among themselves. Our small congregation had to separate from them for reasons of conscience and has since then bravely professed the Lutheran truth in these and other matters.

However, we now have to hold our services in a private apartment, which, apart from some other inconveniences, also brings with it the particular inconvenience that people who do not belong to the

The people who belong to the parish are afraid to come to us because they consider us to be a closed society. With our extremely limited means, we had no prospect of building a church. Encouraged, however, by a larger non-interest-bearing loan, we proceeded in God's name to the purchase of a plot of land in whose garden we intend to build a modest chapel. The undersigned, mindful of the rich love previously experienced by his dear American brethren, dares, even at the risk of appearing impertinent, to stretch out his hands and ask for the sake of his present congregation, which is even poorer than the Dresden congregation was: Help us, dear brothers, for God's sake, help us!

In order not to be misunderstood, I would like to make two further remarks.

First of all, it is an absolutely correct principle that every congregation that establishes an independent parish office and builds a church or school should do so with its own funds or leave it alone. This is healthy practice, as it is valid among you and should resound everywhere. But it is said: No rule without exception. And that our little Free Church in Germany, especially our little congregation here in Hanover, which because of its great distance from the others could not be served in the long run in a branch-like manner, all the less so because there is also a preaching place in Osnabrück, is in such a state of emergency, will be known to all who know the local circumstances only a little, and your pastors, to whom the same are known, can testify to you.

On the other hand, we expressly note that this petition of ours is not intended to be addressed to all those who should disapprove of it for any reason, but only to those who recognize our need and take it to heart, and also only to those who have previously done their duty to their own parish coffers, not only, but also with regard to the building of the seminary, the emigrant house, and the like. But those who have done this are without a doubt such blessed people that they are gladly and willingly prepared to help us with a mite, even if they should belong to the poorest of the entire synod.

And thus commanded to God who can make "all grace abound among you, that ye may have full sufficiency in all things, and be rich in all good works". (2 Cor. 9, 8)

Hanover, Billweg 7, in October 1886.

W. Hübener, P.

(Submitted.)

The Canada District

Our synod met from September 8-14 in the beautiful spacious church of the congregation of the Honorable Mr. District Praeses Dubpernell at Sebringville. All the brethren in the ministry were present except one, and nearly all the congregations had sent deputies. Richly blessed were the joint sessions. The opening sermon was preached by the Venerable General Presbyterian. The subject of the doctrinal discussions were theses on the two states of Christ, the state of humiliation and the state of exaltation. The speaker, Mr. Bente, showed how our highly praised Lord and Savior fulfilled his ministry of salvation to redeem us fallen human beings from sins,

The two states mentioned above have been directed to reconcile his heavenly Father, to govern and protect us, and finally to make us eternally blessed. The whole negotiations on this subject were very faith-strengthening. No one would want to miss the synodal report that will soon be published. - The work for the afternoon sessions on spiritual defense, which must always go hand in hand with teaching in the right way, was also of great importance. - The reports on the mission to the Negroes and Jews were received with joy. - With regard to the catechism matter, the synod decided to submit a request to the honorable theological faculty in St. Louis that the catechism to be prepared by them should follow Luther's Small Catechism as closely as possible. However, the synod wishes that Dietrich's catechism also be retained unchanged. - Admitted to the synod were 2 pastors and 3 congregations. God willing, our district will next meet in Mr. Merkel's congregation at Tavistock.

R. E.

To the ecclesiastical chronicle.

I. America.

A verdict on our missionary to the Jews outside our synod. Pastor Werber in Baltimore writes in his November paper "Der Freund Israels" (The Friend of Israel): "We were allowed to take a closer look at the activities of the well-tried and experienced missionary, Mr. D. Landsmann. It is mainly his compatriots, the Lithuanians, who flock around him and let the word of the cross 'speak' from his mouth. He has had to experience many things that are not encouraging, but he is still faithful to his arduous profession, because he has experienced the faithfulness of the Savior in himself. As often as we came to his house, we found Jews quarreling and disputing with him; one was seething with anger, the other could not help but confess that the missionary was right according to the Scriptures. On another visit he introduced a Jew to us with the following original words: You see, said the compatriot, this brother comes from southern Russia, he has already heard something of Christianity through Rabinowitz's sermons, now he would like to learn more about Christianity, - good! I interjected - but he has no bread and no work and with a hungry stomach one cannot learn. Yes, I replied, that is a difficult question to solve. This case shows us something of the obstacles and difficulties that missionary preaching encounters. - And yet the gospel is to be preached to the poor. In passing, we note that the dear missionary woman solved the difficult question in her own way by giving the starving brother a loaf of bread, so half stealthily. May the Lord bless her. We would like to tell you more about the work of this dear brother, but space does not permit it.

Norwegian Lutheran Synod. In the "Ev.-luth. Gemeindeblatt" of the Wisconsin Synod of November 1, the following is reported: "A district president of the Norwegian Synod, Pastor Harstad, reports that he had a conversation with three candidates for the holy office of preaching, whom he was to ordain, in which he presented them with some sentences, the last of which read thus: We reject as false the assertion that man decides whether he will be converted and saved, and that man's actions are a primal cause of salvation.

is the matter of his conversion and blessedness'. This sentence, to which every orthodox Lutheran will confess without delay and without debate, was objected to by the three young people; after lengthy negotiations, they declared that they could not agree to the first part of the sentence in particular, and requested that it be deleted. The candidates did not respond to the proposals made to them for further negotiations; they thought it would be in vain and take too long, which is why President Harstad had to dismiss them without being able to promise their ordination.

General Synod. The *Lutheran Witness* cites the following words from the latest book of the President of the General Synod, Rev. M. Rhodes of St. Louis: "If a man has nothing but conscience and the light of nature, if nothing else is usable for him, he is responsible for so much, and with only so much, no doubt some have come to fear God and work righteousness, and have been accepted by him". (Vital Questions, p. 133.) According to this teaching of the President of the General Synod, people can be saved without the Gospel, without Christ. This is the shameful, harmful false doctrine, which Zwingli also pronounced in his last confession, counting among the blessed inhabitants of heaven also pagans, e.g. Socrates, Numa, Camillus and others. Luther says of this writing: "As Zwingli recently wrote: that Numa Pompilius, Hector, Scipio and Hercules will also rejoice with Peter and Paul and the other saints in paradise of eternal bliss. This is nothing else than that they publicly confess that there is no faith and no Christianity. For if Scipio and Numa Pompilius, who were idolaters, were saved, why did Christ have to suffer and die? Or what need is there for Christians to be baptized, or for much preaching about Christ and pointing people to him alone? So very horribly do the enthusiasts fall away when they abandon the word and lose it, and know nothing of faith, but hold and teach the very same thing that was also taught in the papacy: if a man does what is in him, he will be saved by it." (The error that Mr. Rhodes expresses in these words is an error that is becoming more and more widespread and fashionable in the American sects here, especially among the Congregationalists and also among the Methodists. It is an error that is also held by the Quakers, Arminians, Socinians, the so-called Protestants here and in Germany by the Protestant Unificationists, the Swedenborgians and Universalists (who explicitly refer to Zwingli). - To this may be attached a remark. The "Hausfreund" says that we reported untruths about Mr. Rhodes, namely, that he called the Holy Communion images of the body and blood. However, we did not say that, but only that in a report about his congregation in the "Observer", "bread and wine were called images of the broken body and the shed blood of our Lord". Of course, Mr. Rhodes did not protest against this report about his congregation. Furthermore, the "Hausfreund" says that it is not true that Dr. Conrad took part in the Cleveland church congress. If you want to check, you will find that we did not say that either. G.

II. foreign countries.

Dr. Münkler writes in his "Neues Zeitblatt" of October 6: "The burning of **corpses** is making progress. In the United States of North America it finds no difficulties at all.

and exists in New York, Lancaster, Buffalo, San Francisco and Boston. The cost of a cremation is 160 marks. The Great Council of Geneva decided to permit the cremation of corpses on the condition that the state would not incur any costs. In Zurich, a furnace will be erected soon after the burning of corpses is permitted. In Italy, the number of associations for this purpose is growing; there are more than 60 of them, some of which have 5000 to 6000 members. In Rome alone, over 100 bodies were burned last year. The pope's ban will probably have no effect against this. In Sweden, Norway and Holland they are working diligently for it, but in Belgium it has failed because of the law that the corpses must be lowered six feet into the ground. In France, the National Assembly has legislated for the cremation of corpses, and the Paris Commune Council has decided on the cremation of the secirte corpses, 1000 or one-twelfth of all the corpses of the city annually, for which a furnace is to be erected in the Pere la Chaise churchyard. It should be noted that someone has made the discovery to burn the corpses by electricity, which would greatly shorten the time of burning. The relatives of the deceased would then be tormented for a shorter time with the hideous sight."

Hermannsburg. The following is written in the Allgemeine Leipziger Kirchenzeitung of October 8: "The present mission director Egmont Harms clearly shows the effort to achieve a peaceful cooperation with the regional church. Not only is he personally friendly to the clergy of the regional church, but it is also an established principle that Lutherans from the regional church are no longer held back from communion in Hermannsburg; in particular, however, our regional church has recently shown a great deal of cooperation by electing the regional church pastor Oepke in Wechold as mission director in addition to E. Harms..... If the organ of the other Separates in Hanover expresses the fear that the Hermannsburg Separate congregation will soon rejoin the regional church, we are convinced that this will hardly happen. - Since E. Harms was appointed to the directorate, a new spirit has obviously entered Hermannsburg, the Union spirit. Whether Harms returns to the national church or not, and whether his sheep follow him patiently in both cases, is of little importance. But if E. Harms keeps working and communion fellowship with the national church without returning to it, he thereby declares his free church itself to be a sinful church schism. 1 Cor. 1, 10. **W.**

[Walther.]

Necessity of child rearing.

Where obedience is not kept in houses, it will never be possible for a whole city, country, principality or kingdom to be well governed. For there is the first regiment, from which all other regiments and sovereignties have their origin. Now where the root is not good, neither stem nor good fruit can follow. For what is a city but a heap of houses? How can a whole city be governed if there is no rule in the houses, if neither child nor servant nor maid is obedient? Item, a whole country, what is it but a heap of cities, markets and villages? Now where the houses are evil governed, how can a whole country be well governed? - Where father and mother rule evil, let the children have their will, there can be neither town, market, village, nor country,

Principality, kingdom nor emperorship are well and peacefully governed. For the son becomes a householder, a judge, mayor, prince, king, emperor, preacher, schoolmaster 2c. Now where he is ill-bred, the subjects become like the lord, the limbs like the head. (Luther. 36, 116. f.)

Duke Ernst the Pious

of Saxe-Gotha, died in 1675, was indeed a pious prince. His only consolation was the gracious forgiveness of sins for the sake of Christ. While contemplating the saying: "Thus God loved the world" 2c., he once broke out into the words: "I did not want to give away this single saying for many thousand worlds, because it is such a foundation of faith that no devil can overthrow it. Another time he found such a strong comfort in the saying: "Behold, this is the Lamb of God" 2c. that he went to his wife and said to her that he was completely born again by this saying, because he could conclude from it that the Lord Jesus had also borne his sins.

Inaugurations.

Mr. Rev. Ioh. Heuer, since of Mayfair, Cook Co, Ill, was installed as pastor of the congregations at Wheaton and Turners Junction, Ill, on the 16th Sunday after Trin. by the undersigned, by order of Mr. President Wunder.

C. A. T. Selle.

Address: Rev. S. lieber, Wkeaton, Du RuAv Oo., Ill.

Received commission, Rev. A. Dantworth was installed in fine congregation in Holmes County, Ohio, on the 18th Sunday after Trin. by undersigned. W. Lothmann.

Mr. Pastor Georg König was installed on the 18th Sunday after Trin. in the Lutheran Dreieinigkeits parish in South Brooklyn, N. A., by the undersigned under the assistance of Dir. k. Bohm introduced. I. H. Sieker.

Address: Rev. George Roeui,

18 Dtnr 8t., 8ouUi Looki'o, N. V.

In accordance with commission received, Rev. C. Ross was installed in his new congregation at Willow Creek, Minn. by the undersigned on the 18th Sunday after Trin.

Th. Krumfieg.

Address: kvv. O. Ross,

WUlo^v Oreek, Line Lartü 6o., LUlln.

By order of the honorable Presidency of the Wisconsin District, Rev. W. Gräf, formerly of Palatine, Ill, was installed in the congregation at Concord, Wis. by me on the 19th Sunday after Trin. assisted by Mr. R. Grüber.

M. I. F. Albrecht.

Address: Rev. Wm. Graok, Loveorü, Sökkerson Oo., Wis.

Church dedications.

On the 17th Sunday after Trinity, the Lutheran congregation at Warsaw, Ill, consecrated its newly built church (38X66 with 95-foot tower) to the service of the Triune God. The sermons were preached by RR. Traub Sr. and Willner in German, R. Zahn in English. H. W. Rabe.

On the 18th Sunday after Trinity, the new little church (20X30) of the Lutheran congregation at Webster, Day Co, Dak, was dedicated to the service of the Triune God. Festival preachers were RR. Eduard Strolin and undersigned. C. C. Metz.

On October 31, the Lutheran congregation of Detroit, Becker County, Minn. consecrated their newly built church (22X34 with steeple) to the service of the Triune God. In the morning Mr. R. Engel held the church dedication, in the afternoon the undersigned preached a Reformation sermon. H. Kretschmar.

Mission Festivals.

The gemetnfchaft mission feast of Jmmanuels, Zion, Bethlehem, Bethanta and St. Paul congregations in St. Louis was celebrated on the 14th Sunday after Trin. Preaching were RRs. Steck and Brandt. From the Collecte -300.00 was designated for the inner Mission, -50.00 for the Negro Mission, -25.00 for the Jewish Mission, and -90.87 for the English Mission. B.

On the 12th Sunday after Trin. the congregation celebrated its mission feast at Josco, Minn. After deduction of travel expenses, the collection amounted to -40.00. Th. Krumsteg.

On the 15th Sunday after Trtn. my congregation at Wallace, Perth Co, Ont, Canada, celebrated its first mission feast. Mr. R. F. Dubpennell preached in the morning, and the undersigned in the afternoon. Collecte: -34.00. Chr. Germeroth.

On the 15th Sunday after Trtn. the congregation at Columbus, Ind. celebrated with that of Clifty their mission feast in the church of the former. The festival preachers were the Rk. P. Seuel and M. Mertz. Collecte: -62.00. C. A. Trautmann.

On the 16th Sunday after Trin. the congregations of RR. Wtschmeyer, Wilder and Behnken celebrated their mission feast in the latter's congregation (Little Cypress, Texas). Festival sermons were preached by RR. Btrkmann and Eckhardt. Collecte (for inner mission): -88.00. G. W. Behnken.

On the 16th Sunday after Trtn. my parish bet Ruma, Ill. celebrated its mission feast. The festival preachers were RR. A. H. Mayer and F. Schwefel. Collecte: -40.60.

C. Schrader.

On the 16th Sunday after Trtn. the congregation of the undersigned celebrated its mission feast with that of R. H. Kilian in Serbin, Texas. Many guests from the congregations of Rk. Btrkmann, Buchschacher, Ernst and Leimer. The sermons were preached by Rk. Ernst and Leimer. Collecte: -119.00.

L. Geyer.

On the 16th Sunday after Trin. my congregation (Beau- fort, Mo.) celebrated its first mission feast with the congregations of Port Hudson, Boeuf Creek and Drake. Festival preachers: RR. Brandt and I. G. Fischer. Collecte amounted to -53.05 after deduction of traveling expenses, and was designated for internal, Negro and Jewish mtssion. A. W. Müller.

On the 16th Sunday after Trtn. the congregation in Mtl- stadt, Ill, celebrated a mission feast, which was also attended by guests from the neighboring Kreuzgemeinde and the one in Columbia, Ill. Mr. R. F. Schallt of Red Bud preached and gave a misfionary talk. Collecte: -36.00.

E. Lenk.

On the 16th Sunday after Trtn. the three congregations of St. Charles, Point Prairie and Harvester, Mo. celebrated a joint mission feast. Prof. Lange preached in the morning and Prof. Pieper in the afternoon. Dte collecte amounted to something over -100.00. I. H. Ph. Gräbner.

A community mission festival was held by the Cleveland congregations (east and west sides), and by the congregations at Brtar Hill and Bedford, Ohio. Collecte and surplus -470.00, of which earmarked for inner, for Negro mission.

A. F. G.

On the 17th Sunday after Trtn. the congregation inHouston, Texas, celebrated its first mission feast at Eureka Mills. R. E. H. Wischmeyer preached. The undersigned gave a mission history lecture. Collecte: -34.75. I. Trtnklein.

On Sunday, October 17, the congregation of the undersigned at Horse Prairie, near Red Bud, Ill, celebrated their mission feast, and Thanksgiving the day before. Preaching at the Thanksgiving feast were Ck. Br. Schwefel and C. Schrader, on the mission feast the RR. E. O. Lenk and H. F. C. Meyer. Collecte: -153.00.

Ms. Erdmann.

On the 17th Sunday after Trtn. Fr. Jahn's congregation celebrated a mission feast with that of the undersigned in GrandJsland, Nebr. festival preachers were RR. R. H. Biedermann and A. Hofius. After deduction of the travel expenses, the collection amounted to -50.00.

A. Baumhöfener.

On the 17th Sunday after Trin. my Zion congregation in Mtdlle Creek, Nebr. celebrated Mission Feast. Mr. R. Gans preached in the morning, undersigned in the afternoon. Collecte for inner mission was -44.38. G. I. Citizen.

On the 17th Sunday after Trin. the congregation atBloom - field, Wis-, celebrated a mission feast in their church. Pastors Kothe and Schütz preached. Collecte: -33.00.

G. A. Feustel.

On the 17th Sunday after Trtn. the congregation of Toledo, Ohio, celebrated the Mission Feast in their church. From the Collecte (-35.00) -20.00 was for inner, -5.00 for negro mission, -10.00 for the pilgrim house. The preacher was H. W. Querl.

On the 18th Sunday after Trtn. the congregation at West Point, Nebr. celebrated its mission feast in the Courthaus hall here. The festival preachers were RR. Bendin and Oetting. Collecte: -27.25. J.P. Kühnert.

On the 18th Sunday after Trin. the St. Petri parish in Middleton, Ont. once again celebrated a mission feast. Mr. K. M. Halboth preached and undersigned gave a missionary lecture in the afternoon. Some members of Mr. K. Halboth's congregation were also present. The collection in both public services was -27.87.

Joh. Karrer.

On the 18th Sunday after Trinity, the Lutheran Trinity congregation in Los Angeles, Cal., celebrated a mission feast, which was also attended by several guests from Orange. Father Kogler preached in the morning, the undersigned in the afternoon. Collecte: -43.00. G. Runkel.

On the 18th Sunday after Trinity, a joint mission feast was celebrated by the congregation in Fedor, Lee County, Tex. and by the two congregations in Lincoln. The festival preachers were C. Buchschacher and Kilian. Collecte: -67.75.
I. Kaspar.

On the 19th Sunday after Trin. the two congregations of Carroll County, Mo. celebrated their mission feast at Carrollton. Festival preachers were U. E. Jehn and undersigned. Of the Collecte (-43.15) Kansas City received -25.00, the inner mission -15.00, the negro mission -3.15. H. C. Rohlfing.

Mission services were held at Trinity Church in Hutchinson County, Dak. on Reformation Day. The Rev. E. G. Starck and the local pastor preached. Collecte: -92.00. M.

A definitive choice of the high school principal at Fort Wahne

has not yet come to pass, since none of the candidates nominated received an absolute majority of the votes. St. Louis, Mo., November 15, 1886.

C. F. W. Walther, Secretary.

One request.

Since the undersigned in the present number again acknowledges some gifts of love which he has received since August for the local student laundry fund, he takes the opportunity to announce that this fund already has a deficit of 17 dollars, since because of the number of needy people in this school year a monthly expenditure of more than 40 dollars is necessary.

Since, as a result of the request made last year, this fund has been so generously supplied that at the end of the school year there was even a small surplus, the undersigned renews his request of the previous year and hopes that, as a result of this notification of the current state of the fund, the hands of the teachers will fill up again.

F. Lochner.

Proceeds to the Illinois district treasury:-

For the synodal treasury: Erntefek-Collecten: vonk. Müller's congregation in Schaumburg -44.00, Fr. Eirich's congregation in New Minden 28.30. From Fr. Ottmann's congregation in Collinsville 4.70. By Fr. Brauer in Eagle Lake from D. Meyer 5.00. (S. -82.00.)

For the seminary building fund in St. Louis: By Ernst Kaister from D. Schuricht's Gem. in St. Paul 8.00.

For inner mission: part of Miss.-Coll. of K. Brunn's Gem. in Strasburg 20.00. Fr. Ottmann's Gem. in Collinsville 2.90. (p. -22.90.)

For Negro mission: part of Miss. coll. of Fr. Brunn's congreg. in Strasburg 10.00. Fr. Kirchner's pupils in Mattison 1.00. (S. -11.00.)

For the Lutheran Pflgerhaus in New York: By teacher Greve in Addison from H. Wtackelmann .25, C. Bunge 1.00, A. Wolckenhauer 1.00, F. Rave 1.00, F. H. Buchholz 1.00, Dir. Krauß 2.00, Prof. Selle 5.00, Prof. Brohm 1.00. By K. Bartling in Chicago by Christ. Freundt .25. P. Brauer's Gem. in Eagle Lake 20.00. (S. -32.50.)

For poor students in St. Louis: Fr. Great Gem. in Addison for W. Baths 12.00 and 10.90. By Fr. Bergen in Wartburg, Coll. bet Fr. Niemeiers Hockzett, 4.00. (S. -26.90.)

For poor students in Springfield: Fr. Ottmann's Gem. in Collinsville 4.45. Fr. Grosses Gem. in Addison for G. Koch 12.00. For C. F. G. Koch of Chicago: by Fr. Succop of the Jungfr.-Verein 10.00 and by Mrs. W. Meyne 5.00; by teacher Kopittke's pupils 5.25. By Fr. Leeb in Chicago of the Frauen-Verein for Rob. Heike 15.00, for Ferd. Strohmer 5.00. (p. -56.70.)

For poor students in Fort Wayne: through Fr. Wunder in Chicago from the women in his church. For C. Nuoffer: by Father Succop in Chicago from the Young People's Association 27.00; from Eagle Lake: by Teacher Fathauer, half of the Coll. at Karl Watermann's wedding, 8.25, and by K. Brauer from the Association 10.00. By Father Müller in Lake View for Aug. Zitzmann from the Women's Association 13.00, from the Young People's Association 3.65. (p. -72.90.)

For the wash fund in Addison: By P. Roeder in Arlington Heights by D. Luehrs 1.00.

On the household in Addison: P. Brauer's Gem. in Niles 4.50.

For poor schoolgirl Addison: By Fr. Röder in Arlington

ton Heights by D. Lührs 1.00. Durck P. Liebe in Wine Hill, ges. on Heinr. Thteß' Hockzeit, 5.50. P. Grosses Gem. in Addison for Hulke 12.00 and 10.90. for C. Roßmann 12.00 and 10.90. From Eagle Lake for G. Nuoffer: by teacher Fathauer, half of Coll. at Karl Watermann's wedding, 8.25 and by k. Brauer of the Gem. 10.00. For H. Hillmann of k. Stevtngs Gem. in Uork Centre 8.50, Georg Votgt there .50. By Kassirer Meyer in St. Louis for G. Hargens 19.50. (S. -99.05.)

For debt repayment and building fund in Milwaukee: Part of the Miss. bill from Fr. Brunn's congregation in Strasburg 15.00. By Fr. Sapper from the Dreieinigk. congregation in Bloomington 102.00. By k- Detzer in Niles Centre from Elise Gode- mann .25, Minna Plath .25, Minna Heppner .25, Friedr. Zeeck .50, Gottlieb Treide .50, Karl Procknow .50, Christ. Klamfoth 1.00, Karl Rohde 1.00, W. Suhr 1.00, Joh. Lange 1.00, Karl Hedler 1.00, Joh. Deu 1.00, Fr. Röhl 1.00, Joh. Primm 1.00, Karl Suhr 1.00, Joach. Thürk jun. 1.00, Karl Thürk 1.00, W. Eggers 1.00, Franz Hinrichs 2.00. P. Sieving's Gem. in Uork Centre 10.00. l>. Great Gem. in Harlem, 1st Sdg, 33.00. Fr. Hauke's St. Paul's Gem. in Chapin 41.05. Evening Meal Coll. of Fr. Cämmerer's Gem. in Chandlervtll 9.00. Out of the Bell Jar of Fr. Früchtenicht's Fttalgem. in North Plato 20.00. Harvest Festival Coll. of Fr. Hartmann's Gem. at Woodworth 24.53. Fr. Brauer's Gem. in Crete, 1st Sdg, 112.00. P. Brauer's Gem. at Eagle Lake 14.74. From Chicago: by P. Succop's Gern., 1st Sdg., 118.75; by P. Wunder of N. N. 1.00, C. Warnke 5.00; P. Engelbrecht's Gem. 300.00. (S. -822.32.)

For Wittwe Hoppe: By P. Brauer in Niles by W. Kolb 5.00.

For Wittwe Sallmann: Durck teacher Mertens in Jo- liet from Mrs. N. N. 5.00. Durck P. Wunder in Chicago from Mrs. C. Otto 10.00. (S. -15 00.)

For the Widow's Fund: Durck Teacher Dörfler from Chicago Lchrer Conference 14.00 and 28.00. By Father Wunder in Chicago from Mrs. Math. Steinkrauß 2.00. By Father Mer- btz in Beardstown, thank offering from N. N. for expectations met, 5.00. Teacher Ph. Mertens in Joliet 3.00. Father v. Schenck in Ottawa 6.00. (P. -58.00.)

For the deaf and dumb: From Chicago: by Fr. Streckfuß of the Jungfr.-Verein 5.00 and by Fr. Reinke of Bertha Nettzell.OO. (S.-6.00.)

For student orphans from Addison: Through P. Bartling in Chicago from Christ. Freundt .25.

For the orphanage bet St. Louts: By Fr. Merbitz in Beardstown, ges. at Lebkücher-Witte's wedding, 10.00. Half of the Harvest Festival - Coll. of Fr. Brunn's congreg. in Strasbourg 8.00. (S. -18.00.)

For the orphanage near Boston: Through Fr. Käselitz in Wntterowd from Hugo's piggy bank 3.00.

For the congreg. in Wellsville, Mo.: By Bro. Bartling tn Chicago of Heinr. Bro. 1.00. Bro. Brewer's congreg. in Eagle Lake 5.00. (S. -6.00.)

For the congregation in Alexandria, Va: P. Brauer's Gem. in Eagle Lake 5.00.

For the comm. in Stillwater, Minn: P. Great Gem. in Addison 4.00. P. Brewer's Gem. in Eagle Lake 10.00. (S. -14.00.)

For you comm. in Lanfing, Mich.: P. Brauer's comm. in Eagle Lake 5.00.

Addison, Ill, Oct. 30, 1886. H. Bartling, Cassirer.

Incoming to the "äffe of the Middle District:

To the new building in Addison: belatedly from Fr. Michael's parish in Goeglein -2.00.

For the synod treasury: from Fr. Sieving's parish in Fairfield Centre 5.75. Fr. Jox's parish in Logansport 4.00. Fr. Niethammer's parish in La Porte 20.62. From Fr. Zschoche's parish in Marion Township 22.00. Fr. Preuß's parish in Avilla 2.30. k. Bethke's comm. at Reynolds 10.00. From Bro. Schinnerer's comm. at k. Seemeyer's comm. at Schumm 10.00. Fr. Michael's comm. at Goeglein 9.50. Fr. Franke's comm. at Ft. Wayne 9.82. k. Hassold's land comm. at Huntington 1.59. p. Bischoff's comm. at Ätngen 18.95. p. Sttzmann's comm. at North Amherst 6.70. k. Kretzmann's Gem. at Farmers Retreat 17.50. (p. -138.73.)

For the congregation in Alexandria, Va: Fr. Werfelmann's congregation at Neudettelsau 12.00. Fr. Maisch's congregation at Gar Creek 1.00. From the missionary box of Fr. Franke's congregation at Ft. Wayne 3.00. Fr. Sieving's congregation at Fairfield Centre 2.00. (S. -18.00.)

For the comm. in Council Bluffs, Iowa: P. Sieving's comm. in Fairfield Centre 3.60.

For the church in Stillwater, Minn: Fr. Werfelmann's congregation at Neudettelsau 11.00. Fr. Maisch's congregation at Gar Creek 2.00. Fr. Sieving's congregation at Fairfield Centre 3.60. Fr. Horst's congregation at Hilliard 1.00. From the missionary box of Fr. Franke's congregation at Ft. Wayne 3.00. (S. -20.60.)

For emigr.mtssion in New Uork: Fr. Ernst's congregation in South Eucltd 3.00. Fr. Werfelmann's congregation in Neudettelsau 3.00. Part of the mission festival collection of Fr. Pohlmann's congregation tn Louiövttle 3.00. (S. -9.00.)

For Emtgr.-Mtsston in Baltimore: Fr. Ernst's congreg. in South Eucüd 2.40. Fr. Werfelmann's congreg. in Neudettelsau 2 00. Part of the mission festival coll. of Fr. Pohlmann's congreg. in Loutsvtlle 2.00. (p. -6.40.)

For inner mission: Fr. Schlesselmann's congregation in Bremen 10.00. Communion coll. from Fr. Müller's congregation in Lanesville 5.10. Thett of Mtssionsfestcoll. in Evansville 60.00. Fr. Werfelmann's congregation in Neudettelsau 4.10. Part of Missionsfestcoll. in Louis- ville 27.50. From Fr. Zschoche's congregation in Marion Township 7.00. Supplement to Mtssionsfestcoll. in Columbia City 5.80. Fr. Horst's congregation near Dublin 5.25. Part of Missionsfestcoll. from Fr. Trautmann's congregation in Columbus 35.00. From the Missionsbüchse of k. Niemann's Gem. at Cleveland 25.00. By P. Sauer ges. to Cold Mater Road bet Ft. Wayne 2.68. Mrs. W. K. at Farmers Retreat 1.00. (S. -188.43.)

For Negro Mission: Fr. Schlesselmann's congreg. in Woodland 2.85. Fr. Lothmann's congreg. in Akron 14.00. Part of Mission Festival Coll. in Evansville 20.00. Likewise in Loutsvillr

10.00. Women's meeting in ?. Niethammers Gem. in La Porte 10.00. G. Barley das. 1.00. N. N. das. 5.00. Aus?. Zschoches Gem. in Marion Township 6.50. N. N. in Hobart .50. ?. Michael in Göglein 2.00. Thetl of mission feast coll. of k. Trautmann's Gem. in Columbus 17.00. (p. -88.85.)

ForJudenmisston: P. Schleffelman's congregation in Bremen 9.05. ?. Werfelmann's congregation in Neudettelsau 5.00. Part of the missionary festival coll. in Evansville 15.00. Desgl. in Loutsville 2.50. (p. -31.55.)

For English Mission: Thetl of Mtssionsfestcoll. in Evansville 10.00, Desgl. in Loutsville 2.50. Desgl. in Columbus (k. Trautmanns Gem.) 10.00. (S. -22.50.)

For heathen mission: Mrs. W. K. in Farmers Retreat 1.00.

For poor students in St. Louis: ?. Trautmann's parish in Columbus for Brtnk 6 25. By dens, Kindtaufcoll, at Bro. Höltke's, for Guckenberger 5.10. For S. Glaser: coll. on Chr. Sbst's wedding at P. Zschoche's parish in Marion Township 7.51, on Chr. Schlaudraff's wedding 8.13. For E. Block: coll. on the double wedding bet Bro. Thiele on Columbia Road at Ft. Wayne 10.00, by etl. members from ?. Sauer's Gem. at Fort Wayne 20.00. By P. Sauer this. from N. N. for M. Zage! 5.00. (S.-61.99.)

For poor students in Springfield: By ?. Daibtn Friedbeim ges. on I. Kieß' wedding for Herm. Jäbker 7.00. For M. Müller: by G. Schmidt in Fr. Zschoche's parish in Marion Township 4.00, Chr. Söst das. 2.00, by Fr. Sauer tn Ft. Wayne by N. N. 5.00. Women's club in Fr. Niemann's parish. in Cleveland for Aug. Brueggemann 10.00. Fr. Trautmann's congregation in Columbus for Kuhlmann 6.25. From the collection bag from Fr. Zollmann's congregation in Bear Creek for Kleimann 8.81, For dens, sent by P. Zollmann at H. Tbiemann's wedding, 7.25. By P. Niemann in Cleveland, sent at Hadde's wedding, for A. Brüggemann 6.76. (p. -57.07.)

For poor students in Fort Wayne: From ?. Seemeyer's Gem. in Schumm for Demzicn 5.00. Ges. at F. W. Kemper's wedding in North Dover for Rupprecht 6.00. By ? Gross in Ft. Wayne, ges. at F. Böcker's wedding, 4.38. ?. Zollmanns Gem. in Bear Creek 4.39. E. Dammeier in Vöglein .50. by ?. Bischofs, coll. on Ferd. Dröge's wedding in Bingen, 15.60. For Haserodt: P. Schmidt's congregation in Elyria 29.05, And. Faust das. 10.00. By ? Ernst, ges. at C. W. Obrock's wedding, for Rtm bach 10.45. For Haserodt and Rimbach, ges. at A. Peter's wedding in Elyria, 4.25. By ?. Sauer at Fort Wayne: by N. N. 5.00, at F. Tönjes' wedding ges. 6.00 uf Fr. Lange's wedding ges. 5.04, at F. Laffen's wedding ges. for Ottmann 4.00. (P. -109.66.)

For poor students in Addison: coll. at teacher Fedder's birthday party in Valparaiso 1.35. Coll. at double wedding of I. H. Hemsath and H. F. Behring in North Dover 7.06. For L. Plothe: coll. at F. Lange's wedding in k. Franke's Gem. at Fort Wayne 2.00. From N. N. das. 3.00, H. Hormann 2.00, (p. -15.41.)

On the Fort Wayne budget: By?. Henkel, Thetl of Mission Festcoll. in Aurora, 31.76.

For the Springfield Women's Fund: Frauenveretn in?.. Michaels Gem. in Göglein 5.00.

For the orphanage in Addison: ?. Querl's Gem. in Toledo 6.93. I. V. in Vöglein 2.00. (p.-8 93.)

For the orphanage near Boston: Frauenverein in ?. Michaels Gem. in Goeglein 10.00. ?. Zollmann's Gem. in Bear Creek Dec. 13 (S. - Dec. 23).

For the orphanage near St. Louis: ?. Brömers Gem. in Cincinnati 22.00.

For the deaf and dumb: Part of the Mission Festival Coll. in Evansville 15.00. ?. Hillers Gem. in Minden 13.00. ?. Michaels in Göglein Women's Association 10.00. From the Misstonsbüchse in ?. Frankes Parish in Fort Wayne 5.00. ?. Sievings Gem. in Fairfield Centre 7.52. Wittwe K. in Farmers Retreat .50. (S. -51.02.)

For ourPilgrimageBuilding: Thetl of the Mtssionsfestcollecte in Evansville 30.00. ?. Hillers church in Minden 2.75. ?. Werfelmann's congregation in Neudettelsau 51.00, G. Rupprecht's 10.00. ? Jox's parish in Logansport 1.00. ?. Niethammer's church in La Porte 50.75, Frauenveretn that. 10.00. From ?. Zschoches Gem. in Marion Township, 1st c., 46.00. I. Renz in Peru 1.00. C. Schmidt 2.00, Mich. Kantze .50th Ges. in ?. Heinze's Gem. at Elkbart 24.25. Karl Mueller at Cincinnati 1.00. ?. Wesel's parish in Pomeroy 17.50. ?. Sttzm ann's comm. in North Amherst 12.75. By ?. Sauer tn Fort Wayne of N. N. 10.00. (p. -270 50th).

For the Districts support fund: ?. Frankes Gem. at Fort Wayne 15.00. From ?. Husmann's Gem. at Arcadia 4.00. ?. Cook in Huff 2.00, whose gem. that. 2.65. ?. Ernst in South Euclid 2.00. Mrs. ?. Hiller in Minden, thank offering for happ. Delivery, 2.00. ?. Kunschik in Leslie .55. ?. Sievings Gem. in Fairfield Centre for Steinbach 11.00. By ?. Jox, ges. on Abr. Hetsers Hockz't in Logansport 5.00. ?. Hunztkers in Edgerton Joh. comm. 3.40, Zions comm. 5.35. ?. Skeips at Hobart 2.00. ?. Schlechte in Otis 3.00. ?. Fisher in Napoleon 10.00, H. Bünger das. 2.00. ?. Horst tn Florida 3.00. ?. Seemever in Schumm 5.00, whose comm. that. 15.00. ?. Daib in Friedbeim 5.00. ?. Gotsck's comm. in Hoagland 5.86. By ?. Engelder from congregations in Sugar Grove for Sallmann 7.75. Coll. on Otto Gross' wedding in Fort Wayne 9.30. Women's club in ?. Michael's congreg. in Goeglein 10.00. ?. Zuckers Gem. in Distance 9.00. By ?. Stevtng coll. at Fritsch-Bächler's wedding in Fairfield Centre 2.35. ?. Dunsing's Joh. comm. in Wanatah 7.44. ?. Sitzmann's in North Amherst 5.00. G. S. in ?. Niemann's comm. in Cleveland 5.00. By ?. Sauer in Fort Wayne by N. N. 5.00. W. H. in Farmers Retreat 5.00. (S. -169.65.) Total -1356.77.

Fort Wayne, Oct. 31, '86, D. W. Roescher, Cassirer.

Incoming to the Coffee of the Minnesota- nnd DakotaDistrictS:

For the synod treasury: Harvest Festival Collecte in ?. Landeck's congregation -26.00. From ?. Schaa's Gem. in Potsdam 12.00, tn Fairview 3.50. ?. Rupprecht's Gem. at Hart 10.00. (p. -51.50.)

For the Pflgerhaus in New York: Through Präses Sievers from Mr. F. L. Dumont in Huron, Dak., 1.50. ?. H. Kretzschmar's church in Town Gorman 5.00. ? Landeck's parish at Hamburg 16.00. (p. -22.50.)

For the Progymnasium in Milwaukee: ?. Landeck's congreg. at Hamburg 20.00. Praeses Sievers' congreg. at Minneapolis 6 50. ?. H. Kretzschmars Dreieintgketts-Gem. bet Perham 4 05, St. Paulus-Gem. in Perham 1.50, by himself .50. ?. Sprengeler 1.00. (p. -33 50.)

For widows and orphans: By ?. Landeck of N. N. near Hamburg 1.50. Lebrer C. F. Arndt 10.00. ?. Ross' Gem. at Arlington 5 60. ?. H. Kretzschmars Gem. at Town Gorman 3.45. ?. Sprengeler 1.00. (p. -21 55.)

For the orphanage near Wittenberg, Wts.: Wedding scroll for Mr. Heinr. Greve by ?. R. Köhler at Gavlord 4.41.

For the Municipality of Stillwater, Minn: By Cassirer H. Bartling 20.47.

For Negro mission: Teacher C. F. Arndt 2.00. ?. I. v. Brandt's church in Town Farmtng 5.25. ?. Schulz's Gem. in Fartbault 5.00. ?. Sprengeler 1.00. <p. -13.25.)

For Jewish mission: ?. Schulz' Gem. in Fartbault 3.90.

For Emigr.-Misston in New York: ?. Schulz'Gem. in Fartbault 5.00.

For the deaf and dumb: ?. I. v. Brandt.45.

ToHousehold in St. Louis: ?. C. H. Sprengeler 1.00. To household in Springfield: ?. C. H. Sprengeler 1.00. To household in Addison: ?. C. H. Sprengeler 1.00.

For the comm. in Rochester, N. U:- ? A. Pfothenhauer 1.00.

For poor students: For Jul. Clöter in Milwaukee through ?. Otto, sent at the wedding of Mr. L. Rosenthal of Sheboygan to Miss L. Tisza at Wentworth, Dak. 4.75.

For inner mission in Minnesota and Dakota: ?. Hertrick's church in Helvetia 12.00. ?. Destnnon's parish in Plato 4.00, in Glencoe 5 55. ?. Rolfs Gem. in St. Paul 14.85. teacher C. F. Arndt at Hay Creek 3.00. Praeses Sievers' Gem. in Minneapolis 12.00. ?. Horst's Gem. in Courtland 10.00. ?. Schulz's parish in Fartbault 20.00. ?. Rådeke's parish in Carver 3 p.m., in Chiska 6 a.m. ?. Bösch's parish at Stanford 1.60, at Bradford 1.20. ?. Rupprecht's parish at Hart 8.00. ?. Clöter's parish in Town Woodbury 6.56. ?. Hertrchts Gem. in Leaf Valley 8.09, in Effington 6.11, in Carlos 2.20. ?. Landeck's gem. at Hamburg 10.00. (p. -146.16.)

St. Paul, Nov. 2, 1886. T. H. Menk, Cassirer.

Incoming to the coffee of the Eastern District:

For the synod treasury: From the congregation in Ashford, N. U., -3.30. Gem. of ?. Renz in Hudson 8.00. Gem. ?. Kraffts 14.00. Gem. ?. Walkers 10 a.m. Gem. ?. Beyers 16.10. (p. -51.40.)

For the Progymnasium in New York: Missionsfestcollecte of the congregations in New Dork 75.00. Gem. ?. O" Hansers 12.25. From the caste for orderly benevolence of the Matth. congregation in New York 100.00. By ?. Walker of W. B. 2.50. (p. -189.75.)

For inner mission in the East: mission festival coll. of the church ?. Bröckers for Mission bet Buffalo 4.58. Mtssionsfestcoll. of the Gem. in New Uork 50.00. By ?. Walz of the congreg. in Sharpsburg 14.00, congreg. in Penn Township 4.39, K. Wetzle! 1.00. Mtssionsfestcoll. of the Gem. in Erte, Pa. 13.50. From the Misstonsbüchse of the Gem. ?. Schutzes 5.00. ?. Hömann's Joh. comm. 4.11, Zion's comm. 18.92, Misstons comm. in Maple Grove, W. Va., 10.00. By ?. Lauterbach, Mtssionsfestcoll. in Somerset Co, Pa, 15.00. (S. -140.50.)

For mission in New York City: By ?. Sieker from Matth.-Gem. from the Mädchenkränzchen 4.50, H. Werbeck 1.00. Mtssionsfestcoll. of the Gem. in New Uork 71.00. (S. -76.50.)

For the Pflgerhaus: By ?. Sieker from the Matth. parish of N. N. 5.00. Parish ?. Kraffts 33.00. Mission festival coll. of the congregation in New Uork 50.00. By ?. Senne by Father Lußki .25, N. N. .50. By ?. Walz by K. Wetzle. 1.00. Gem. in Mortons Corner, N. A., 5.00. Gem. ?. Bährs 7.00. Gem. ?. Skulzes 24.36. By ?. F. König 10.00. Mission festival coll. of St. Andrew's and Trinity congregations in Buffalo 134.00. By Kassirer Schmalzriedt in Michigan District 63.02. By ?. Brandts 22.75. By ?. Steup by Dr. E. G. Sihler 1.00. By ?. Beyer by W. Dick 200.00. By ?. Stürken by H. Lange 5.00, N. N. 1.00. By ?. Lauterbach, Mtssionsfestcoll. in Somerset Co, Pa, 7.60. (p. -570.48.)

For Emigr.-Misston: By Kassirer Schmalzriedt in Mtchtgan-District 11.31.

For Emigr.-Misston in New Uork: By ?. Walz by K. Wetzle! 1.00. By Kassirer Röscher in the Middle District 37.96. (p. -38.96.)

For Jewish mission: Through ?. Fetb of Mrs. Koch 2.00. Mission festival coll. of the congregation in New Uork 46.00. Through Kassirer Roscker in the Middle District 96.37. From the missionary box of the congregation of ?. Schutzes 5.00. By?. Lauterbach, Mtssionsfestcoll. in Somerset Co, Pa, 7.50. (S. -156.87.)

For Negro mission: Prof. E. v. Ette in Boston 1.00. By ?. Senne by Father Lußki .75. By ?. Walz by K. Wetzle! 1.00. By ?. Sieker from Matth.-Gem. by H. Feste 2.00. By ?. I. Sieck, s. at the wedding of C. Rechlt and Mina Sohrke, 5.00. By ?. Walker from F. C. .50. By ?. Lauterbach, mission festival coll. in Somerset Co, Pa, 7.50. sS. -17.75.)

For educational institutions: Gem. ?. F. Königs 12.25.

For the Lutheran Free Church in Germany: By Kassirer Röscher in the Middle District 1.00.

For the Rochester congregation: congregation ?. Großbergers 20.00. Gem. ?. Dorns 23.25. Gem. ?. Weinbachs 14.00. Congregation ?. Walkers 11.17, from missionary box sr. Gem. 5.00, from W. B. 2.50. virgins club of Gem. ?. Steups 2.00. By ?. Hebler by G. Stegemann 2 50. (p. -80.42.)

For the parish in Utica: Virgins Association of the parish ?. Steups 2.00. By ?. Hebler of G. Stegemann 2.50.

For the congregation in Alexandria: By P. F. König 8.00. From the Mtssionsbüchse of the congregation P. Schulzes 1.00. By Kassirer Schmalzrteit in Michigan-District 3.75. D. M. in Baltimore 1.00. Jungfrauenverein of the congregation P. Steups 2.00. (S. -12.75.)
 For the Gem. in Stillwater: Out of the Mtssion box of the Gem. P. Schulzes 1.00. D. M. in Baltimore 1.00.
 For poor students in St. Louis: By P. Groß-berger, ges. at the wedding of W. Fritz, 4.00 for I. Raudt. Gem. P. Sennes 25.23 for K. Boldt. (S. -29.23.)
 For poor students in Fort Wayne: By Fr. Senne, sent at the wedding anniversary celebration of G. and C. Dornfeld, 6.86 for O. Larger.
 For the Wartburg Heimath in East New Uork: For the Hospital: Gem. in Ashford, N. U., 3.50. From the Misstons- bückse of the Gem. P. Schulzes 5.00, for the Altenhetm 5.00. (S. -13.50.)
 For the orphanage in West Roxbury: Mission festival coll. of the congregation in New Uork 50.00. Congregation in Kingsville, Md, 3.50. From Fr. F. Köntgs Gem. of N. N. 1.00, Mrs. k. König 1.00, Fr. F. König 1.00. Dmch Fr. Beyer, sent by KIN- derblatt, 85.00 By Fr. Stärken of C. K. 3.00. Mrs. Tretde 4.25, Thank-offering of Mrs. Walch 1 00. (p. -149 75)
 For the Orphanage in Union Htll: Missionsfestcoll. of the congreg. in New Uork 50.00. congreg. in Mortons Corner, N. U., 4.15. By Bro. Hebler from Mrs. Glaubitz .50. women's club of the congreg. Bro. Beyers 20.00. By Bro. Stürken from Mrs. Treide 4.00. (S. -78.65.)
 For the orphanage bet Pittsburgh: By Fr. Stürken from Mrs. Treide 4.00.
 For the orphanage near St. Louis: By Fr. Stürken from Mrs. Treide 4.00.
 For the orphanage in Addison: By Fr. Stürken from Mrs. Treide 4.00.
 For the widow's fund: P. Renz's congregation in Hudson 4.00. Thanksgiving coll. of congregations in Cambria and Wilson 7.77. k. Schulze 2.00. Through dens., thank offering of Mrs. Friedrich for Brhütung in Feuersgefahr, 5.00. (S. -18.77.) Total -1675.20.
 Baltimore, Oct. 30, 1886. c. Svilmann, Cassirer.
 619 ^V. Baltimore 8tr.

Entered the caste of the "Western" district:

For the synodal treasury: By Praeses Biltz of k. Menke's congregation -2.00. By Mr. Umbach from Fr. Wan- gertn's congregation in St. Louis 29.25. (p. -31.25.)
 On college construction in St. Louis: By H. Clasen in Brook- lyn, N. U., .68.
 For the Progymnasium at Concordia: Fr. Rohlfings Gem. at Alma 31.30. Fr. Maacks Gem. at St. Charles 7.75. (S. -39.05.)
 For debt redemption: By Mr. Poggemöller of B. Meyer's parish in Neu-Btelefeld 11.65. By P. Vetter's parish tu Atchison 18.00. By P. Sandvoß' parish in Appleton City 7.50. By B. Nethtng in Lincoln by sr. Gem. 14.30, by Wittwe Eckhoff.oo. (S.-52.45.)
 For inner mission in the West: By Mr. E. F. W. Meier from the general mission fund 100.00. Fr. Flack and congregation in Hollywood 15.00. Fr. Bundenthal's congregation in Augusta 7.30. By Fr. O. Hanser in St. Louis by Mrs. W. Schramm 6.50. k. Herzberger's congregation in Carson 2.77. By Fr. Gräbner, part of the Mission Festival congregation in St. Charles, 50.00. (p. -181.57.)
 For Negro Mission: Through Fr. Gräbner, Theil of Mts- sion Festival Coll. in St. Charles, 12.50.
 For mission to Jews: Through Fr. Gräbner, Theil der Mts- sionsfestcoll. in St. Charles, 12.50.
 For widow's fund: Fr. Frese's congreg. in Hanover 7.75. By Fr. Gräbner, Theil of Mission Festcoll. in St. Charles, 10.00. Fr. Hörntcke in Creston 4.00. St. Louis Teachers' Con- ference 5.75. (S. -27.50.)
 For the orphanage near St. Louis: By Fr. Wangerin in St. Louis from Mrs. Körner 5.00. By Fr. Hahn in Lincoln, coll. on C. Reiner and D. Kruse's wedding, 6.25. By Praeses Biltz, coll. on Meyer and Freund's wedding, 4.00. (p. -15.25.)
 For the Hospital in St. Louis: By Wangerin in St. Louis by Mrs. Körner 5.00.
 For the community in Sedalia, Mo.: Durchk. Gräbner, part of the Mission Festival Coll. in St. Charles, 15.00.
 St. Louis, Nov. 6, 1886. H. H. Meyer, Cassirer.

Incorporated into the Wisconsin District Caste:

For poor students in St. Louis: From E. Ftscher in Hancock -5 00. From the Young Women's Association of Zion Parish tn Milwaukee 10.00. (S. -15.00.)
 For poor students in Fort Wayne: From the Women's Association of St. Stepbans Parish in Milwaukee 10.00. Mrs. L. 5.00. (S. -15.00.)
 For poor students in Springfield: E. Fischer in Hancock 5.00.
 ToNewbuild Milwaukee: Ms. Schneider in Milwaukee 10.00.
 For poor students in Milwaukee: E. Ftscher in Hancoü 3.00.
 For the preachers' and teachers' widows' fund: G. Schweichard in Milwaukee 2.50. ?. Aultch's congregation 4.75. k. Herzers Gem. in Plymouth 23.00. Hockzeitscoll. at G. Brüggemann 11.60. E. Fischer in Hancock 2.00. Frau Stange for Wittwe Sallmann 1.00. P. Döhler 5.00. Hochzeitseoll. at Rud. Dittmann 2.60. (S. -52 45.)
 For the synod treasury: P. Bgumanns Gem. 17.50.
 For profefsor salaries in Milwaukee: P. Seuels Gem. tn Kilbourn 4.89, in Lrwiston 2.47. G. Schweichard in Milwaukee 5.00. P. Hiebers Gem. in Sheboygan Falls 8.90. ?. Wickmann's Gem. 20 00. Jmmanuels Gem. in Scott 5.50. k. Döhler 8.00. B. Feustels Gem. 14.20. (p. -68 96.)
 For construction and debt repayment in Milwaukee: P. Hiebers Gem. in Wilson 11.10. 1?. Wichmann's Gem. in Freistadt 21.32. k. Plehn 2.45, whose St. Pauls Gem. 2.41, Joh. Gem. 3.53,
 St. Peter's Comm. 2.47, Ztons Comm. 4.14. R. Finck's Comm. in Cascade 3.40. (S. -50.82.)
 ForNegermission: By R. Baumann of Karl Menzel 2.00, Mrs. E. St. 2.00. N. N. in Milwaukee 1.00. Math, and John Wtedenhöfer in Hancock 2.00. Misstonsfestcollecte in Bloomfield 4.00. (S. -13.00.)
 For Wisconsin District inner mission: from Otilie and Alwine Georgas' piggy bank 2.50. G. Schweichard in Milwaukee 2.50. Mission festival coll. in Bloomfield 20.00, desgl. of congregations in Hancock, Lake Linden and Calumet 23.65. (S.-48.65.)
 To the Luther Memorial in St. Louis: From the Grafton Choral Society 1.50.
 For the Ptigerhaus and Emigrant Mission in New York: R. Seuel's congreg. in Portage 9 00. R F. Wolbrecht's congreg. in Sheboygan 25.84. G. Schweichard in Milwaukee 5.00. Zion's congreg. there 37.32. E. Fisker in Hancock 2.00. Julius Ganz in Grafton 1.00. Mission Festcoll. in Bloomfield 5.00. fS. -85.19.)
 For the orphanage in Wittenberg: Franz Wolläger's children 5.25. Coll. bet the golden hock time of H. Wtehn sen. 8 10. baptismal coll. at W. Köhn 2 40. A. Wendt in Sdeboygan 2.00. virgins' association there 6.00. hock time coll. bet Schattsckneider in Milwaukee 5.05. Jmm. congreg. there 3.08. congreg. in Oshkosh, Christenlehrcoll, 17.85. Hochzeitsscoll. bet C. Magritz in Freistadt 4.30. Z>ons-Gem. in Milwaukee 27.55. By P. Ledebur, Hochzeitsscoll. bet John Thesfeld, 5.22. Mrs. Rollmann 1.00. Mrs. Kaplin in Milwaukee 1.00. E. Fischer tn Hancock 3.00. P. Winters Joh.Gem. 10.50. Hochzeitsscoll. at Ernst Setzer in Grafton 4.63. Teacher Grothmann's pupils there 4.00. Mrs. Herm. Wtedenhöfer, thank offering, 5.00. Kreuzgem. in Milwaukee 12.50. (p. -128.43.)
 ToHousehold Milwaukee: From P. Wesemann's Gem. in Grafton 2.60.
 Milwaukee, Oct. 30, 1886. c. Eißfeldt, Kassirer.

For poor Missouri students.

Since September, 1885, the following gifts of love have been received into the support fund of the Missouri Pastoral Conference: By R. I. A. Mayer from Christ Church in St. Louis -10.60 (two communion collectibles) specifically for Gemmtnger in Sprtngfield, Ill. By R. F. W. Pennekamp from Mrs. N.

N. .25 and, collected at Mr. Weber's wedding, 5.00. By k. E. T. Richter from Jul. Helm in Grays Summit 1.00. By my Gem. 23.90; by the werthen Frauenverein in the same 10.00; by W. Waltke 18.00. By Kasstrer H. H. Meyer 5.00. By P. O. S. Ztmmermann by N. N. .50. by Magd. D. .25. by P. H. Bartels from P. Sch. 1.50. Summa -75.75.

While I sincerely thank the dear benefactors for the gifts they have received and wish them God's gracious retribution, I cannot help but point out that this fund has only been considered by a few. How sad it is not to be able to give the necessary support to those who really need it! Let us remember the word of the Lord: "Give to the one who asks", Matt. 5, 42, and: "Do not forget to give and to share, for such sacrifices are pleasing to God", Hebr. 13, 16.

St. Louis, in November, 1886. c. C. E. Brandt.

AB. There will be a receipt in the "Luth. Kranken- und Watsenfrend" about the gifts for studying orphans.

For our progymnasium

in love gifts received: From G. Semmann for horse harness -3.00. R. Barth's parish at Sandusky, Wis. 30 dozen eggs. John Kohlhoff in Watertown, Wis. 1 roll of butter, R. G. A. H. Löbers Gem. 1)H wagon load, and from: W. Skultz the carts, W. Kopeliehn 1 sack potatoes, 1 p. beets, 1 p. onions, C. Brase 52 cabbages, G. Volziehn 1 p. potatoes, 1 p. yellow beets, 24 cabbages, F. Rahn 1 p. apples, 1 p. yellow turnips, 24 cabbage heads, W. Frömltng 2 p. potatoes, 1 p. yellow turnips, F. Gtgg 1 p. potatoes, John Schröder S- flour, F. Rahn 37 cabbage heads, C. Rehfeld 1 p. apples, 25 cabbage heads, 1 doz. Sellery, 1 Bush, rothe, 1 Bush, other beets, 2- Burmeister 2 S. potatoes, 1 S. yellow beets, I. Lewerenz 160 cabbage heads, 1 S. beets, A. Sklüter 25 cabbage heads, 1 S. beets, 1 S. yellow beets, H. Roloff 51 cabbage heads, 1 S. yellow beets, 1 S. beets, 1 S. onions, E. Gigg -1.00, G. Lieske 25 cabbage heads, 1 p. yellow beets, I. Skultz 25 cabbage heads, 1 p. potatoes, A. Biehoff 2 p. apples, 1 p. yellow beets, D. Meyer 1 p. potatoes, 1 p. yellow beets, L. Ucker 12 cabbage heads, 1 p. potatoes, F. Grundeis in Chicaao 9 Bush. Tomatoes, 5 for college. 4 for Prof. Hamann, Prof. Huth, Prof. Müller, Dir. Ch. Löber, and for the college 2 barrels of pickles. From R. Löber's jr. Gem. of C. Gudert 1 load cabbage, roots and celery. From k. Feustel's gem. in West Bloomfield, Wis. 21 p. Flour, 36 p. Potatoes, 6 S. Corn, 1 S. Oats, 2 S. other Victuals, 1 Tub Butter. From P. Wesemann's Gem. in Grafton, Wis. 13 p. flour, 5 p. turnips, 10 p. potatoes, 8 p. Apples. Through Prof. Hamann v.om werthen Frauenverein der Dreietnig- keits-Gem. P. Sprengelers 13 colored bust shirts, 11 undershirts, 4 pr. underpants, 1 pr. stockings.

Milwaukee, Oct. 26. H. Schroeter, House Father.

Received for the mission in Newton, Kansas: By R. C. Hafner -50.00. By Praeses Biltz from sr. By Fr. Aug. Hering 5.00. By ? Fr. Pennekamp 11.80. By ? F. Eggert 2.06. By P. C. H. Lüker 10.00. By B. R. v. Niebelsckütz 10.50. By ? Aug. Rebwaldt 13.25, by himself 1.75. By R. A. Ehlers 1.00. By the Gem. tn Newton 59.15.

Spring Valley, Nov. 2, 1886. i. H. F. Hoyer.

For poor students received through R. Herzberger in Carson, Kans-, the Reformation Festival Collecte of his Gem. (spec. for Stud. Kreth) in the amount of -6.27. From Mr. Etchenauer in Chandlerville, Ill, -4.00. C. F. W. -Walther.

The following gifts have been received by the undersigned for **pupils of the Progymnasium- in Concordia**: Collected at H. Kam-meyer's wedding -7.45. From the Werth Women's Association in Washington, Mo. for H. Stöppelwerth 5.85. From the Virgins' Association in Concordia 10.00. From Mrs. Farmer in Topeka, Kans. 1.00. From the congregation in Memphis, Tenn. 20 50 for Ruschhaupt. From the Young Women's Association of Bethlehem Parish in St. Louis, 15.00. From the parish, 61.50 for Jäger, Dahl and Bunselmeyer.

With heartfelt thanks

Concordia, Mo., Nov. 1, 1886.

A. Bähler.

Received with thanks for **the student wash coffees at Springfield, Ill.**, from August to early November of this year: From Springfield: From the Women's Club -7.00, N. N. 3.50, Mrs. Lamke 2.00, Mrs. Ladage .50, Mrs. Weber 2.00, Frank May 1.00, Liturg. Monatsickrtft 10.00. Summa: -26.00. From out of town: Kassirer Bartltng 5 00 and 1.25, Kassirer Spilman 1.00, Kassirer of Mickigan-District 5.00, Women's Club in Crete, Ill, 3.00, "Frankish countryman" by Stud. K. 5.00, by Miss. Branch of Zink & Prell in Harvel, Ill, 1.50. Summa: -21.75. F. Lochner.

Received for the Concordia Seminary budget in St. Louts with heartfelt thanks: From Hüttemann L. Bro. 2 boxes of soap. Bresch L. Co. 1 box of soap. John Goerner 2 Boxes of soap. I. S. Haas Soap Co. 6 boxes of soap. W. Walker L. Son 6 barrel scrub soap. Petton L. Klügel a wagon bar, tm value of -10.00. By Mr. 8th Grupe of his church in Eisleben, Mo., -7.00.

B. C. Hoffmann, Property Manager.

Received for the English-Lutheran mission in the West: From Mr. C. L. Janzow, surplus of sermons sold, -18.20. Through him from the English Lutheran congregation in Cologne, Va., harvest festival collection, -22.00. Through Mr. D. W. Röscher, Fort Wayne, Ind., treasurer of the Middle District, -22.50.

St. Louis, Mo, Nov. 8, '86, C. F. Lange, Cassirer.

From St. Lucas Parish in Chtcago I have received -45.00 thanks for my equipment as traveling preacher in Montana.

Joh. Meyer.

For the local seminar library

received with sincere thanks from Mr. G. W. Frye, Sr. in New Orleans: Luthers Tischreden, Stangwald'sche Ausgabe vom Jahre 1700. M. Günther.

New printed matter.

Proceedings of the 27th Annual Meeting of the Middle District of the German Lutheran Synod of Missouri, Ohio and other States. 1886.

In this synodal report the readers will find interesting doctrinal discussions about the doctrine of the resurrection of the flesh. It is shown that 1. the Old Testament also teaches a resurrection from the dead, that 2. Jesus Christ is the certain and only cause of the resurrection of the righteous to life, and 3. that in the resurrection we receive again the same bodies that we have here, but transfigured.

The 64-page report can be obtained from Concordia Publishing for a fee of 15 cents.

Proceedings of the 11th Assembly of the Lutheran Synodal Conference of North America. 1886.

At its meeting this year, the Synodal Conference dealt with an extremely important doctrine, that of the divinity of the Holy Scriptures. It was shown, 1. that this is a doctrine, by the acceptance of which the foundation of the Christian faith is given up, 2. that this doctrine is an article of faith and therefore can only be recognized from the Scriptures themselves and accepted and believed with full confidence by virtue of the same, 3. how this doctrine is clearly revealed in the Scriptures. - In addition, the negro mission was discussed, the synodal reports of the synods belonging to the synodal conference were reported 2c. Price: 20 Cts.

Changed addresses:

Rev. 6. IV. Lekllkev, Helote", Sexur Oo., Dexo.8. liev. 'sVm. ?. vrever, 590 6okk ^ve., 8t. ?uul, slino.

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The Lutheran is published twice a month at the annual subscription price of one dollar for out-of-town subscribers, who must pay the same in advance. Where it is brought to the house by porters, subscribers have to pay 2 cents extra for porter's wages.

To Germany, the "Lutheran" is sent by mail, postage paid, for -1.25.

Letters containing business, orders, cancellations, funds 2c. are to be sent to the address: I-utk. Oonvoläia-Vei-lux (51. v. Lurtkel, ^leent), (Corner okLliuvi 8tr. L Inttiauu ^ve., 8t. I-ouis, Llo. to be sent to.

However, letters containing information for the paper (articles, notices, receipts, etc.) should be sent to the address: "I-utlivrunvr", Ooneurliu 8 "mluarx, to Ardaetia".

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Volume 42, St. Louis, Mon. December 1, 1886, No. 23.

(Submitted.)

Heavenly Desire. *)

What have I of the false world, That promises much and delivers little? Its best reward is fear and strife; And though it hopes for better times, No one is good for it. Ah, if I were in heaven, O Lord JEsu, pray to thee! I am a member of Christendom, yet I feel many a woe: In faith I am poor and weak, In prayer I slack many a time, In life I lack here and there.

Oh, if I were in heaven, O Lord Jesus, with you!

The more sin lives in the flesh, that it resists the spirit, the easier it is for the enemy to devour me.

Therefore the spirit laments and calls within me:

Oh, if I were in heaven, Lord Jesus, with you!

I shall see angels, I shall even be like the angels; You are my God, my sunshine, And bear all my treasures for me. Oh, if I were in heaven, O Lord JEsu, with thee!

I shall see thee as thou art, And how with thee there is no beginning, How three persons are one, How God's Son a man-child: This and much more thou promiseest me. Ah, if I were in heaven, O Lord JEsu, with thee!

The pleasure will be unspeakable:

I shall rejoice in your love;

But like your ray that refreshes us,

The soul delighted through and through,

No one here can see or taste that:

Oh, if I were in heaven, Lord Jesus, with you!

The "Blätter für Hymnologie" (Sheets for Hymnology) from a hymnal published in 1703 in Görlitz: "Die andächtige Hausmutter" (The devout housemother) 2c. share the above, rather unknown beautiful hymn. It deserves to be known among us again, and is certainly welcome to each of our readers whose walk is in heaven. If one or the other wants to know something about the poet, the following will serve. Magister Martin Grünwald, born at Z'ttau in Saxony on April 26, 1664, was the first catechist in his hometown at the time of the song's composition, where he died as archdeacon on April 2, 1716. His songs can be found in his edification writings, which were widely distributed in his time. Recognized and recommended as a faithful Lutheran by the then Saxon high court preacher Dr. Löscher, he was his diligent collaborator on the "Innocent News" published by him. F. L.

Well, you make me ready, You give rightness in faith, You keep my life fresh and pure: So hope can be joyful, So the soul speaks with eagerness:
Oh, if I were in heaven, Lord Jesus, with you!

Now strengthen me and give me patience: my life is in your grace. If I am not dissolved so soon, I will not remain unconsolated;
For love and hope cry out in me: Oh, if I were in heaven, Lord Jesus, with you!

M. Martin Grünwald, 1708.

(Submitted.)

Synodal sermon, by President H. C. Schwan.

Psalm 1.

Blessed is he that walketh not in the counsel of the wicked, nor treadeth in the way of sinners, nor sitteth in the seat of scoffers; but delighteth in the law of the LORD, and speaketh of his law day and night. He is like a tree planted by the rivers of water," which bringeth forth his fruit in his season, and his leaf fadeth not; and whatsoever he doeth prospereth. But the wicked are not like this; they are like chaff scattered by the wind. Therefore the wicked do not abide in judgment, nor sinners in the company of the righteous. For the Lord knows the way of the righteous, but the way of the wicked perisheth.

This first psalm is the entrance to the whole book of Psalms. Properly considered and taken to heart, it can also serve us today as an introduction and preparation for all that we have gathered here to accomplish.

For what does our psalm teach? It preaches that it is well with the righteous and that everything he does is well with him.

But not only that. He also shows us how and by what means we become such righteous people, how and by what means we obtain grace and blessing, so that our person and all our conduct and work may please God.

And how does this happen? The Psalm says that all this happens through the word of God. Therefore, it all depends on how we relate to this word of God; whether we accept it or despise it; whether we hear it with pleasure or with displeasure;

Whether we attack all our things from, with and according to this word or not. On this, says the psalmist, and on this alone depends whether we come to the righteousness that is valid before God, whether we remain in this righteousness, and whether we receive therein always new light, pleasure and strength, so that everything we do turns out well.

So to tempt and lure us to the dear word of God, as to the first, the most necessary, the highest, the best and the most blessed thing on earth - this is actually the intention of the holy singer or rather of the Holy Spirit in this Psalm.

This will become clear if we now look at it verse by verse. May God grant that His good and gracious will may be done for us, so that all our hearts may once again be blessedly filled and refreshed with holy desire and love for His word! Then there will be no need. Then what we counsel and do will be done. Well then, let us hear the first verse:

"Blessed is he that walketh not in the counsel of the wicked, nor treadeth in the way of sinners, nor sitteth in the seat of scoffers: Blessed is the righteous, and he shows us by a few characteristics who this righteous man is, and first of all what such a righteous man does not do.

He does not "walk in the counsel of the ungodly," that is, if he wants to get counsel, he does not go to those who do not want to know about God and His Word. - But is this something so special? Doesn't that go without saying? Counsel is sought only from those who know how to give good counsel. But the wicked do not know that. They have given themselves such bad advice. They have turned their backs on their God, who indeed always stretched out his hands to them, and have renounced God, choosing darkness instead of light. Would that be wisdom? No, "to fear the Lord is wisdom, and to shun evil is understanding." Every sensible person should therefore flee the wicked. To be sure. But "where are the understanding and those who ask after God?" The great multitude runs after the deceivers. Only now and then an individual is found who keeps aside. Then, of course, he must be called an eccentric,

or even be a hypocrite. But what does the Psalm say? "Blessed is he who walks not in the counsel of the wicked, nor treads in the way of sinners." - To tread this path is the next thing that happens when one has allowed himself to be deceived into following the counsel of the wicked. From the advice it goes to the deed. Whoever wants to be free from God at the beginning, must soon go against God. For whoever finds the yoke of the heavenly Father too heavy must bend his neck under another, iron yoke. He who casts away the cords of his God's love must let himself be bound with hard cords. Which ropes are these ? Scripture answers (Proverbs Sal. 5:22.), "The iniquity of the wicked shall see him, and with the cords of his sin shall he be held." O, how firmly these cords hold! The invisible hand in which they lie pulls them tighter and tighter and pulls the poor prisoners further and further away on the path of destruction. Everyone can see that. Should one think it possible that a man who has open eyes could enter this way after all? But: "They have eyes and do not see". And so it happens that the many fall into ruin on the broad way, and that only a few remain on the narrow way to life. But what harm is it to them that they are so few, and that they must go their way under the scorn and derision of the world? Our Psalm says: "Blessed is he who walks not in the counsel of the wicked, nor treads in the way of sinners;

still sits where the scoffers sit." -This is the third. First: careless setting aside of God; then: obvious sin service; finally: leisurely sitting on the scoffers' benches. He who has made it this far has learned, has become a master of the chair. He now also knows how to seduce others, as he himself was seduced; knows how to attract the frivolous souls and to praise to them the temporal pleasure of sin. Freedom and bliss is what he promises. Are they then happy in this society? O yes, only in a special way. Like the unreasonable animals, which are born to be caught and slaughtered, they fatten themselves there for the day of slaughter. The righteous flee from this. Therefore, Blessed is he who walks not in the counsel of the wicked, nor treads in the way of sinners, nor sits where scoffers sit.

So we have heard what the righteous man does not do. But is that all the Psalm has to say about him? Are these the only characteristics by which the righteous is recognized? Are therefore all those really already righteous who do not do these three things? Far be it from me! There are enough of those who outwardly do not enter into the desolate nature, but who inwardly are just as free from God, even secretly hate God much more than the most blasphemers. Therefore, no one should consider himself righteous just because he does not participate in these three things. No, there is more to it. That is why the psalm continues:

"But have pleasure in the law of the Lord, and speak of his law day and night." - Having heard in the foregoing what the righteous refrains from doing, we now hear here what he does. And not only what he does, but also what he speaks, thinks, desires, even how it looks in his heart. He takes pleasure in the law of the Lord and talks about it day and night. Here we have the true, actual characteristics of the righteous. E The previously mentioned do not do it yet,

yes do not even apply if this is not added". Only when these are also found are they really good signs. That he has a desire for the law of the Lord, that is the right sign, and from it comes, from it he has it, that he can leave and do what he does and leaves. No one can avoid the counsel of the wicked, the way of sinners, and the stools of scoffers in deed and in truth, except he who delights in the law of the Lord. Does anyone think that anyone can do this if he really wanted to? Certainly, if we humans were still as God once created us. But now, since we have gotten rid of God and have become godless ourselves, should we be able to avoid the advice of the godless if we only wanted to? Now that we ourselves have come into the world as sinners, should we be able of ourselves to flee the way of sinners? O foolishness! Once we have fallen away from God and become sinners ourselves, then before the holy God not only what an openly vicious servant spouts, but everything that a natural man thinks and does out of himself, yes, even what he dreams, thinks and does out of himself in spiritual divine things, without and against God's word, must be nothing else than the counsel of the wicked, the way of sinners and the blasphemy of scoffers. And indeed, with all this, the natural man mocks the great God, even if he still thinks that he is doing Him the highest honor.

Now, if this is so, where does the man of whom our psalm speaks get it from that he can avoid and do what no other man is able to do? Here is the answer. Therefore he has it - let us notice it well, because he has pleasure in the law of the Lord, says the psalmist.

How, someone may think, do I hear right? This should do, this should give a sinner strength to flee and avoid what no other man can avoid, just that he has a desire for God's law? How can this be? Yes, how is even that possible, that a man can really delight in the law of God? After all, it is this law that reproaches him for his sins, reveals God's wrath, and threatens him with nothing but curses and destruction. And a man could have his pleasure and joy in the law?

To this I could reply that the word "law" here, as so often in Scripture, means the whole word of God, which then also includes the gospel, and that the psalm has especially the latter in mind when it says that the righteous has his delight in it. But as correct as this is otherwise, it would still not help us here. Or does the natural man also only have pleasure in the gospel? Certainly not. It is a

foolishness or an annoyance to him and therefore a smell of death to death. Let us therefore leave the word "law" in its narrower, actual sense. After all, as the Psalm says, "The righteous delight in the law of the LORD." And this is a characteristic of the righteous. Yes, precisely because no man by nature can have this desire, it is one of the very surest marks.

If you now ask again: How can this happen? then notice: The one who is called the righteous here is not a man who would have been righteous from the beginning and in himself. No, he was also a child of wrath, like all children of men. But God had mercy on him. God has first

He let the law do its work on him. He thereby awakened his conscience, convicted him of his sin and showed him how poor, blind, naked, miserable and wretched he was. - Of course, this realization did not make him want to follow the law. Truly not. For it is bitter, like death. But God has done something else and more to him. He let his grace shine into this frightened heart through the gospel, offered him his only begotten Son as his Savior through the gospel, and drew him to this Savior so long, so kindly, and so powerfully, until the shameful, mistrustful resistance was overcome by the sweet power of grace, and the sinner now accepted the offered grace in the power of grace. Thus the whole great work was accomplished. At the same moment that the first spark of living faith in the Savior of sinners stirred in the heart, the ungodly became righteous. For, says the Scripture Rom. 4, 5, "whoever believes in Him who justifies the ungodly, his faith is counted for righteousness." And a "righteous man" here in the Psalm means nothing else, has never been called anything else in Scripture from the beginning, will also be called nothing else before God in eternity, than a poor sinner who believes in the Savior of sinners, in the promised Seed of the woman, the Seed of Abraham, the Son of David, in our dear Lord IESUM CHRISTUM, died for him and rose again, highly praised for eternity. - —

It is not surprising that a person who has found his Savior in the gospel and with him forgiveness, life and bliss, gains awe and love for this gospel. He cannot do otherwise. It is also inevitable that, when the heart is full of this blessed desire, the mouth will also overflow with it. And so it happens that the righteous man now also talks about it, as he used to talk only about earthly things; at night, on his bed with himself; during the day with his neighbor, depending on God's office, profession and opportunity. - That finally this holy awe pulls him the longer the more from the unholy lust, from lust of the eyes, carnal lust and hopefulness: I ask anyone who has only experienced something of the matter, whether it can be otherwise? Well then, that's where it comes from, and that's how it happens that the righteous no longer "walks in the counsel of the wicked, nor treads in the way of sinners, nor sits where scoffers sit"; or that he goes back quickly if he should have strayed there in carelessness. All this does and works the delight in the Gospel.

But that is not all. For now, the longer the desire for the Gospel, the more another awe is added to it, although it does not spring from any other source, a desire for something else, which in many respects is the very opposite of the Gospel. The Spirit of God in the Gospel, which gives delight in all that is God's, awakens in the heart of the righteous also delight in the law of God, yes, in the law! The righteous has a desire for the law. Not according to the old man. No, "the law in his members" still resists with him, as with St. Paul, the law of God. But according to the inner - agile man he has his awe about it. For with ever greater wonder and joy he now contemplates the perfection, holiness and

Wisdom of this law. The longer the more it becomes his sincere will to make it the rule and guideline of his conduct, and more and more seriously he now also practices this law. This is how it happens and this is how it shows that the righteous really enjoys the law of his God.

And now it is easy to see that and how this very desire is also a characteristic, and one of the most certain, of the righteous. It is so in two ways. First of all, because it testifies and makes it evident that his delight in the gospel is not a false, imaginary delight, but the right, true delight of faith, worked by the Holy Spirit Himself, yes, actually nothing other than the living faith itself, by which alone the righteous becomes the righteous. For in merely imagined faith in the gospel there could not possibly be true delight in the law. But then the true desire for the law is in itself alone a quite irrefutable characteristic of the righteous. If this desire is not naturally present in the heart of any human being, and if it is nevertheless found in this and that person, then it is obvious that it cannot have grown there from natural soil, but must have come into the heart from somewhere else, that is, from God Himself. But where such a desire is born in the heart, there also the heart itself, yes, the man himself is born again, therefore also a righteous man. Whoever can have such a holy delight and joy even in the law, although it still condemns him according to the old man, is certainly righteous. See, this is what our psalm means.

Now, my brethren, do we take such pleasure and delight in the word of the Lord, even in His law? - Yes, at times," will probably be the answer of most of us. But why not at all times? It cannot be because of God. How he wanted to fill everyone's heart with this joy at all times! It must be our fault. Do we ask for it seriously enough? Do we consider at all times what is the means by which he has promised to do this? He wants to give this holy appetite for the word through this holy word itself. The appetite should come while eating. Do we need this word quite diligently and for this purpose? Of course, we preachers, teachers, and home fathers must also do the Word for the sake of others. But don't we sometimes forget our own souls? Oh, let us be more aware of ourselves! Truly, even in our case everything depends on whether we have a desire for the word of the Lord. Therefore, as dear as our life is to us, let us remain serious about the word.

Encouraging us to do this would of course be enough, as we have already heard about the wonderful power of this word, namely that it makes the ungodly righteous. But that is not all. Let us then learn from the Psalm how such a righteous person will fare. - The world thinks, and does not allow itself to be talked out of it, that a life in the word of God must be a miserable, wretched life. What then does our psalmist say to this?

Verse 3: "He" (the righteous) "is like a tree planted by the rivers of water, which yields its fruit in its season, and its leaves do not wither, and what it grows is like a tree planted by the rivers of water."

that's fine." - Well, that does not sound very miserable! Indeed, if what the psalm says here is true, everyone must say: "Blessed is the righteous! But is it really true? It seems as if just the opposite would be the truth! It is the wicked who grows green and spreads out like a laurel tree; who lifts up his head like the cedar on Lebanon, and thus shines as if he wanted to remain forever. What does the righteous man look like? Like a rice of dry earth, without form nor beauty! Yes, that is how it is before the eyes of men. Therefore no godless man believes what is written here, and the godly believe it only weakly. But, my beloved, the question is not how the righteous looks before the eyes of men, but how does he look before the eyes of God? Most things are quite different before God than before the eyes of man. The only question is, who sees right, God or the children of men? How God sees things, he tells us in this book, in the Scriptures. And whoever believes God and the Scriptures more than his five senses, will have eyes that see more and more as God sees. In the end, when everything is revealed, he sees with joy, but the godless world with the greatest horror, that everything has really been as God had presented it to us in his word. Let us then hear from the Scriptures how the righteous man stands before God, and may He help us to believe - "He" (the righteous) "is like a tree." What kind of tree? Like one that grew up wild somewhere? Not like that, but like a tree that has been planted, that is, with which the gardener has had to deal, which he has chosen, which he has nurtured and cared for in his nursery, which he has grafted and grafted, and which he has then chosen a special place for. Where? "By the streams of water," in a place where not just a single small stream flows, but where several of them flow together, so that there can never be a lack of water. So the righteous is like such a tree. He may stand before the eyes of men in the midst of the world among the children of the world, but before God he is in a separate place, namely in God's vineyards and pleasure garden. It may appear to the eyes of the world without leaves, blossoms and fruit, even appearing bare, empty and barren; in God's sight it stands by the full streams of heavenly blessing, drawing grace upon grace from them and resplendent in a crown of fresh leaves. - But if this is so, then the following cannot be missing either. It will not only bear blossoms, as many a wild tree bears them splendidly, but it will also bear fruit, its fruit, i.e. fruit as befits such a tree and as the Lord of the vineyard seeks it; not bitter herbs and untimely figs, but the sweet fruit of the Spirit: love, joy, peace, patience; and this not just once in a while, but in its time, so that the Lord can count on it. Behold, as such a tree stands the righteous before God.

But, perhaps someone says, here it is also said: "its leaves do not wither"; - but does not the time come for every tree, no matter what kind it is, when it dies? Yes, does not a day come when everything on earth becomes dust and ashes? Will there be any difference? Will the trees of righteousness fare better than the others? Indeed they will. It is true, before the eyes of men, they too fall to the earth and

become earth, like the others. But just wait a little. When the day comes, where there looks what had fallen down, then the difference will be big enough. When all the wild trees, which once were so splendidly resplendent before the world, must then "stand completely bare", as twofold dead trees before heaven and earth, then the plants, which the heavenly Father had planted and the gardener had tended, will be seen in a glory, at which the whole creature will not be able to marvel enough. And before the fire of the great day can seize the dry wood, the heavenly gardener has saved the trees that are his in an instant, saved them over to the new earth, where they will then green and blossom under the new heaven for and for.

Behold, so it is with the righteous. Is there anyone who does not wish to belong to these trees? Certainly not. But whoever really desires this, let him not forget that it depends only on whether or not we are really standing here by these "streams of water". But what are these "streams of water"? Nothing other than the streams of grace and blessing that always flow in Word and Sacrament. And what are the sucking roots with which the tree catches the water of life from the Word, sucks it in and transforms it into sap and power? Nothing other than the holy desire for the Word: faith. And by what is this desire for the Word sustained? By the same word by which it was awakened. Therefore, once again: As dear as our life is to us, let us keep to the word diligently and earnestly!

Now, however, there is perhaps still one reservation left, and this is one that we humans, of course, usually only come out with at the end, but which is actually usually the first and most serious reservation against everything that the psalm says. It is this: Well, these are certainly glorious promises which are given here to those who love God's word. But these promises are almost all related to the spiritual and the future. But we humans live here on earth for the time being. What will be the fate on earth of such people who have their highest pleasure in the word of God? For them, there will be all the more unpleasure on earth. If they are so well off in heaven, nothing will go well for them here! - Well, whoever thinks that, let him hear what the Holy Spirit says further. He knew that this question would be asked, and therefore he did not forget to answer. He says: "And what he" (the righteous one) "does, that is very well. But, you may say, that goes back to the spiritual! Of course, it is also about that and teaches you that no honest work in the kingdom of God, even if you do not see any fruit of it yourself, shall ever be in vain. But that is not all. It is not called: "everything spiritual", but badly: everything he does, so also everything he undertakes in his earthly profession. Of course, not everyone is promised here that he should succeed in everything, as his foolish heart desires. But this is promised by the Spirit of God who

inspired the psalm, and this shall never be lacking: Everything that the righteous man, who delights in the word of the Lord, does out of, with and according to this word, even in his earthly endeavors, shall be done in such a way that it is for his true good. If he has his delight in the word, he should also have so much in earthly things that it can be good for him. It is

Thus the same promise which the Lord Himself later gave with the words: "Seek first the kingdom of God and His righteousness, and all these things" (the temporal) "shall be added to you. And as Christ later asked His then disciples, so He will one day ask all His own: "Well, have I kept my word, or broken it? Have you ever been in want? Then all of them, even those who have sometimes been a little petty here, will answer him from one mouth: No, Lord, never none!

Let no one be misled by the temporal happiness and prosperity he sees in the wicked, if he does not have his way. And whoever otherwise cannot get rid of this temptation, let him do what Assaph did, who also would have almost stumbled. He went into the sanctuary of God and saw the end of the wicked. You do not need to bet on it. Here in this psalm God already shows you their end. Now mark it well:

Vv. 4-6: "But the wicked are not like this; they are like chaff scattered by the wind. Therefore the wicked do not abide in the church, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous: but the way of the wicked perisheth."

The wicked are not like that, that is, not like trees planted by the streams of water. They look like that for a while, but they are not like that. Their end will make this evident. To whom then are they like, the wicked? You would think: dead, dead trees. But not so. To compare them to that would still be too much honor for them. A tree, even if dead, is still something stately. No, they are chaff, nothing but light, empty, loose chaff, of no use but for the wind to play with. - But if the wicked are chaff, they certainly "cannot remain in judgment. For this judgment consists in the fact that the Lord finally takes up the shovel and throws wheat and chaff apart. Oh, how they will fly, the wicked, even if they had been men of the greatest weight until then! The chaff must not remain among the wheat, nor the sinners in the congregation of the righteous. They may have crept into the congregations here, they may have pushed their way to honors and offices: but once the ordinary congregation of the righteous is revealed, they must go out, with shame and disgrace. Where to? Oh where!

O therefore, let no one try to deceive the Judge of the world. "For the Lord knows the way of the righteous." He knows the righteous, even if they are misjudged by the world. He knows the way of the righteous, the way on which He Himself drew them to Himself, and now should He not know the righteous Himself, or confuse them with the wicked? - Of course, the Lord also knows the wicked and their way. Until then they did not believe that either. But then they will realize it. For precisely because he knows them all too well, he does not want to know them on that day. That is enough. With it their fate is sealed.

Behold, this is the end of the wicked. So do not be misled by their short, temporal happiness. Take delight in the Lord and in his words. Watch thou, pray thou:

Oh keep us in prayer, Lord Jesus Christ, because it is now evening. Your divine word, the bright light, let us not be extinguished.

And:

"Come soon, Lord Jesus! Amen.

For Advent.

Because salvation was promised and believed in the past, but has now been fulfilled and begun, we still keep the memory of the old promise and the future salvation. For since we live, as it were, in the middle of both advents, we should praise both God's mercy, who promised it then, and God's truth, who has kept his promise and finally wants to fulfill it in eternal life. For this is the time in which the goodness of the promise and the truth of the fulfillment meet together, Ps. 85:11. And so the present time comprehends in itself both the future and the past. Luther.

If Christ had not been born, he would not have suffered for us, would not have died, would not have risen from the dead, would not have ascended into heaven to the right hand of the heavenly Father, would not have accomplished the work of redemption, but would have left us miserable in our sins; therefore our situation would have been the most miserable of all creatures. 1 Cor. 15:19. - "But the grace of God," says Augustine, "could not have been more graciously glorified than by the fact that the only Son of God Himself, who in Himself remains unchangeable, put on a man and gave the hope of His love to men by becoming man." "It has appeared," says Bernard of Clairvaux, "of an inestimable and quite incomprehensible grace that, in honor of this prison, such majesty has wished to descend. Who would doubt that something great was the cause that such a great majesty wanted to descend from so far away into such an unworthy place? Something great, indeed; for great is mercy, great is compassion, great is love." So that Christians might consider these great benefits of God with more heartfelt devotion, earnestly prepare their hearts for the wholesome enjoyment of them in contemplation, and in preparation give God the thanks due for them and return such great love with heartfelt love in return, the pious ancients preceded the feast of the birth of Christ with four Sundays, which they called Advent Sundays, because on them they held public sermons about the Advent (coming) of Christ and in them wanted to prepare their listeners for the worthy reception of the coming Savior. Blessed Augustine, among others, makes this clear by the following splendid simile: "Consider," he says, "dear brothers, when a powerful and distinguished man wants to celebrate his or his son's birthday, with what

diligence he has all the dirt found in his house cleared away several days beforehand, removes everything that is unsuitable and inappropriate, and has everything that is useful and necessary brought here! Also the house, if it is blackened, is whitewashed, the floor is cleaned with brooms and strewn with various flowers and decorated. Also for everything that belongs to the delight of the soul and the body, provision is made with all care. Why is this, dear brothers? Is it not only so that the birthday of a mortal man may be celebrated with joy? If then you make so much preparation for your or your son's birthday, how great and what kind of preparation should you make when you undertake to celebrate your Lord's birthday? If you make such preparation for a mortal, what kind of preparation shall you make for the

Eternal! Therefore, be careful, as much as you can, that the Lord does not find in your soul what you do not want to find in your house.

Conr. Dieterich.

(Submitted.)

Interview.

Collector Johann comes to Karl.

Johann. Karl, you signed there... dollars salary and you've only paid half of it so far. The year is almost over and you know we need money. Couldn't you give me the rest today? I don't like to ask you because you have always been such a punctual payer and brought the money to my house.

Karl. There is a good reason why I did not come to you this year as usual. I really can't afford it this year.

Johann (amazed). Really? In the fifteen years you've belonged to the community, this has probably never happened to you?

Karl. No, I have always paid for everything.

Johann. You must have had some special misfortune?

Karl. I could not say that. I have rather had special luck. Because I could get Heinrich's place for a very cheap price, I bought the same.

Johann. Well, if you have been particularly lucky, you should pay the remaining part of the salary all the more.

Karl. Yes, you see, of course I didn't have enough money to pay for the whole place. I still owe P2000. From that -

Johann. Of course, you have to pay off a certain amount of that by January 1 or so.

Karl. That's what I wanted to say.

Johann. And to be able to pay off this sum, you don't want to pay your contribution?

Karl. I would like to do it if I could. But where am I supposed to get money? I have the first payment in six months, so I have to pay.

John. So you promised Heinrich to pay a certain large sum, and you promised us to pay a certain small sum. You can keep your promise to him, but not to us. Do you think that's right?

Karl. Come to think of it, I don't think that's quite right. But now the matter can no longer be changed. I can't pay my contribution to the salary this year.

Johann. What would you do if you didn't have enough money to make your first payment?

Karl. I would have to borrow.

Johann. Then you could also borrow to pay your debt to us.

Karl. But which of you will lend me something? Can you maybe help me out?

Johann. I can't, because I live, so to speak, from hand to mouth, as you well know. Few of us will feel tempted by love to lend to a man who has more than we do, just because he has bought a big place.

Karl. But who should I borrow from?

John. From the same people from whom you would borrow if you made your payment on the an

purchased place could not make at the specified time.

Karl. But I would have to pay interest.

Johann. Why not? If you can pay so much interest for yourself, shouldn't you also be able to pay a few for the church if necessary?

Karl. You are really asking a lot of me, but I have to agree with you.

Johann. By the way, we, who are mostly day laborers and poor people, would otherwise have to pay interest for you on top of everything else.

Karl. Why?

Johann. If you don't do your duty, we will undoubtedly have a deficit at the end of the year. Then we have to borrow and pay interest just because you haven't paid. So in reality we have to pay interest for you.

Karl. I would be ashamed of myself. - But I have helped the community through several times in the past by lending it money without interest.

Johann. That is true. So you could do more for the kingdom of God before, when you were poorer than now, than you do today. See, these are the temptations of riches: many of us who are much poorer than you have now more to spare for the kingdom of God than you. Today I rejoice that I am not rich.

Karl. But I could do all the more later, when I am debt-free!

Johann. You could, but how would it work? No sooner are you out of debt than you'll find yourself in even greater debt, as is usually the case.

Karl. I certainly won't do that. I'm already sorry that I only bought this.

Johann. I am glad to hear that. But this seems certain to me: What you take away from the kingdom of God now, you will never replace later. Karl, Karl, you seem to me today like the man who bought a field and excused himself because he could not come. I would not like to change places with you. Unfortunately, I have also wished that I were rich, but today I thank God that I have my modest share and no more.

My dear reader, doesn't this conversation seem strangely familiar to you, and isn't it as if you yourself had already been present when a very similar conversation took place? E. H.

(Submitted.)

The English Lutheran Conference of Missouri

held its meetings this year Nov. 5-10 at St. James Church near Milford, Barton Co, Mo. All the standing members of the Conference, with one exception, were present at the sessions. For several years theses on the subject, "What are the characteristics of a well-grounded, truly Lutheran congregation, toward which, therefore, Lutheran preachers are to strive with their congregations as their goal?" have formed the template for doctrinal hearings. This time, the following two sentences were thoroughly discussed: 1) "A well-established, truly Lutheran congregation recognizes the congregation of the saints as the owner of all church authority, and therefore rejects all priestly rule and human bondage in matters of faith and worship.

knowledge." 2) "She believes with all her heart in the presence of the body and blood of Christ in Holy Communion, and therefore seeks to prevent anyone from partaking of it for his own judgment. In contrast to the indifference to pure doctrine that was so prevalent everywhere, it made a pleasant impression to observe the lively zeal with which the English brethren conducted the doctrinal discussions. Almost all the members of the local congregation appeared day after day with their families and listened with the most eager attention to the discussions on doctrine from morning to evening. - One of the main subjects of the business of the conference was the discussion about the unification of all English Lutheran congregations within the boundaries of the synodal conference into a single body. It was recognized that such a union would be beneficial to the advancement of the Kingdom of God among the English Lutheran population of this country, and it was therefore decided, in conjunction with other English Lutheran congregations within the Synodical Conference, to submit to the Honorable General Synod of Missouri 2c. a request that all said English congregations be recognized and admitted as an English Mission District.

Visitations were held in St. Paul's parish in Webster County and in St. James' parish in Barton County, where it became apparent that the dear brethren not only hold to the Lutheran confession, but also strive to practice sound Lutheran practices.

During the sessions of the Conference, on the 20th Sunday after Trinity, the newly built little church of St. James Parish was dedicated to the service of the Triune God. The festive preachers were Pastors Wm. Dallmann and A. Meyer. This little church, a friendly frame building, 28 x 42 feet in size, is indeed a loudly speaking testimony to the sacrificial joy of the English brethren. Previously, the congregation had held services in a *public school building*. One member of the congregation, who attended the meetings of the conference last year, decided, trusting in God, to undertake the building of a church on his own. Another like-minded member was found, and so the construction was begun and happily completed. This was no small task. The two men are by no means rich, indeed, according to the common view of the farmers, they cannot even be called wealthy; for on their small land holdings in this still rather new area, debts still weigh and their families are very numerous in children. Nevertheless, it was not too much for them that each of them used some fifty days of work and 130 dollars cash to build a church in this one year. Truly an example worthy of imitation for members of new congregations. - In Father A. Meyer's congregation a whole English family, consisting of five members, who had previously belonged to the Methodists, was received after previous thorough instruction. - The English-Lutheran mission is therefore by no means hopeless. The writer of this, who attended the conference, will often remember with pleasure the days spent in Barton County. C. J.

The devil has suppressed the truth under the appearance of truth as often as he has suppressed it.

Luther.

To the ecclesiastical chronicle.

I. America.

Beautiful Brotherhood. According to the Independent, the Campbellites, an Anabaptist (rationalist) sect, recently held their annual meeting in Marshall, Mo. The same lasted four days. During the first day the Presbyterians fed those assembled, during the second the Baptists, during the third the Methodists and Episcopalians, and during the last day's session their own co-religionists in communion with the Roman.

The following story is reported from Michigan **about the Spiritists (Spiritualists)**: Two gentlemen went to a spiritualist the other night and agreed to pay him T2.00 if he would allow them to talk to their deceased relatives. The spiritualist agreed to the deal. The one visitor called the spirit of his sister Nellie. The same came and had a conversation with him. The other visitor wished to see the spirit of his uncle John and was very surprised when the uncle talked to him properly from the dark room. The peculiarity of the story, however, is the fact that No. 1 never had a sister, and that No. 2's Uncle John is still alive. (Apol.)

II. abroad.

The Wesleyans (Methodists) in London recently held a fair for the benefit of their chapel, on the property of a Quaker who acted as chairman and was assisted by a High Church Episcopalian, and which was formally opened by the Jew Leopold Rothschild.

A floating chapel has been erected by the Uniate Presbyterians of Scotland, not for fishermen or skippers, for whom ships are built into churches here and there, but for an actual small congregation on the island of Arran. Instead, a church was to be built on the island itself; but the Earl of Hamilton, who, it seems, owns the whole island, refused to allow the dissidents, who do not belong to the state church, to purchase any land. It was then decided to have a floating chapel built, to be anchored in Lamslash Bay, where the faithful can go in boats when the bell from the mainmast calls them to prayer and sermon on Sundays.

Temperance rapture. In England, on the communion table of some churches, one can also see chalices tied with a blue ribbon. These do not contain wine, but unfermented boiled-down 'grape juice for the temperance enthusiasts.

In Russia, Lutherans are still oppressed and persecuted. Three Livonian pastors face the same fate that affected Pastor Brandt, namely banishment. That they have re-accepted Lutherans who had converted to the Russian church is counted as a crime against them. - The terrible pressure exerted by the Russian government is evident from the fact that, according to an official report, 594 male and 400 female Lutherans converted to the Russian church in one of the German Baltic provinces last year.

About Lutheran Iceland, a correspondent of the „*N. Y. Times*“ members of the Icelandic parliament were just arriving in the capital Reykjavik to take their seats in the assembly. They presented a strange sight, these men from the interior of the island with their broad, sun-browned, furrowed faces, whose features bore the stamp of rectitude and simple simplicity.

carried. The president of the parliament is the bishop. The parliament building was once the prison; but there were no criminals to fill it, and so it received its present purpose. The only Constabler of the capital - and I believe he is the only one on the whole island - strolled in the streets like one who has retired from his profession. I do not hesitate to say that the Icelanders are the most simple and honorable people in the world.

**If they attack it in the smartest way. But God will take a different path;
It is in his hands.**

(S. St. Louis Hymnal 438, 2.)

Towards the end of her reign, the fanatically papist Queen Mary had persecuted the Protestants in England in the cruellest and bloodiest manner. She then signed an order that they should be dealt with in the same way in Ireland; and in order that the order might be carried out with more force, she appointed Dr. Cole as commissioner. This Doctor came on his journey with his commission to Ehest; and as the Lord Mayor of that town heard that his Majesty was sending an envoy to Ireland, but that he was of the Episcopal Church, he paid his respects to the Doctor, who, while conversing with him, drew out of his coat-bag a leather wallet, and said that here he had an order to chastise the heretics in Ireland, naming the Protestants. The woman of the house was a Protestant at heart and had a brother, John Edmond, who was like-minded and a citizen of Dublin. She was greatly distressed at the Doctor's words, and took the opportunity, when the Mayor took his leave, to avert the danger of the Protestants. As the Doctor accompanied the Mayor down the stairs, she opened the wallet, took out the order and put in it a sheet of paper with a pack of cards wrapped in it, and put the Jack of Clubs (a playing card) on top. The doctor returned from the mayor's escort to his room, suspected nothing wrong and packed his wallet again. The following day he went to the shore, and since the wind and weather were favorable, he sailed happily to Ireland, where he landed in Dublin on October 7, 1558. He arrived at the castle where Lord Fitz Walter was the royal governor. He immediately demanded that the same, together with the secret council, should come to him; and when they arrived, he made a speech, told them the intention of his arrival and handed over the wallet to the governor, who then had it opened and wanted the order read out by the secretary. But there was nothing else to be found but a packet of cards with the Jack of Clubs on top. The governor and the entire council were as puzzled by this as the doctor, who told them that he had an order, but did not know how it had come out of his wallet. The governor answered: "Let's give another order, but we want to play in the map. - The Doctor, who was very worried about this, returned to England, and worked out another order at court; but being on the shore and waiting for the wind, he received the news that Queen Mary had died - and so God saved the Protestants in Ireland. - Queen Elizabeth was so amused at the story told her by Fitz Walter on his return to England that she immediately sent for Elizabeth Edmond, whose husband's name was Mattershead, and gave her a pension of forty pounds for her life. (Anecdotes f. Christians. Thl. V, pp. 116-118.)

Ordinations and introductions.

Candidate Heinrich Röhrs, appointed by my congregation as assistant preacher, was ordained by the undersigned by order of the honorable President Sprengeler on the Reformation Day, the 19th Sunday after Trinity, with the assistance of Father W. Knuf. I. L. Osterhus.

Address: Rev. U. Roekrs, ^illamsdurZ Station, klil^aukee, A^is.

On the 20th Sunday Flat Trin. Rev. I. Frick was introduced to his new congregation near Arlntngton on behalf of Herrm Präse Sievers by G. E. Ahner.

Address: kev. 4.1'riek, ^rlington, Sidle^ Co, Kilon.

Pastor P. Lücke was introduced to the congregation at Irf- ferson on behalf of Praeses Wunder on the 21st Sunday after Trin. I. E. Röder.

On the 22nd Sunday after Trin. Mr. P. I. H. Ehlers, by order of the Reverend President of the Western District, was introduced to his congregation at Norborne, Mo. by

Address: 8ev. 8. Ldlers.

H. C. Rohlfing,

Lox 152, klordorve, Carroll Co, Klo.

By order of the Honorable Mr. Praeses Sprengeler, Rev. E. Denntnger was installed Nov. 3 at Zion Lutheran Church, Maple Works, Clark Co, Wis. by the undersigned, assisted by Rev. H. F. Pröhl.

W. I. Friedrich.

Address: Rev. 8. veooivser,

Llapl" IVorks, Clark Co, IVis.

By order of the Honorable Presidency of the Mtchtgan Dtstrict, Mr.?. F. S. Schroeder, hitherto of Dashwood, Canada, n the Dretetnigkett's parish at Port Huron, Mich-, introduced by me on the 22nd Sunday after Trin. C. Lohrmann.

Address: Uev. 8. 8. Seüroecker, kort Roroo, KllelüALo.

By order of the Honorable Mr. Praeses Wunder, the undersigned solemnly installed Pastor I. L. Crämer on the 21st Sunday after Trinity, November 14, 1886, in the morning in Huntley and in the afternoon in Marengo.

Joh. Strikter.

Church dedications.

On the 17th Sunday after Trin- the Lutheran Ztons congregation at Germantown, Seward Co, Nebr. dedicated their newly built church (18X30) to the service of the Triune God. Undersigned preached the dedicatory sermon. C. E. B o de.

On the 20th Sunday after Trin. the new church of St. John's Parish at Hollywood, Carver Co, Minn. was dedicated to the service of the Triune God. Preaching were the ck. C. H. Sprengeler and I. Horst. I. S. Hertrich.

On the 20th Sunday after Trinity, the newly built church of the Trinity Lutheran congregation in Town Herman, Sheboygan Co, Wts, was dedicated to the service of the Triune God. Solemn preachers were ck. I. A. Herzer and A. M. S. Den- ninger. F. L. Karth.

On the 20th Sunday after Trin. the Lutheran congregation at Salem, Perry Co., Mo. dedicated their newly built church to the service of the Triune God. S. Albrecht.

On the 20th Sunday after Trin. the first church (24X36) of St. Peter's Parish in Town Almon, Shawano Co, Wis. was dedicated to the service of the Triune God. Mr. k. I. G. Nützel preached the weth sermon. The dedicatory prayer was said by S. W. H. Daib.

On the 22nd Sunday after Trinity, the Bethlehem Lutheran congregation at Evanston, Ill, dedicated their beautiful newly built church (40X76) to the service of the Triune God. Preaching were ck. I. Schütte, C. Eißfeldt and A. Reinke. I. A. Detzer.

On Sunday, November 7, the first German Lutheran church in Oregon, the one at Cornelius, was dedicated. The same is 24X40 feet in size and beautifully furnished inside. It cost close to 1000 dollars and is paid for. E. d. Döring.

Mission Festivals.

On the 21st Sunday after Trinity, the congregation of North East, Pa. celebrated its mission feast. The festival preachers were the ck. C. Morhart and W. Bröcker. Collecte: -22.53. E. Leemhuis.

On the 17th Sunday after Trin, the congregation in Echester, Ill, celebrated Mission Day. The festival preachers were kk. M. Eirich and Katthain. Half of the collection, which amounted to -50.00 after deductions, was earmarked for internal missions, and a quarter each for the Negro and Jewish missions. I. A. F. W. Müller.

Announcements.

According to the decision of the synod, the district presidents have to send their annual reports, the pastors their parochial reports (from January 1 to December 31) and the directors of the educational institutions their reports on the existence of the same at the end of the year - for the S tatttsche Jahrbuch 1886 to the undersigned, and this immediately in the first days of January 1887.

We therefore kindly ask all those concerned to prepare their reports in good time, to work them out **completely** and to send them in **on** time. Statistical reports are only of value if they are complete. After all, it is a small effort, and no congregation will like it if their report is not also published. A scheme will be sent to the pastors by mail.

Missionaries are asked to send their reports to their respective "Committees" in a timely manner.
M. Günther.

Oouooräin Lemlnarx, 8v. I,ouis, Llo.

It is hereby brought to the general notice that Mr. P. W. G. Weissinger at Mount Carroll, Ill, formerly a member of the Wartburg Synod, desires to affiliate with our Synod.

Chicago, Ill, Nov. 26, 1886, H. Wunder,

President of the Illinois District^.

To all whom it may concern.

As the undersigned has accepted a call to the Illinois District, in all future presidential matters concerning the Iowa District, please refer to the Honorable Vice President of said District, Mr. ? Ph. Studt at Luzerne, Benton Co, Iowa.

Ft. Dodge, Iowa, Nov. 12, 1886, I. L. Crämer.

Explanation.

Since earlier statements of the undersigned concerning the "struggle" or rather the "way of struggle" of the Honorable Missouri Synod found their way into some newspapers through others, it is hereby declared that the undersigned is now of a different conviction and has long since come to an understanding about this with close fellow ministers of the Honorable Missouri Synod. - I therefore belong to this honorable body with doctrine and practice.

Yours sincerely

Hannibal, Mon, Nov 15, 1886.

S. Liese.

Please.

The fund for the support of sick and poor pastors and teachers needs the subsidy if we are to continue to provide assistance. The current expenses for the next year amount to about 800 dollars. The brethren are therefore cordially requested to also remember these poor and sick and to provide us with funds for their support.

On behalf of the CommitteeW . Achenbach.

Conference - Display.

The Teachers' Conference, consisting of the teachers of New York and vicinity, will meet the d. y., w. G., from December 28 to 30 at St. Matthew's Academy, entrance 348 Broome St., New York City. - Registrations are to be made by then to Mr. Dir. E. Bohm. A. E. Franke, Secretary.

Incorporated la the coffee of the Illinois district:

For the synodal treasury: Reformation fec-collect: from k. Grosses Gem. in Härlein -15.00 (half), Fr. Streckfuß's Gem. in Chitcago 14.25, Fr. Kathain's Gem. in Hoyleton 5.00, k. Brauer's Gem. in Eagle Lake 21.78, Fr. Grosses Gem. in Addison 20.45 (half), r. Kühn's Gem. at Belleville 10.00, k. Wels Chrtstus-Grm. at Fountain Bluff 3.35, P. Lochner's Gem. at Springfield 25.00, P. Blanken's Gem. at Buckley 7.00. Of the Gemm. of: W. Heinemann at Okawville 7.45, Hölter at Chicago 28.10, Steege at Dundee 9.00, Muller at Ehester 9.55. By P. Bartling at Ebicago, half of Reformation Feast Coll-, 23.50, by Joh. Klitzkr 1.00. By k. Engel of St. Lucas congreg. at Covington 4.00. Reform. Coll. of P. Wangerin's congreg. at Sollit 9.00. Communion Coll. of k- Flachsbar's congreg. at Dorsey 5.15. (P. -218.58.)

For new construction in Addtson: By Kassirer Röscher in Fort Wayne 2.00.

For inner mission in the West: Through Fr. Streckfuß in Chicago by Ch. Zum Malln 2.00.

For inner mission: By Fr. Döderlein in Philo of Karl Dohme 5.00 and Wedding Coll. bet Joh. Mumm 2.66. By Fr. Döderlein in Homewood of Cath. Hellberg 1.00. By k.lMüller in Ehester, Theil der Missionsfest Coll., 25.00. (p. -33.66.)

For Jewish mission: By ?. Streckfuß in Chicago by Ch. Zum Malln 2.00. By P. Bartling there by Joh. Klitzke 1.00. By P. Müller in Ehester, Theil der Miff.-Coll., 12.50. (S. -15.50.)

For Negro Mission: From Chicago: By ? Streckfuß by Eh. Zum Malln 2.00; by Fr. Succop from Martha Danker 1.00; by Fr. Bartling from Ph. Reinhardt 1.00, Joh. Klitzke 1.00. By Fr. Müller in Ehester, Theil der Mtff.-Coll. 12.50, by sr. Gem. 16.35. (p. -33.85.)

For the Lutheran Pilgrims' Home: By Fr. Bangarter at Peoria 1.25. Fr. Drögemüller at Arenzville 1.00. Fr. Noack's Gem. at Rtverdalr 15.50. Coll. of Fr. Schuricht's Gem. at St. Paul 10.20. By Fr. Bartling at Chicago of Johann Klitzke 1.00. Fr. Goehringer's Gem. at Staunton 14.70. ? Norden's Gem. at Htnckley 2.64. Fr. Wartens' Gem. at Dan- vtle 15.20. (p.-61.49.)

To the household in St. Louis: Through P. Hölter in Chicago from Math. Htnrich 1.00.

For poor students in St. Louis: ? Büngers Gem. tn Steeleville 5.50. By k Reinke in Chicago from Mrs. Marie Karneboge, thank offering after 25 years of marriage, 2.00. (p. -7.50.)

To the household in Springfield: By P. Flachsbart in Dorsey from Mother Boatswain 1.00, I. H. Johnson .50, Wittwe Oldenettel 2.00, Wittwe Heiense 2.00, Wilh. Buhs 1.50, N. N. 1.00. By P. Göhrtnger in Staunton from Johann Schmidt 1.00, Heinr. Lotz 2.00, Adam Schön 1.00, Karl Fritz .50. (S. -12.50.)

For poor students in Springfield: By Fr. Wunder in Chicago, proceeds of Werfelmann-Sickmann's bequest, 10.00. Fr. Döderletns Gem. in Homewood 7.81. By k. Weisbrodt in Mount Olive from the Women's Association 10.00. k. Gräfs Gem. in Des Plaines 12.00. By Fr. Frederking for Hempstng: Coll. of the Gem. at Dwight 10.00, from the bell-bag of the Gem. there 9.75 and Wedding Coll. at E. Müller 4.85. By Fr. Succop in Chicago for C. F. G. Koch from R. Gahl 5.00, Alb. Streger 5.00. For K. Trappe: By k. Müller in Schaumburg, ges. at Heinr. Harkes wedding, 14.00 and by P. Sküßler in Joliet- wedding coll. bet H. Wunderlich, 4.15. P. Leeb's Gem. in Chicago for Heike 9.70. By k. Schieferdecker in Neu-Gehlenbeck, coll- bet Fr. Pieper's wedding, for C. Schimpf and Schumacher 7.66. (P. -109.92.)

For poor students in Fort Wayne: By P. Brauer's Gem. in Brecher for C. Nuvffer 15.00. By P. Wagner in Chicago for A. Grambauer from F. Rix 1.00, N. N. 1.00, N. N. 1.00 and N. N. 2.00. (S. -20.00.)

For poor students in Addison: By Fr. Engelbrecht in Chicago from the Women's Association for K. Kramp 15.00. By k. Streckfuß in Chicago for Gust. Brewer by Wilhelmine and Ottilie Brüser .50, Peter Kadow .25, Ad. Anders .25, Lina Bahls .50, Ferd. Gödke .50, Auguste Klaus .50, Christian Teufel 5.00, F. K. 5.00, Auguste Heitner 1.00, Mrs. Kreutzburg 1.00, Joh. Brunow 2.00, Auguste Neumann .50, Mrs. Math. Polzin 1.00, Ludw. Wehrmeister .50, Mrs. Ferd. Wehrmister 1.00, Oscar Anders 1.00, Karl Scheunemann 1.00, Karl Schneider 2.00, by Gust. Anders 2.25 and ?. Streckfuß 1.00. (p. -41.75.)

To Luther monument in St. Louis: By teacher Brase in Crete by Heinr. Watermann .25. Wilh. Henning and Sons .30, Wilh. Meyer .10, Heinr. Besterfeldt .30, Christian Braun.10. (S.-1.05.)

For debt repayment and building fund in Milwaukee: Re- formations coll. by I'. Ramelow's Gem. in Elk Grove 16.50. By P. Wunder in Chicago from H. Cordes 5.00, Chr. Meyer 5.00, F. Steinfurth 2.00, N. N. 25.00, Johanna Warncke 10.00, Wittwe Schwach 5.00, H. Brandt 3.00, I. Güsloff 2.00, A. Loitz 2.00, N. Jerusalem 2.00, N. siblings 2.00, I. Stumpfhaus 2.00, Chr. Schwach 2.00, Anna Evers 1.00, H. Röpk 1.00, Minna Brusch 1.00, L. Steinfurth 1.00, E. Stetn- furth 1.00, Ch. Schnell 1.00, A. Schwicker.50, F. Röpke 1.00, A. Heuer 10.00, Car. Otto 10.00, C. U. 3.00, Fr. Giese 2.00, F. Fink 10.00, C. F. Wolfs 10.00, K. Mickow 10.00, G. Mickow 10.00, F. Kirchhofs 5.00, H. Niemann 5.00, Fleischer 5.00, Mrs. Mickow 3.00, Joh. Hoyer, G. Koiche, K. Kießling each 2.00, Th. Bohrmann, Frida Schröder and F. Ranke each 1.00, N. N. u. N. each 1.00, H.Döhla.75, EmilieAppel.25. by P. Frederking of the Gemm. in Dwight 5.20, bet Dwight 15.00. P. Drögemüller's Gem. in Arenzville 6.25. reform. coll. of P. Luecke's Gem. in Defiance 15.00. harvest. coll. of P. Kowert's Gem. in Montrose 9.10. reform. Coll. of Fr. Burfeind's congregation in Richton 13.25. Fr. Baumgart's congregation in Darmstadt 6.00. From Chicago: Reform. coll. of ?. Werfelmann's Gem. 29.00; k. Müller's Gem. in Lake View 40.00; by P. Lerb from Marie Zitzmann .50, Friedr. Böhm 1.00, Karl Kruse 1.00, Friedrich Ziegler 1.00. P. Landgraf's Gem. in Decatur 10.00. I?. Gross's Gem. in Hartem, 2nd plat, 26.90, 3rd plat, 18.25. Subsequent from Christ's Gem. in Fountatn Bluff .40. P. Weis- brodts Gem. in Mount Olive 8.00. Reform.-Coll. from k. Brunn's Gem. in Strasburg 11.50. coll. of Fr. Brgen's Gem. in Prairie Town 8.00. coll. of Fr. Dorn's Gem. in Pleasant Rldge 25.00. Fr. Rösck's Gem. in New Brunswick 14.45. Fr. Goehringer's Gem. in Staunton 16.50. Fr. Strieter's Gem. in Provts 38.00. Harvest Festival coll. of Fr. Brauer's Gem. in Brecher 21.25. ?. Castens' Gem. in East Wheatland 3.70, F. Gast 1.00. Teacher Brase in Crete 1.35. (S. -532.60.)

For grade and progymnasium in Milwaukee: half of reform. coll. of P. Grosses Gem. in Addtson 20.44. From Chicago: P. Wunders Gem. 42.00; reform. coll. of k. Lochner's Gem. 22.88; P. Succop's Gem. 39.10, ?. Engelbrecht's Gem. 32.00 and by P. Engelbrecht from Mrs. F. W. 1.00, Gust. Pvratz 2.00; Reform. coll. by P. Reinkes Gem. 45.65; by P. Bartling, half of Reform. coll. 23.50, Joh. Klitzke 2.00; by P. Wagner from Gem. 34.15, F. Topel 1.00; by P. Engelbrecht from Jak. Neumüller 1.00, Joach. Holm .25; by P. Bartling, ges. in Christenlehren, 28.00 and by Mrs. A. Lange 2.50. By Z. Päßler of the Gem. in Geneseo 7.32. Reform.-Collect: by P. Koch's Gem/tn Lr- mont 7.50, ?. Eitzfeldt's congregation in Whiting 6.55, P. Uffenbeck's congregation in Chicago 12.45. Dterteljährl. contribution of members from ?. Nordens Gem. bet Hinckley 3.50. (p. -334.79.)

For sick pastors and teachers: By Fr. Hölter in Chicago from Marie Keller 1.00 and by Fr. Bartling there from Joh. Klitzke 1.00. (S. -2.00.)

For the widow's fund: By Fr. Ramelow in Elk Grove from C. Wille 1.00. By Fr. Bangarter in Peoria 1.25. Re-

form. coll. of ? Wegener's Gem. at Altamont 6.50. Coll. of ? Willes Gem. at Geneseo 5.86. ? Brewer at Eagle Lake 4.00. ? Drögmüller at Arenzville 2.00, whose comm. is 5.25. ? Roeder in Arlington Heights 4.00. By ? Müller in Schaumburg by Christ. Teyler 5.00. Wedding coll. bet Joh. Breitbarth by Joh. Schaller in New Bremen 5.25. By ? Hölder in Chicago by L. Bolte 1.00. By teacher Dörfler from the Chicago Teachers' Conference 34.00. By ? Reinke in Chicago by Christian Karneboge, thank offering after a silver wedding celebration, 2.00. Harvest Festival coll. by ? Döderleins Gem. in Homewood 23.50. By ? Bartling in Chicago by Joh. Klitzke 1.50. ? Brewer's parlor in Crete 20.00. By ? Bergen in Prairie Town by I. Bott 50. Robert Müller in Stgel 2.50. ? Mangelsdorf's gem. in 8Wrdy 6.00. Reform. coll. by ? Schieferdeckers Gem. in NenWehlenbeck 7.10, by himself .24. Reform.-Coll. by ? Knlefs Gem. in Golden 8.40. ? Ottmann in Collinsville 4.00 and by the same from Mrs. A. 1.00, Mrs. B. 3.00. By ? Sapper in Bloomington, ges. at H. Schwulst's wedding, 6.76. By ? Bartling in Chicago from Mrs. A. Lange 2.50. (p. -164.11.)

For the deaf and dumb: ? Frederking's Gem. bet Dwight 5.80. By ? Succop in Chicago by Joh. Schewe 3.00.

For the orphanage bet St. Louis: ? Mayers Gem. in Bremen 2.20. By ? Bergen in Prairie Town by I. Bott 50. (p. -2.70.)

ForKtrch construction in Hanover, Germany: ? Drö- gemüller in Arenzville 1.00.

For the congregation in Freeport, Ill: ? Mueller's community in Schaumburg 12.00.

For the parish in Utica, N. A.: ? Müller's community in Schaumburg 4.00.

For the Gem. in Lansing, Mich.: ? Müllers Gem. in Schaumburg 4.00. ? Müllers Gem. in Echester 5.00. (S. -9.00.)

For comm. in Stillwater, Minn: ? Mueller's comm. in Echester 5.00.

For the congregation in Alexandria, Va: ? Mueller's congregation in Schaumburg 4.00. ? Millers Gem. in Echester 5.00. ? Great Gem. in Addison 5.00. (p. -14.00.)

For the Gem. in Wellsville, Mo.: ? Mueller's Gem. in Schaumburg 4.00. ? Great Gem. in Addison 26.79. (S. -30.79.)

Correction.

The -13.00 and 3.65 (by ? Müller) listed under the heading "For poor students in Fort Wayne" in my last receipt (Luth. No. 22) find for Aug. Zitzmann in Milwaukee. The total is therefore not 72.90, but 56.25.

Addison, Ill, Nov. 16, '86, H. Bartling, Cassirer.

Entered the caste of the Michigan - District:

For the synod treasury: From ? I. Schmidt, travel expenses from Utica congregation, -2.00. Petersburg congregation 6.41. Btg Rapids congregation 3.62. Reed City congregation 3.34. Grand Rapids congregation 26.60. Adrian congregation 8.00. Hillsdale congregation 4.87. Roseville congregation 16.50. I. M. Forester sea. 2.00. From God's box in Caledonia 1.31. Gem. in Manistee 10.00. (Summa -84.65.)

For heathen mission: Gem. in Bay City 12.93.

For sick pastors and teachers: Gem. in Mantstee 5.00.

For the household in Addison: Gem. in Mantstee 5.00.

For poor students in Springfield: By ? Jüngel, on I. Lather's wedding, 5.40. Lather's wedding s., 5.40. On K. Metdchrr's wedding s. 3.51. (p. -8.91.)

For poor Michigan sophomores: By ? Fürbringer, on I. Ketnath's wedding sent, 11.69. Gem. in Manistee 5.00. (p. -16.69.)

For inner discord: By ? Speckhard, on B. Müller's wedding s., 3.75. comm. in Monitor 5.70. comm. in Roseville 10.30. I. M. Förster Sr. 1.00 & 1.00. Mrs. Hofer 1.00. A. Schröder .75. comm. in Manistee 5.00. comm. in Jonia 10.25. comm. in Bay City 14.00. comm. in Tawas City 7.50. comm. in Frankenmuth 36.31. comm. in Port Hope 2.47. comm. in Petersburg 6.50. comm. in Lake Ridge 5.00. Trinttatts comm. in Detroit 23.36. By ? H. A. Meyer of Bro. Erb 1.00. From God's Box in Caledonia .50. comm. in Waltz 2.33. comm. in Fowler 5.87. comm. in St. Johns 2.90. (S. -146.49.)

For the widow's fund: By ? H. W. Schröder, on the silver wedding of W. Stein's spouses ges., 14.42. Teacher Braun 1.00. By ? Krüger by Fr. Schumacher 1.00. (p. -16.42.)

For the deaf and dumb: Gem. in Saginaw City 20.00. By ? Hetnecke, on the infant baptism at Lüpke, 1.50. Gem. in Sebewatng 22.30. By ? Krüger by Fr. Schumacher 1.00. (p. -44.80.)

For negro mission: By ? Schröder by Mrs. ? Ruff 2.00. By ? Mühlhäuser by W. Schröder 2.00. Congregation in Lansing 5.30. By ? Mühlhäuser by G. Streeb 2.00. By ? Schlepsiek by Fr. Rühs 1.00. Common in Fowler 2.60. (p. -14.90.)

For mission to Jews: By ? Schröder by Mrs. ? Ruff 1.00.

For the Ptlgerhaus: Gem. in Frankenmuth 28.85. By ? Schröder by Mrs. ? Ruff 1.00. By ? Mühlhäuser by I. W. Förster 1.00, G. Streeb 1.00. By the same Mrs. Pies 1.50. Community in Ktlmanagh 3.25. By ? Schumacher by G. Kundtner 3.00. Gem. in Arcadia 13.00. By ? Lemke by Mrs. E. Below 1.00. comm. in Btg Rapids 4.00. comm. in Rickville 5.00. comm. in Port Hope 6.75. comm. in Caledonia 8.00. (p. -77.35.)

For the hospital in St. Louis: Mrs. ? Ruff 1.00.

For the community in Utica, N. D.: By ? Mühlhäuser by I. W. Förster 1.00. Gem. in Mantstee 5.00. (S. -6.00.)

For the comm. in Council Bluffs: comm. in Mantstee 5.00.

For the Lutherans in Charles ton: Gem. in Btngnam 9.05.

For the congreg. in Lansing: By Kassirer Bartling 9.00.

For the German Free Church: Gem. in Manistee 5.00.

For ? Hübeners Kirchbau inHannover: By ? Fackler by N. N. 4.50. Fr. Ballenberger .50. (p. -5.00.)

For poor students: 1. In Addison: Through ? Kruger, collected at infant baptism bet Fr. Gärtner, for H. Gärtner 2.12. Women's club in Adrian for Prange 15.00. 2. In Fort Wayne: Through Mr. I. M. Hubinger in Frankenmuth, wedding scoll. bet Fr. List, 7.30. Fr. Vader 12.50. p. 19.80 for F. Walther. 3. in Springfield: by ? Krüger by Fr. Schumacher for E. Polster 1.00. (Total -510.29.)

Detroit, Nov. 20, '86, Chr. Schmalzriedt, Cassirer.

Revenue to the Nebraska District's coffers:

For inner mission: Through ? Joh. Meyer in Kiowa from his Bethlehem congregation, -2.18. By ? A. Baumhöfener in Grand Island, Missionfest Collecte, 50.00. By ? G. I. Bürger in Hampton, Mrsionsfest-Coll. sr. Ztons- Gem., 44.38. By ? F. Düver at Kenesaw, Missionfest- Coll. sr. Gem., 15.00. By ? I. A. Mayer in Norfolk, mission coll. on synod, 58.60. By ? P. Schulte in Marttsburg, mission feast coll. sr. Gem., 12.45. By ? H. Frincke in Lincoln by sr. Congregation, communion coll, 3.70. By ? W. Harms in Bancroft from sr. Zion's congregation, 27.50. By ? I. P. Kühnert at West Point, mffsionsfcst coll. of sr. Gem., 20.00. By ?> A. H. Cämmerer at Battle Creek from Mrs. Wtenck 1.00. By ? A. Baumhöfener at Gr. Island from Mr. Lehrer Leitzke 1.00. Hockzerts-Coll. at Mr. Riech- mann in Buffalo Co. 11.00. By ? H. Wehking 2.40. By ? Br. Könt- in Seward from sr. Gem. 7.50. (Summa -256.71.)

For negro mission: By ? F. Düver in Kenesaw, Mtsstonsfest-Coll. sr. Gem., 3.00. By ? P. Schulte at Marttsburg, desgl., 4.15. By ? I. P. Kühnert at West Point, desgl., 7.25. By ? Joh. Meyer in Kiowa of St. Paul's parish, 3.67. (S. -18.07.)

For the synodal treasury: By ? Häßler from sr. Gem. 10.00. By ? H. Frincke in Lincoln, communion coll. sr. Gem., 4.80. By ? A. W. Bergt in Tecumseh from the comm. at Long Branch 10.40, to Elk Creek 8.10, in Tecumseh 2.00. By ? I. Hilgendorf in Arlington, Reformation Festival coll. sr. Comm., 15.23. By ? Fr. Köntg in Seward, desgl., 8.00. By ? A. Hofius in Fontanelle by sr. Gem. 7.50. By ? M. Adam at West Point by sr. Jmm. comm. 7.75. Ztons comm. 1.55. By ? H. Wehking in Wayne 2.00. By ? Joh. Meyer in Kiowa by sr. Bethlehem comm. 3.29. (p. -80.62.)

For the Ptlgerhaus in New Uork: By ? W. C. H. Oetting in Oakland by H. E. Koblmeier 3.00, E. Klotz 2.00, H. Strelo and N. N. each 1.00, A. Lübbertstedt and I. Andeson each .25, Wittwe Schröder .50. By ? W. Brakhage in Mal- colm by sr. Gem. 19.40. By ? A. W. Bergt of sr. Gem. at Long Branch 9.30, at Elk Creek 10.25, at Tecumseh 1.45. By Mr. W. Sohrrweid at Green Dale, Coll. on Mr. Lührer's baptism of children, 10.00. By ? M. Adam at West Point, Coll. on Shademann's wedding, 5.90. By ? H. Fischer in Bismarck by sr. Christ comm. 8.53, Joh. comm. 5.02. By ? H. Wehktng in Wayne 1.00. (S. -78.85.)

ForPredtger and teacher wttwen and orphans: By ? W. C. H. Oetting in Oakland by M. Kohlmeier .50. by ? Ä. H. Cämmerer to Battle Creek from G. Setckel 1.10. (p. -1.60.)

For the church building in Lincoln, Nebr.: By ?. Johann Meyer in Kiowa by sr. Bethlehem congregation, 9.00. By ?. G. Weller in Marysville from Mr. Chr. Prange 1.75. (p. -10.75.)

For poor students in Addtson: By ?. C. E. Bode to Mtddle Creek from the Women's Club of sr. Gem. for Chr. Baral 13.50.

For poor students in Springfield: By ?. F. Düver in Kenesaw for allgm. support 1.00. By ?. I. A. Mayer in Norfolk, Coll. sr. Gem. for H. Dommer, 4.00. By ?. A. Leuthäuser in Cedar Bluffs, wedding coll. of G. u. A. Jürgens 4.25, desgl. of Detlef and M. Hensen 1.50 for H. Dommer. (S. -10.75.)

For orphanage near St. Louis: By?. G. Weller at Marysville, Coll. at Pflughaupt's dedication of house, 4.40.

For the Lutber monument in St. Louts: By ?. M. Adam at West Point by H. and A. each .25.

By ?. F. Düver in Kenesaw for the comm. in Sttl- watrr, Minn, in Alexandria, Va>, in Utica, N. A., in Rochester, N. Y., 1.00 each. Total -479.75. Lincoln, Nov. 20, 1886. i. C. B ah l s, Cassirer.

Revenue to the Western District's coffers:

For the synodal treasury: By ?. Häschens Gemeinde bet Cape Girardeau -5.00. By Mr. Mießler from ?. Stöckhardt's congregation in St. Louis 47.89. By Mr. Schuricht from ?. Hanser's church in St. Louts 14.00. ?. Griebels Gem. in California 4.40. By ?. Winkler in Central by H. Voß .50. ?. Germann's Gem. in Fort Smith 9.75. ?. Grimm's Gem. tn Washington 5.00. ?. Hover's Gem. in Spring Valley 6.00. Prof. Guenther's Gem. in Kirkwood 4.00. (p. -96.54.)

To the new building in Addison: ?. Griebels Gem. in California 10.00. By ?. Mießler in Des Peres 1.00. (p. -11.00.)

For the Progymnasium in Concordia: By ?. Rohlstng in Alma, coll. on W. Lohöfener's wedding, 12.25. ?. Jbrns Gem. in Harvester 6.00. ?. Meyrs Gem. in Frirdheim subsequently 1.00. (p. -19.25.)

For inner mission in the West: by Mr. Kühnert of ?. Kösterings Gem. in Altenburg 19.43. Through Mr. Schuricht, coll. bet dem Synodalgottesdienst, 37.70. Through ?. Winkler in Central by Mrs. Dost .50. ?. Grupes Gem. in Eisleben, mission festival collcte, 35.00. By ?. Rohlfing, Thetl of Missionfestcoll. in Carrollton, 15.00. ?. Heyne's congreg. in Lake Creek, 9.00. By ?. Runkel, part of mission festival coll. in Los Angeles, 15.00. ?. Roschke's congregation at Freistatt 4.25. (p. -135.88.)

For inner discord: By Mr. Wallenbrock of the werthen Frauenverein der Gem. in Denver, partial payment to the Synod, 100.00.

For Negro mission: By ?. Rohlfing, part of the mission festival coll. in Carrollton, 3.15. By ?. Runkel, part of the

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Mtssionsfecoll. in Los Angeles, 15.00. By Mr. M. Barthel of Mrs. Fanny Sienknecht in Wartburg, Tenn. at 5.00. (D. -23.15.)

For English discord: By P. Mießler in Des Peres 5.00.

For Emtgr. mission: ? . Ztchoches Gem. in Frohna 9.46.

For Emtgr. Mission in New Dort: By Fr. Muenkel, Theil of Mission Festcoll. in Los Angeles, 10.00.

For the widow's fund: By ? . Rosckke in Freistatt, coll. on Schön's and Drew's wedding, 8.15. P. Müller's Gem. in Beaufort 3.05. By ? . Steck in St. Louts of N. N. 5.00. (p.-16.20.)

For the orphanage bet St. Louis: By Fr. Pennekamp from N. N. in Topeka 1.00. By Fr. Rosckke in Freistatt from Mrs. Kölling 1.00. Fr. Müller's parish in Beaufort 8.05. (S. -5.05.)

For the hospital in St. Louts: Through Fr. Wangerin tn Gt. Louis by Mrs. Körner 5.00. By Hanser in St. Louis by Mrs. Leop. Gast 5.00. (S. -10.00.)

For poor slwdsnts in Sprngfield: From the werthen Frauenverein in P. Siecks Gem. in St. Louis speciell für Hagetberg 5.00.

For Fr. Mueller and congreg. in Wellsville, Mo.: By Kassirer Bartlting for Fr. Mueller 2.00, for congreg. 10.00. (S. -12.00.)

For the congregation in Rochester, N. U.: By Fr. O. Hanser tn St. Louts of the Virgins' Association in sr. Gem. 10.00. By Mr. M. Barthel of Mrs. Fanny Sienknecht in Wartburg, Tenn., 5.00. (S.-15.00.)

For the Pilgrims' House in New York: Fr. Pennekamp's parish in Topeka 10.75. Through Fr. Winkler in Central by H. Voß and Mrs. Dost each .50. ? Mahr's Gem. in Ellsworth 2.50. k. Albrecht's Gem. in Perry County 7.75. By P. v. Niebel- skütz of sr. Gem. in Rush County 13.25. By Mr. Wrl- hardt of ? . Wanperts Gem. in St. Louts 74.27. ? . Rosckke's comm. in Freistatt 12.25. (p. -121.77.)

St. Louis, Nov. 21, 1886. H. H. Meyer, Cassirer.

Received to **the college household in Fort Wayne:** From P. F. W. Franke's parish: from Herm. Trier 1 sack of wheats, 2 p. oats; Paul Trter 1 bush. Wheat, 3 gall. Syrup, 2 S. turnips, 1 roll of butter; Peter Schmidt 2 S. oats, 3 gall. Apple butter; Bro. Hormann 1 p. wheat, 1 p. oats; Bro. Hockemeyer 1 p. wheats, 1 p. oats, 1 p. corn, 2 gall. Apple butter; H. Schamelvh 1 p. wheat, 1 p. grain; Aug. Schröder 2 p. wheat, 2 p. oats; With. Schröder 1 p. wheat, 1 p. oats, 1 p. potatoes; Heinr. Hormann 1 p. wheat, 1 p. apples; Bro. Harthes 3 p. grain; Karl Becker 2 p. wheat, 2 p. oats 2 pp. Grain; Franz Frückenicht 2 p. wheat, 2 p. grain; Franz Hollmann 1 p. wheat, 1 p. oats, 1 p. potatoes; Bro. W. Schäfer 1 p. wheat, 1 p. oats; Louis Gerke 2 p. wheat, 2 p. oats, 2 p. potatoes; Bro. Stellhorn 2 p. wheat, 2 p. oats, 1 p. potatoes. In; Chr. Pöbler 1 p. wheat, 1 p. grain; Hermann Gerke 1 p. wheats; Heinr. Oetting 1 p. wheat, 1 p. oats, 2 p. grain, 8 pieces of cabbage; Ed. Schröder 1 p. wheat, 1 p. oats; Herm. Seddelmeyer 1 p. We zen, 1 p. oats, 10 cabbage heads, 1 bush. Turnips; Jak. Gebe. 1 p. wheat; Konr. and Martin Frosch 2 p. wetzen, 4 p. oats; Hemr. Gerke 2 p. wetzen, 2 p. oats; I. C. Meyer 2 p. wheat, 2 p. oats, 2 p. grain; Geo. Rodewald 1 buth. Wheat, 1 p. potatoes. - From P. Stock's parish: from Bro. Nahrwold 3 p. grain; With. Gaümeier 1 p. wheats, 1 p. grain; Geo. Hormann 1 p. wheat; Ernst Bradtmüller 1 p. oats, 1 p. grain; Fr. Prange 1 p. wheat, 1 p. grain; Gottl. Schaper 1 p. wheat, 1 p. oats, 1 p. grain; Konr. Piepenbrnk 2 p. oats, 2 p. grain, 1 p. cabbage; Heinr. Nirtert 1 p. wheat, 1 p. oats; Ernst Schaper 1 p. wheat, 1 p. oats, 1 p. grain; Friedr. Sckaper 1 p. Witzen. 1 p. oats, 1 p. grain, 1 p. turnips; Friedr. Heine 1 p. wheat; Chr. Nietert 3 p. wheat, 2 p. grain, 1 p. oats; Chr. Prange 1 p. wheat, 2 p. oats; Wilk. Bradtmüüer 2 p. wheat, 1 p. apples. 1 p. turnips; Diedr. Rodenbeck 3 p. grain, 3 gall- apple butter; Jak. Zelt 2 p. wheat, 1 p. potatoes, 1 p. grain; Wittwe Rodenbeck 2 p. wheat, 1 p. grain, 2)H Bush. Turnips; Chr. Rebber 2 p. wheat, 2 p. oats, 3 p. grain, 1 p. potatoes; With. Bradtmüller Sr. 1 p. wheat, 1 p. oats, 1 p. potatoes; Chr. Wiese 2 p. wheats, 2 p. grain, 2 p. potatoes, 1 p. Turnips, 20 cabbage heads; Fr. Meyer 2 p. grain, 1 p. apples; Heinr. Harimann 1 p. wheats, 1 p. oats; Heinr. Rodenbeck Jr. 1 p. wheat, 1 p. males; Friedr. Rebber 2 p. potatoes, 1 p. grain; N. N. M. 1 p. wheat, 1 p. potatoes. - From k. I. L. Daib's parish: from Wich. Hockemeyer 1 p. grain, 2 p. turnips; Karl Heckmann 1 p. wheats; Ediert Rerse 1 p. wheat, 4 gall. Apple butter; Chas. Ewel 17 lbs. cheese; D. Buuck busb. Beans, 6 gall. Apple butter; Ernst Stoppenhagen 2 p. wheat; Ernst Eickhoff 2 p. wheats, 2 p. grain, 2 p. turnips. - From P. F. Kleist's parish: from Jos. Bruvt and Co. 400 lbs. of fodder. - From ? . I. Matsch's parish: from W ttwe Ernstne F ndler 3 p. grain, 1 p. oats, 1 gall. Molaffes. - From the parishioners living in the countryside from ? . Groß' Gem.: From Fr. Kammeyer 1 p. wheat, 1 p. grain; Friedr. Thiele 1 p. wheat, 1 p. oats, 1 p. grain; Karl Thielke 1 p. oats, 1 p. grain; Chr. Schmidt 1 p. oats; Karl Kruse 1 p. we'zen, 1 p. oats; Fr. Hitzemann 1 p. oats; Karl Prange 2 pp. Wheat; Friedr. Prange 1 p. wheat, 1 p. potatoes; Heinr. Kammeyer 1 p. wheat, 1 p. oats, 1 p. grain; Wittwe Lindemeyer 1 p. wheats, 2 p. grain; Ernst Kruse 1 p. oats; Wittwe Hofmeyer 1 p. grain; With. Httle 1 p. wheat; Wiehe Bush. Potatoes. Subsequently received from P. Stock's parish for the pupil H. Müller of Diedrich Rodenbeck 1 p. wheat and for Ferdinand Stock 1 p. We zen. From Fr. Bradtmüller jun. for H. Miller -1.00. Fr. Bradtmüller sen- -2 00 and for F. Stock -2.00. From the farben Frauenverein of the local St. Paulus parish for the purchase of hand and tablecloths -5 00. For poor pupils from the wertben Frauenverein from k. Daib's parish in two deliveries: 22 colorful shirts, 10 quilts, 6 towels, 6 weed covers and 5 pairs of stockings. From Fr. Rupprecht's parish: from Wittwe Lim- pert dozen pairs of stockings. From Fr. Michael's parish for the college household: From Moritz Brück 20 Bush. Grain, 10 Bush. Kartcfeeln. From P. List's parish: By With. Macke 5)H Bush. Wheat, 4 Bush. Oats, 10 Bush. Grain, 30 cabbages, 4 gall. Apple butter, 3 bush. Potatoes, 1 roll of butter. Durck D. Schküler 6 p. wheat, 1 p. oats, 2 p. cabbage, 8 p. Grain. Of Wesels and Andron whole, 10 gall. Apple butter, and 1 roll of butter.

Sincerely thanking the kind givers

Fort Wayne, November 15, 1886.

A. Villain.

For the budget of the seminar on Springfield

undersigned received with heartfelt D ank:

From?. Schieferdeckers Gemeinde in Neu-G ehlenbeck, Ill.: From H. Sievers SDVushel wheat, 2 sack potatoes, G. Steinenann 2 Bu. Mtzen, H. Steinenann 4 Bu. Wheat, H. Schumacher 2 bu. Wheat, 1 p. potatoes, F. Meyer 2 bu. Wetzen, 1 p. potatoes, W. Stevers jr. 2 bu. Wetzen, 1 p. potatoes, L. Schlechte Jr. 2 bu. Wheat, W. Dickhaus 2 bu. 2 bu. We zen, 1 p. potatoes, W. Wolf 1 p. potatoes, H. Brunwotth 1)H Bu. We>zen. 1 p. potatoes, L. Schlechte sen. 2 bu. Wheat, 1 p. potatoes, H. Schlechte 2 bu. Wheat, 1 p. potatoes, F. Lückner 4 bu. Wheat" C. Möhle 2 bu. do., W. Brockmeyer 3 bu. do., H. Bentrup 2 p. potatoes, F. Saffenberg 1)H bu. Wetzen, H. Hellmann 2 bu. do., W. Blase 2 bu. Wheat, 1 p. potatoes, W. Holle 2 bu. Wheat, W. Roffmann 2 bu. do., 1 p. potatoes, H. Dustmann 2 bu. Wheat, Wittwe Hesterberg 1 Bu. do., Wittwe Schröder 1 S. potatoes, H. Stauhuth 1 Barrel do., H. Backs 1 Barrel do., G. Backs 1 S. do., Wittwe Sponhut 1 S. do., A. Rönebeck 4 Bu. Wetzen, H. Schlechte 1 p. oats, 1 p. potatoes, W. Bettmann 1 p. oats, 1 p. potatoes, H. Bettmann 1 Bu. Wheat, F. Figge 1 bu. Wheat, 1 p. potatoes, F. Isenberg 1 p. do., H. Isenberg jr. 1 p. do., H. Isenberg sen. 4 bu. Wheat, 1 p. potatoes, F. Stockmann 1)H Bu. Wetzen, F. Renken 1)H Bu. do., G. Bültemeier 2 Bu. do., teacher Lohmeter 1 p. potatoes, from an unnamed person 4 Bu. Wetzen, G. Redtcker 1 p. apples, E. Wolf 1 bu. Beans, F. Backs -1.00 coffee, 50 cts. Sugar, 50 Cts. Plums, C. Ftgge -1.00 coffee, E. Quade daar -1.05, Mrs. Engelmann .50, L. Brun- worth 1.00, C. Isenberg sen. .50, Wittwe Wentland.50.

From P. Hansen's parish in Worden, Ill: From H. Roffmann 2 bu. Wheat, 1 p. potatoes, Wittwe Kolenberg 1 p. potatoes, L. Lüker jr. 2 p. potatoes, H. Albrecht 1 bu. We'zen, W. Albrecht 1 bu. We'zen, H. Mantz 2 p. potatoes, H. Neuhaus sen. i)H Bu. Wheat, L. Lüker sen. 6 bu. do., H. Lohmeter bu. do., H. Doding 2 bu. do , C. Robbe

Bu. do., H. Nobbe 1 Bu. do., H. Gerdorn 1)^ Bu. do., H. Tieper 3 Bu. do., 2 S. potatoes, L. Tteper 1^ Bu. Wheat, H. Dustmann i)H Bu. do., H. H. Lüker 50 lbs. flour, H. Knollmann .50 beans, .50 peas, S. Merz 1 p. potatoes, Ph. Emrich baar 1.00, F. W. Pättting .50, F. A. Schmidt.35, H. L. Schulze - 1.00 coffee, -1.00 sugar, .50 peas.

From P. Rösck's Gem. in New Brunswick, Ill: From H. Stevers 6 Bu. Wheat.

From P. Weisbrodt's community in Mount Olive, Ill: From H. Gekner 3HH Bu. Wheat, H. Monke Sr. 6HH bu. Wetzen, 2 S. potatoes, H. Monke Jr. 2 S. do., M. Arkebauer 4zz Bu. Wheat, H. Blanke 1SH Bu. do., M. Manske 100 ppo. Flour, 1 barrel potatoes and apples and 1 pail apple butter, H. Gehner jr. 1 p. potatoes, Mrs. Weisbrodt 1 barrel apple slices, 1 barrel roots and beets, 1 bag apple schnltze, 1 barrel cabbage, teacher Kanke 1 pot lard, C. I. Kelser 1 pail of butter, John Keiser 1 barrel of apples, C. I. Ketser baar -5.00 for frackt, H. Monke baar 5.00 desgl, Fritz Reuter baar -1.00 do., G. Keiser baar -2.00 do.

From P. Schroeder's parish in South Ltckfield, Ill: From Wcttwe W. Wkithouse 12 bu. Wheat, 7 bu. Apples, H. Großenhetder 2^Z bu. Wetzen, 2 p. potatoes, G. Lüker 3 bu. We zen, W. F. Nieman 2 p. potatoes, Fritz Nieman 3HH Bu. Wheat, 2 p. potatoes, 2 p. apples, W. Gehner 3 Bu. Wheat, F. Btrkenkamp 1 bu. do., Jul. Nieman 1 p. potatoes, 1 p. apples, Wm. Nobbe 1 p. potatoes, Fritz Drevel 1 bu. We zen, Fritz Monke 2 p. potatoes, A. Heien 3/^ bu. Wheat, 1 p. cabbage, 1 p. dry apples, W. Dick- mann 3/g Bu. Wheat, 1 p. potatoes, 1 p. dry apples, Aug. Nieman 1 p. potatoes, Wittwe H. Nieman 2 shoulders.

From P. Göhrtnger's parish in Staun ton, Ills: From Johann Faulstick 1 p. flour, Mrs. Louise Eilert 1 p. we'zen, 1 p. potatoes, Geo. Faulstick 1 p. potatoes, 1 p. apples. Joh. Lick 1 p. of apples, Bro. Wunder 4 p. of potatoes, Karl Bovlmeier 1 p. do., I. Schmatzler 1 p. do., Bro. Kruse 1 p. of flour, 1 p. of potatoes, Bro. Moxe 2 p. of potatoes, Mrs. Bro. Sklaaenhau 1 p. of flour, Aug. Schnaare 1 packet of coffee, Ph. Hunsinger 1 p. of wheat, Mrs. Veronica Broch 1 p. of potatoes In, Heinr. Müller 1 large side of bacon.

Aas P. Flacksbart's Gem. inDorsey, Ill.: From Messrs. G. Koller, H. Heuer, Chr. Kcreger, F. Rcesedieck, I. Bürjes, D. Ende each 2 p. potatoes.

From P. Feddersen's Gem. in New Berlin, Ill: 40 p. Kartcffel'n and 3 p. Apples, white turnips and cabbage.

From ?. Ansorges Gem. inElPaso, Ill: From Hepler 2 p. potatoes, Weinreich and Hagemeier each 2 p. potatoes, Adams, Claasen, Krendner, Gerdes, Nippel, Mater each 1 p. potatoes.

From the comm. in Pleasant Platnes, Ill: From C. Sell ,2 pigs.

From the comm. in Springfield, Ill: From Bro. Biesenthal 3 p. potatoes, 1 pig, Bro. Paul, H. Ladage 1 pig each.

From the comm. in Chatham, Ill: From A. Rohrer, M. Blöchle each 1 Skwetrn.

From Mt. Olive, Ill: From W. Nobody 2 buckets apple butter, Wittwe Whitehouse 1 bucket do.

From Tallula, Ill: By A. von Hagel. 2 pigs and 2 p. apples.

Springfield, Nov. 2, '86 Bro. Jans Sr, property manager.

For Sedalta congregation, Mo., undersigned received since April 15: from Klaus Haßhagen at Cole Camp - .75; through P. W. Sandvoß, Miistonsfestcollecte of Appleton City and Prairie City congregations, Mo., 20.00; from Mrs. Schaden at Wright City, Mo." 1.00.

Sincerely thanking

C. F.sGrLbner, k.

From Arlington Heights township received 88 sacks, merst potatoes, namely, from H. Wiese 1 S. K., F. Claustng 2 S. K., H. Wilke 2 S. K., Ch. Wtlke 2 S. K., H. Rüffel 2 S. K., H. Blume 1 S. K., H. W. Meyer 2 S. K., 1 S. Oats, Wittwe Katz 1 S. K., W. Draheim 1 p. k., W. Dettmann 1 p. k., I. Piepenbrtnk 2 p. k., A. Drewes 1 p. k., H. Tegtmeyer 1 p. k., H. Schröder 1 p. k., H. Rüffel 2 p. K., G. Sieburg 1 p. K., F. Sieburg 1 p. K., D. Scharnhorst 1 p. K., I. Kirchhoff 3 p. K., I. Hinz 1 p. K., F. Jaquet 1 p. K., C. Dettmer 1 S. K., C. Schönbeck 2 S. K., 1 S. Hafer, C. Niemeyer 3 S. K., C. Rüst 1 S. Korn, W. Gehrken 1 S. K., L. Denke 1 S. Hafer, I. Pieplow 1 S. Korn, H. L. Meyer 1 S. K., F. Mrver 1 S. K., 2 S. Hafer, F. Boyer 1 S. K., F. Brockmann 1 S. K., H. Niemeyer 1 S. K., L. Claustng 1 S. K., I. Kreft 4 S. K., F. Rehe Jr. 2 S. K., F. Rehe Sr. 3 S. K., 1 S. Mehl, Ch. Niemeyer 2 S. K., P. Bäseke 1 S. K., F. Hogreve 2 S. K., D. Hetnemann 2 S. K., H. Möhltnng 1 S. K., H. Schulz 1 S. K., H. Oltrogge 1 S. K., Roeske 1 S. K., Lange 1 S. K., Bernhard 1 S. K., H. Schulz sr. 1 S. K., F. Kostntng 1 S. K., I. Glade 1 S. K., H. Glade 1 S. K., H. Ktrckhvff 2 S. K., F. Rascher 1 S. K., M. Hildebrandt 1 S. K., W. Heiser 1 S. K., W. Kirchhoff 2 S. K., H. Mensching 1 S. K., H. Patz 2 S. K.

To the dear donors who give so generously to our institution every year, God's richest blessing wishes
Addison, Ill, Nov. 21, 1886. V. from Dtssen.

Correction.

In my receipt of October 30, read under "Negermission": From Matth. and John Wtedenhöfer each -2.00.

C. Eißfeldt.

AM" Dte receipts of Mr. P. C. Franke and property manager H. H. Schröter will follow in the next number.

New printed matter.

The Fourth Reader. 8t. I'ouia, No. Oonoorkia kukliUnA ÜOU86. 1886. price 75 cents.

This book of 381 pages, the last in the series of English reading books compiled for our schools, contains 150 reading pieces which offer instruction and entertainment in great variety and are likely to give the collection lasting favor with both teacher and student. Each reading is preceded by a number of words, which are explained by synonyms or definitions and translation into German.

For Christmas and New Year:

1st Christmas cantata for mixed choir with organ accompaniment, composed by W. Nölsch. Price 15 Cts.

2. "O schönster Stern" (comfort song) etc., arranged by W. Nölsch. Price: 15 Cts.

Here is another opportunity for our choirs to rehearse something dignified and very appealing for the coming feast days. No. 1. has bible text throughout, while the text to No. 2. is composed by F. Oser according to 2 Petr. 1, 19. No. 2. is very suitable for New Year's Eve or New Year's Day. - Mr. Nölsch has now already published a number of compositions without having any prospect of pecuniary gain. Shouldn't we make it our task to reach for his sacks first wherever possible? Mr. Nölsch is one of our own and should therefore receive special support from us. Otherwise, his publisher, Mr. Th. Miller, would also get tired of the matter, and so the whole enterprise would fail. - All compositions by Mr. W. Nölsch can be obtained from DU. Lillier, 1331 dl.8ixtk 8tr., ktiilLävlpkiu.

H.

Beautiful picture cards:

1st Christmas greeting. 5 cards in the finest clay and color printing. Palestine landscapes with Christmas texts. Price 40 cents.

2. hosanna. 10 fine cards in color print with Christmas texts. Price 40 cents.

3. new year message. 5 biblical text cards with birds and flowers. Price 25 cents.

These new cards published by Mr. Kaufmann are indeed beautiful and make excellent Christmas gifts. They can be obtained from the Concordia publishing house by sending in the amount.

Catalog No. 18

has appeared and ask to demand.

Luth. Concordia Publishing House.

(M. C. Barthel, Agent.)

Changed addresses:

Rev. "I. 1^ Oruemer, lluntle^, Oo., Ill.
crot. P. Noppe, 3502 8. ckelkerson ^ve., 8t. l-oui", Llo.
Rev. L. L. kneels, Navans., Ill.
Uev. OeorZ koeniA, 18 34 klaee, Sroolrlxo, N. 17.
Rev. I?. kueeke, öckaxtair, Oook Oo, Ill.
Rev. OK. U7. Otto, 1036 U^est 5tlr 8tr, Davenport, lorea.

For this purpose, an insert,

Lntereä st tke kost Oilllee st 8t. Douls, lcko., as ssoollä-olLss wattsr.

"Great is the mystery of God: God is revealed in the flesh."

Luther writes about this in his short interpretation of Is. 9, 6: "Our heart is much too narrow to be able to comprehend the extent of this great good deed. For the greatness of it is so great that if anyone could understand that the almighty God, the creator of heaven and earth, plays with us, caresses us as his most beloved children, takes pleasure in us, and has such great care for us, is so devoted to us with great love and kindness: If, I say, we had a complete knowledge of this goodness of God toward us, so great a joy would arise from this knowledge in us that we would immediately give up the ghost for infinite joy or die with joy. And from this we see how great our weakness, how great our wretchedness must be, since few, I will not say the sea, but barely a few small droplets taste of this immeasurable joy.

Therefore, we must not snore, but resist the malice of the flesh all the more cheerfully and bravely, and strive with all our strength so that we will always grow and increase in this knowledge. Just as Peter also admonishes when he says 2 Epist. 3, 18: "Grow in the grace and knowledge of our Lord and Savior Jesus Christ. Therefore one must go on and on, one must learn more and more. We must spend a lot of time on these reflections, so that this knowledge may grow for and with us. For we cannot hope for perfection in this weakness and corruption of the flesh. We can grasp it to some extent, but not completely.

Therefore, let us practice these things diligently and often, and contemplate them, so that we may continually grow in this knowledge, and be strengthened more and more, until the fullness of it in true and perfect knowledge will come there. Without contemplation and practice this knowledge does not grow. You have not known Christ immediately when you have heard one sermon and another. You cannot say: I have heard that the Son of God is for

I am born; therefore I know and know Christ. Far from it. The wall of sensuality prevents us from feeling the "most delightful" smell of this infinite mercy, that your creator and the creator of all creatures became yours, that he became a child for your sake, that he plays with you; and not only this child, but also the Father in heaven and all the angels. By our flesh we shall be bound that in this life we shall not feel in our hearts the pleasure that springs from this supreme and ineffable benefit.

But when we are freed from this wall of sensuality, from the filth and filthiness of our flesh, and come into that eternal life, then we will talk to each other about this unspeakable joy, which is now often forced upon us by the Word. Blessed is he who, through diligent contemplation, tastes and catches even a spark or a few droplets of this joy. But we will get to this, if we will occupy our minds in reading and listening with these thoughts, yes, with the "most lovely" delights of the Son of God, which were made for us through his childhood. (Walch VI, 269 f.)

* * *

Behold, I proclaim great joy to you, which shall be to all the people: for unto you is born this day a Savior. Luc. 2,10.11.

"The first sermon was about the birth of Jesus Christ, which came down from heaven and will continue until the last day, that this child, born of a virgin in Bethlehem, is the Savior, Christ and Lord, who will save us from sins and death and comfort us forever. (Luther, St. Louis Edition, XIII, p. 1486 f.)

"For this reason it is well worth our while to learn it diligently and to be careful not to think that we can do it or have learned it. For though it be preached every year, yea, every day, yet here on earth we shall not be able to learn it at all." (S. 52.)

"He who is so skilled that he hears these things and does not feel joy from them may well consider himself a wretched man. What will make a heart happy, if it does not want to rejoice in what the angel says here: "The Savior is born to you"? Whoever does not want to improve himself with this sermon and become more cheerful, so that he praises and thanks God; whoever does not want to taste this fire and this fire does not want to warm his heart, so that he becomes friendlier and more blessed toward his neighbor: the judge and executioner may make him more cheerful, otherwise he cannot be helped. For since this fire does not set him on fire and this sweet malvafier does not make him drunk, that Christ has become our brother, yes, our flesh and blood: it is a sure sign that he is an unholy, cursed man. Therefore, consider it an evil sign, where you find yourself so cold and frozen, and ask God from your heart for his grace, that he may change and help your heart through his Holy Spirit.

"Thus Christ Himself speaks to the Jews John 8:56: 'Abraham your father was glad that he should see my day, and he saw it and rejoiced.' What would Abraham, Isaac, Jacob and all the fathers and prophets have done if they had seen Christ born? With longing they prophesied of him, and highly rejoiced in his future; they melted with joy, as we freeze with ingratitude and contempt." (pp. 1459,1463 f.)

"This angel's sermon was also preached in the papacy, and this beautiful Christian song 'Ein Kindelein so löblich' was sung and is still sung everywhere in Germany, but no one understood it. The reason was that there was a lack of faithful preachers. Where the preacher's chair lies and snores, so that he does not awaken and explain the words, they sing and read them, but without any understanding. - What is lacking? Because the preaching chair has fallen, which must open the ears of the people and wake up the word, so that they understand what they hear, read or sing. The one who is supposed to awaken others must not be asleep, but alert and lively, otherwise a sleepy preacher can be a problem.

The words of this book make a cheerful listener sleepy with them. - Therefore it is highly necessary to ask God from the bottom of our hearts to give us brave preachers who can awaken and explain such words to us, so that we not only hear and read them, but also understand them. - But where God gives a brave and lively preacher who can awaken and explain such words in the hearts of the listeners, he brings out of this angel's sermon the high art that he can actually judge and judge all other false doctrines and spirits, and it is not possible that the devil should twist himself so strangely that he should not grasp him, know him and see right into his heart, no matter how devious and deceitful he is. - He who keeps himself and acts according to the angel's sermon cannot fail nor err; he may take before him and judge as he pleases. Therefore we may well thank God for such grace, and pray from the heart that he will preserve us, that we may not let this child and blessed light pass from our eyes and hearts, which shines for us against all the wiles of the devil and the wickedness of the world, so that we may walk safely." (68 ff.)

Letters from Hell.

This is the title of a book, which came out two years ago in the thirteenth edition, in which the author, a certain M. Rowel, wants to describe the conditions in hell in fictitious letters.

The editors have been asked to comment on the value of the book, since sellers advertise it and pretend that the book must be good, since the Missouri Synod has not yet warned against it. We do not need to show our readers what a strange conclusion this is. If the "Lutheran" were to describe all bad books and warn against them, it would not have room enough, even if it appeared daily, to say anything about the fact that it would be a difficult task to read through and examine all bad books first.

We have now read the above-mentioned book and cannot warn against it seriously enough. We cannot summarize our judgment better than in the words with which the "Ev.-luth. Freikirche", Year 10, No. 7, warns against it. It says: "While reading the 'Epistles from Hell' it has become quite clear to us why God has not revealed more about hell in the Scriptures, why he does not allow the departed in particular to inform the living about their condition, but rejects all such wishes with the word: 'They have Moses and the prophets, let them hear them!' Yes, it is true: 'If they hear not Moses and the prophets, neither will they believe if any of the dead come unto them!' For as shocking as the description of the hellish desolation may seem at the beginning, especially to people with weaker nerves, this impression must gradually fade away as the story is further elaborated and painted: The reader also gets used to hell, at least to the contemplation of it, and we are convinced that any good intentions that someone might have made at the beginning of the book will have become by the end of it what good intentions of the natural man tend to become in general, - paving stones on the way to hell, in spite of

of all the horror that the letters from hell may have awakened in the beginning!

"But can't truly spiritual movements be awakened by this? We doubt it! Spiritual movements arise only from God's word, and the book contains too little of it, and the little is unfortunately not pure. It is already alarming that the author here and there lets the hope glimpse through that there might still be a redemption from hell. It is true that he lets this hope sink again and again, after it has hardly been expressed,' into nothingness, so that it can hardly be called hope. But the assumption of such hopes, even if deceptive, does not agree with the story of the rich man. For in the case of the rich man, hope for salvation seems to be excluded from the outset. The only thing he dares to hope for is a drop of water (although this hope is also deceptive).

"But - and this is much more important - the book has and promotes false concepts of sin and grace, and thus cannot help anyone to true repentance. It conceives of sin essentially as sensuality and selfishness. That 'to be carnally minded is enmity against God' and that the main sin is 'that they do not believe in me' is not in the center of the presentation, although Jesus is confessed as the only Savior and Mediator both explicitly and by the fact that, according to the author's account, those in hell cannot pronounce the highly divine name, even remember it. Thus, the book must fail to make an impression on all those who, like the hero of the book, know themselves to be free or think they are free from such pronounced sensuality and selfishness, and yet live without God and Christ, even in enmity against Him. Yes, it can help to lull such and similar people into security.

"But it is even worse with the concept of grace. There is nothing to be read of justification by grace through faith alone. On the one hand, the author seems to take repentance as the main moment of repentance, and on the other hand, sanctification, respectively a somewhat mystical-enthusiastic love of Jesus, which, moreover, seems to have grown up on naturally pure ground, is placed in the foreground in such a way that there is no room for justification by faith. And this must not happen in a novel - something else the book does not want to be - if it wants to claim to be counted among healthy, recommendable reading.

"Moreover, sensuality is taken into account in such a way that the recommendation of the book, as found indiscriminately in many papers, seems highly questionable, despite the fact that the punishments for this very sin are also described quite luridly.

"But how could such a book find such an enormous spreading, how could it happen that pastors (surely believers?) recommended it from the pulpit to their parishioners to read and even thought to be able to make their sermons stronger with

quotations from it? What is regarded as a testimony to the goodness and excellence of the book, turns - if considered correctly - into an enormous testimony against the generation of our time, especially against the "believers" of our time, for they are primarily the ones who think they can use it as an excellent weapon against unbelief. It is the great slackness, indifference and certainty in which one goes along, in which one no longer regards the truths of Scripture as facts, but as thoughts, opinions, and opinions.

The book is considered to be a stimulant to the imagination and ideas that are aroused by such a book, which is expected to have a particularly profound effect. If God's word were more vividly recognized and believed as the eternal truth that remains, there would be no need for such spicy stimulants. But they also fail to serve their purpose because, despite all the cutting criticism of human weaknesses, they take too much account of the weakness of our time and of our generation, the apostasy from God's truthful word. W. [Willkomm? or Walther?]

For those who want an excellent compilation of what God's Word teaches about hell and how to be saved from it, we recommend this year's Illinois District Report, which contains discussions on the "Doctrine of Hell and Eternal Damnation".

O sweet Jesus Christ, who was born man, protect us from hell!

(Submitted.)

Lottery Superstition in Roman Catholic Italy.

As we can see from the "*Courier des Etats Unis*", the shameful, sinful lottery system in connection with the most unbelievable superstitions is still in full bloom in poor, benighted Italy. The lottery there is under the direction of the government. The total annual income is 70 to 80 million lire (about 14 to 15 million dollars), of which not the players, but, as is always the case, the banker, in this case the state, collects the lion's share, namely 25 to 30 million - The gambling frenzy prevailing among the mostly Roman Catholic population is incredible. On the days preceding the drawing - which always takes place on Saturdays - the lottery offices are full of people, often dressed only in rags, who lay down their mite on the altar of the state lottery. Once this is done, it is time for the cabalistic, superstitious speculation about the winning numbers. Everyone interprets his dreams, the great world events or the incidents of everyday life. A case, a domestic quarrel, a murder, a kidnapping, everything translates into numbers, which are cleverly grouped and played with. Yes, shameful to say! - the government encourages this cabalistic, superstitious nature by having an "explanatory book" (*livre explicatif*) in every lottery office, in which the superstitious meanings of the individual things are listed in alphabetical order. In a few moments one can see from it: a river means 81, a monster 69, a crocodile 1, a pin 44, a frog 31 and so on.

But the most frightening thing about this lottery system associated with such superstitions reminiscent of the interior of Africa is the following. In Naples, in the district named after the Madonna de Carmine, there is an image of Christ that has the reputation of being able to bring luck to lottery players. And what happens? On Saturday afternoon, a few hours before the drawing, it is surrounded by a crowd of gamblers dressed in rags, who kiss it, bend their knees in front of it and recommend themselves and their intentions to it in prayer (?!). After the drawing one sees a completely different picture at the same place. The same people come back and, since they won nothing and have

thus sees disappointed in that image of Christ - the pen almost resists writing it! - heaps the Crucifix with malicious words, imprecations and curses, and goes away to let the same spectacle repeat itself next week.

One asks: Is there no one in Italy who works against this superstitious being? The answer that our French magazine gives to this question is: Yes, there is! But the superstitious lottery system sits so firmly in the heart of the Roman Catholic people that it offers almost insurmountable difficulties. The above-mentioned French newspaper gives the following interesting example, where once again, while one can hardly help laughing, one is filled with deep sadness about poor Catholic Italy. Some years ago, someone in Italy wrote a very convincing brochure against the lottery system run by the Italian state. A week later he received the following letter:

"Honored Sir:

I owe you a lot of thanks for the little work you dedicated to the lottery game. It has served me well, for which I will be grateful all my life. The work costs 2 francs, has 14 chapters and 89 pages. I bet on these three numbers and they won. I will never forget that I owe you the greatest profit I have ever won in my life. Yours

N. N."

This is the sad state of Roman Catholic Italy even today. For apart from the free spirits that are increasingly spreading among the upper strata of the population, papist darkness still reigns on the whole. For the few Waldensian churches and smaller Protestant congregations, most of them founded in America, can hardly be counted in comparison to the masses living in the grossest papist darkness. Even if Rome, as for example in this country, does not want to show its claws quite so much through openly revealed superstition and other things, it is and remains the old Rome, unchangeable in its superstition as well as in its wickedness in general, and the lottery superstition described above, which belongs to the newest time, also testifies to this.

C. D.

The Pabst's Murders.

How one longs in the papacy for the time when one could torture and kill the saints of God at will, and how one still thirsts for blood, is revealed by a Spanish paper, from which, according to an English paper, the "Lutheran Church Messenger for Australia" communicates something. The "Church Messenger" writes: As is known, three years ago the Spanish government had a large number of Bibles, Gospels, and other Protestant and Lutheran writings publicly burned in Barcelona. The Catholic paper "*La Bandera Catholica*" (The Catholic Banner) rejoices about this on July 29, 1883, with the following words: "Thank God that we have finally returned to the times when false teachings were persecuted, as they should be, and those who spread them were subjected to terrible punishments. Under the pretense of falsely

In the midst of the turmoil of religious liberty which the storm of sedition has brought to our ancient Catholic land, the implacable enemies of our most holy religion have carried out their plans and have defiled the world by spreading their ungodly writings. Fortunately, however, the cry of indignation which arose from the hearts of all good Catholics at such disgraceful conduct found a loud echo in the consciences of our legislators, who, though late, yet not too late, remembering their duty, gave at last, to the full satisfaction of all good Catholics, the wise and just order to burn a number of Protestant books which had been introduced into our country by evil-minded people in spite of the vigilance of faithful Catholics. But Catholic Barcelona, the land of St. Eulalia and the Blessed Oriol, has enjoyed the great pleasure of seeing an "auto-da-fe" (a faith statue) still in the last half of our 19th century. On the 25th of this month, the feast of St. James the Apostle, in the courtyard of the Customs House of this city, one of the most glorious customs of the Catholic religion was carried out by the burning of Protestant books intended to seduce the hearts of our children. - It is quite in vain that the children of Satan raise their voices and make noise about this most righteous act, which is only the beginning of a glorious time, of a new turning point, in which the radiance of the Sun of Righteousness with its purest light will dispel the darkness of ignorance and error. Between this process, which we have to record now, and the reintroduction of the holy inquisition there is only one step! What we need now is the serious will and the united forces of all true and faithful Catholics. It seems that the government is inclined to carry out our wishes, and it is therefore no more than right and just that we should use the favorable opportunity of this new turn of events to reach the goal of our aspirations as soon as possible!

"Come, then, good and faithful Catholics, the happy day of our state and religious rebirth is no longer too far off. This auto-da-fe which we now have is a clear and striking proof of the certainty of our claim. The restoration of the holy court of inquisition must take place soon. Its reign will have more glorious and fruitful results than before, and the number of those who will have to suffer under it will be far greater than before. Our Catholic heart overflows with confidence and enthusiasm, and the unheard-of joy we feel as we begin to reap the fruit of our present campaign exceeds all our expectations. What a day of joy it will be for us when we see the Masons, Spiritualists, Freethinkers, and Protestants writhing and writhing in the flames of the Inquisition!"

But probably a clear and plain language? - —

In another place in the same sheet it says: "We believe to do our honored readers a great favor by informing them of the numbers of those who suffered under this holy court in the years from 1481 to 1808, when this so venerable (!) institution was abolished. Our readers will see that we refer only to Spain, since we are not able to give are to indicate the number of those who have suffered in other countries. We also deem it fair to mention the names of those holy men (!) under whose hands so many sinners have suffered, so that all good Catholics may cherish their memory:

Under Torquemada

were burned alive 10,220 people.
first strangled and then burned 1,840 „
sentenced to other punishments 97,371 "

Under Diego Dezza

were burned alive 2,852 „, first strangled and then burned 829 „
sentenced to other punishments 32,952 "

Under Cardinal Zimenez de Cisneros

were burned alive 3,564 " first strangled and then burned 2,232 "
sentenced to other penalties 48,059 „

Under Adrian de Florencia

were burned alive 1,620 „, first strangled and then burned 560 "
sentenced to other penalties 21,835 „

"This inquisitor (heretic master) established the holy (!) office in America and was chosen as a reward for it in the year 1522 as the representative of Jesus Christ on earth (!); but he was so pleased with his previous office that he could not decide to leave it in the hands of another; he did this only in the second year of his papacy. During this time he had burned 324 persons and sentenced 4081 to various other punishments.

"Among 45 holy general heretics have been burned alive on the whole (men and women): 35,534 persons .
first strangled and then burned 18,637 „
sentenced to other penalties 293,533, ,

Summa Summarum 347,704 Persons."

We therefore still have cause to sing, "Preserve us, O Lord, in thy word, and prevent the murder of the pope and the Turk!"

(Submitted.)

Mission News from Nebraska.

When we were recently assembled in Norfolk as District Synod, we were presented with a report of the Mission Commission, among many other fine things. In spirit we made a journey over all the different mission stations and looked at individual congregations and preaching places of each retse preacher. The synod members obviously enjoyed this trip, for what they saw and heard they did not want to keep to themselves. "No," they thought, "this must also be told to our fellow Christians." So it was decided that the undersigned should make such a round trip with all readers of the "Lutheran". So listen then:

The past year was a year of much worry, much work and many prayers for the Mission Commission of this district; for it did not have enough workers to be able to answer the many calls: "Come and help us! And oh, what distress such cries for help cause when name Lutherans now offer themselves to these people! Shouldn't one be sorry when otherwise sincere people take on false teachers and unfaithful shepherds? And that was unfortunately the case, because our synod is not lacking in pastors, but in pastors.

suffers from a lack of pastors. But even though our enemies - the destroyers of God's garden - have taken away from us two little gardens that we had planted with effort and self-denial, we have not lacked work; the Lord has given us more than ten times as much in other places as the enemy stole from us. The number of our pastors in this district has increased by five, and the number of teachers by three! If we had six mission stations last year, we have 11 this year, whose workers are wholly or partly dependent on the mission fund. Yes, if we had two more workers, we would open two more stations, because under the present circumstances the individual preaching stations can only be served in a makeshift manner.

So you see, dear reader, the Lord has opened more and more doors for us; this should inspire us to fervent thanksgiving to him and make us all the more willing to give to the mission. Or is it not in truth a great grace that the almighty God, who could build his kingdom on earth quite well without your means, dignifies you to help in the blessed work of leading immortal, dearly purchased souls to heaven? Oh, how willingly we should offer our mite, namely 'out of gratitude to Him who has done so much for us, and out of love for our brothers and sisters who are lost without the Word!

Think also of our dear traveling preachers, how they have to expose themselves to wind and weather just now; would it not be most unreasonable if we let them suffer from a lack of the most necessary things? Therefore, when we give each other gifts in the near future, let us also think of the blessed missionary work and make a special gift for it. Look, dear reader, this district has particularly high expenses this year; but we could not avoid it, we had to take care of the spiritually abandoned. Now help us to care for them, so you will also have eternal blessings from this work.

But - you will think, dear reader - we were going to make a trip over Nebraska's mission stations; I was already looking forward to it, for I have never been to that much-vaunted state! But where is the journey? Well then, let's go on the journey.

First of all, there is Pastor A. He is undoubtedly on our largest mission field, for in his city there are thousands of fellow believers who have unfortunately fallen away from the faith. Although in earlier years it seemed as if the ground was too hard for the seed of the pure gospel, the promise was fulfilled: "The word that goes out of my mouth shall not return to me void, but shall do that which pleases me, and shall prosper when I send it" (Is. 55:11). A respectable congregation has arisen, which owns a beautiful church property and from now on will maintain pastor, teacher and teacher's wife alone. Since there is enough material for a second congregation, we want to employ a city missionary in another part of the city with the help of the present congregation and - God willing - found a second congregation.

The second mission station is that of Pastor B. He is stationed in a city that is trying to outrank the one mentioned above. When he was called there a few years ago, there was already a small congregation there organized by Pastor K., but Ge

The church property was not yet there. The young pastor was about to lose heart when he looked at himself and the people he was supposed to work on; but he went to work confidently, trusting in the Almighty - and behold, today the congregation in the center of the city has a beautiful church and has become so strong in number of members that it supports its pastor alone. Because there is such a beautiful opportunity for mission among the youth, but it is too difficult for the pastor to carry out both tasks as it should be done, the honorable synod considered it good to hire a missionary teacher there.

The third station is that of Pastor C. He also lives in a not insignificant town. He is the son of a venerable old father who is well known in Lutheran circles. If he will be as faithful to his profession as his father was to his, his work will certainly be crowned with blessings. Since he only began his missionary work there this fall, not much can be said about his effectiveness at this time. It should only be mentioned that he found a congregation, founded by Pastor H., which has a beautiful church. The congregation will maintain its pastor itself.

Pastor D. in the fourth ward is completely independent of the missionary fund; however, because he cannot refrain from missionary work, we must also remember him here. For many years now, his congregation has been providing for his livelihood and, on top of that, because it recognizes the importance of missions, allows him to preach every third Sunday at the mission places he founded. So this is really a missionary congregation, from which many congregations could learn, which are unwilling when their pastor also serves the mission. This pastor D. is currently serving two churches and two preaching points. Until recently, however, he had also served a mission field of four congregations, and there he had to travel 26 miles if he wanted to reach the most distant one. About a year ago, in company with a Mr. M. from Ohio, who was visiting him, he set out by buggy for the latter field; for he had heard that Lutherans were there. One of his parishioners lent him a horse - see the willingness of his people to make sacrifices - because he had to make a long missionary journey, and so he proudly rode two horses to his destination. It was only partially reached, namely only the first settlement. Then he had to hurry home as quickly as possible, because winter was coming with a terrible snowstorm. You can imagine that the return trip was not a pleasant one, if you put winter, snowstorm and traveling by buggy together. But during the day, the travelers said, it would have been bearable, but the nights up there in the hay would have been too

long. By helping out other pastors, Pastor D. was able to visit this field almost every three weeks by train. Because the school in the main congregation had to be neglected due to Pastor D.'s many trips around, the mission commission thought it would be a good idea to provide him with a teacher so that he would not be hindered in his missionary work by the school. However, as little as this traveling preacher costs us, the teacher there costs us almost as little, for only \$120 at the most is required annually for his upkeep.

The fifth station is that of Pastor E. He has

He began his work there only in spring and serves two congregations and one preaching place. His position is not an easy one, for sects and Lutherans of the same name work against him in every possible way, and he must therefore fight hard for every foot of ground. But it is all the more necessary that the banner of pure doctrine be planted there again.

The sixth station is that of Pastor F., the cousin of an old synodal. He currently serves three congregations and three preaching stations. He had to fight hard for his residence because he was and still is strongly opposed by a synod that calls itself Lutheran but is not. This synod has neither a pastor nor a congregation there, but is represented by agents who have large followings. By God's grace, however, we have succeeded in planting a congregation there that already has 14 voting members. The congregation has also already built a church and parsonage. The other places are also very hopeful and willing to serve their pastor with what they have, but to maintain him completely is not yet possible. They will therefore receive a small amount of support from the missionary treasury.

The seventh and eighth stations, served by Pastors G. and H., are entirely new, but very promising; for each of these two gentlemen already has his hands full, although they have only just begun to travel their field. Since their audiences are almost without exception poor people who have little more than their homestead, we must maintain these two traveling preachers entirely out of the missionary treasury. We should not let them suffer any hardship.

The ninth, tenth and eleventh stations cover an area of many counties, and about 30 preaching places are served with Word and Sacrament by the three workers. One of the same, my neighbor (he is admittedly 50 miles from here), is on the road about five weeks when he wants to visit and serve all his churches and preaching places. Not true, a great pleasure to drive around like that day after day! You give thanks for it; you say, I couldn't stand that! - And I tell you, his old Adam also gets quite sour, but the love of Christ urges him on. I wonder how my dear neighbor is doing at this very moment, because I know he is somewhere on his journey. He is probably sitting in some little earth hut, praising and glorifying God that he has made him worthy to bring poor sinners the precious word of Christ, the Savior of sinners. - —

So, dear reader, now we have made our journey across Nebraska's mission stations. Now remember our mission with a fervent prayer for it and a mite. God will reward you eternally. A. Baumhöfener.

To the ecclesiastical chronicle.

I. America.

The number of Lutherans. According to the Allentowner (formerly: Brobst's) calendar, which was also published for 1887 and whose statistics are considered the most accurate, the Lutheran Church in the United States and Canada counts 4009 preachers, 7104 congregations and 947,144 communicating members. These numbers include all who bear the Lutheran name, whether they rightfully bear the name or not. Would to God that all who are Lutheran

would also be devoted to the whole, full truth as confessed by our Church!

Temperänzschwärmerei. The convention of the St. Louis District of the Temperance Union (liV. 6. 1. II.), which recently met here in a Methodist church, declared that it did not want to see the Temperance Principle violated even during the celebration of the Lord's Supper, and that the members of the Union would not take part in any celebration of the Lord's Supper at which fermented wine was used.

The Methodist Church has designated the sum of K1,089,808 for its various missions. One million of this is to be raised through regular collections.

The community of universalists, who believe that finally all men will be saved, cannot report any increase, but their godless doctrine finds more and more entrance among different sects.

Impostors. In various cities of our country, large and small, people act as miracle workers, claiming to be able to cure physical diseases through their prayers and without medicines. They rent some room on a busy street, hang a notice in the window with an inscription like: "*Faith cure and gospel meeting*", and when people come, they sing and pray and preach and collect, not to forget, a collection; that's all. Nothing is healed. Recently, even in Peekskill, N. A., a woman who had gone to such a miracle worker for treatment died suddenly under his hands. (Gembl.)

In South Carolina, churches have been better attended since the earthquake. Nearly a thousand people have joined the Presbyterian Church.

II. abroad.

Bible schools in Holland. Twenty-five years ago, the reading of the Bible in schools in Holland was forbidden by state law. Now, with the exception of a few stretches, there is hardly a larger place in Holland where there is not a free Bible school; but there are many places where the public school is deserted. The upkeep of all these Bible schools costs the Christians about 2 million guilders annually, whereby the poorer districts are supported by collections from the richer areas. And although the government is making more and more demands on the teachers of the Bible schools, there is still no shortage of teachers.

In England, a vicar has been sentenced to 18 months in prison (with hard labor) for marrying a couple who had neither obtained a license nor had themselves proclaimed.

At a Roman mission in Liverpool, England, it was said that in 1885 13,676 Romans were brought to the city jail, while the number of prisoners from non-Roman communities was only 7648. It must be borne in mind that Catholics form only a small part of the population of Liverpool.

Papist Bible Hate.

In 1543, the bishop of Avignon with some ecclesiastical (?) gentlemen passed by a bookstore. They saw that French and Latin Bibles were being sold there. The bookseller was imprisoned and burned with two Bibles, one attached to the front and the other to the back.

The Pabstthum

has accepted almost all heresy, so Wider Christum vowed, and collected a basic soup from it to deceive all the world. (Luther 65, 57.)

How to report the sick and dying in the Pabstthum.

In the Catholic manual for the sick and dying, the following advice is given: "Take the crucifix in your hand, press it often to your head and mouth, and say in your heart: 'O my Jesus, I unite these pains with your pains, I will gladly bear them for the atonement of my sins. - Hang before your bed the image of the Blessed Virgin, and have great confidence in her. Turn to her as to a beloved mother who will not abandon you in the time of tribulations. - Adore also the angels and saints of God, especially those in whom you have a special trust. - Awaken great confidence in the intercession of Mary, the Mother of God, and in the help of the saints and angels who pray for you. - The Holy Church calls Mary a refuge of sinners, our life, our hope. Mary takes care of even the most abandoned, no one has taken refuge in her who has not been heard. - The other saints of God also ask for our salvation before the throne of God, they help us in the last struggle. - Call especially on St. Joseph, St. Michael the Archangel, your holy guardian angel, and those saints whom you have especially venerated in healthy days.'" (Catholic Missionary Booklet.)

How to report the sick and dying in the Lutheran Church.

In the Apology of the Augsburg Confession it says: "Consciences can have no right, constant comfort in the great anguish at the hour of death and in contestation against the great terror of death, of sin, if they do not keep the promise of grace in Christ. Nor can they have any constant comfort against the devil, who then first strongly presses upon the hearts, distresses them and provokes them to despair, and blows away all our works in an instant like dust, if they do not hold fast to the gospel, to this doctrine, that we obtain forgiveness of sins through the precious blood of Christ without our merit. For faith alone refreshes and sustains us in the great agony, in the great anguish, when no creature can help, yes, when we are to depart and die outside of this whole visible creature from then on into another being and world." (Concordia Book, St. L. ed. p. 165.)

Power of Baptism.

We read about a holy virgin who held out nothing but her baptism against all kinds of temptations she encountered and cried out in very short words against the devil and his temptations: I am a Christian! As if she wanted to say: I am baptized and believe, therefore you, O Satan, can do nothing against me; for the insurmountable word is opposed to you: "He who believes and is baptized". For to all of us who are baptized and believe, this word of promise is given, which we should hold out with confidence against all evil, and we will soon feel comfort and relief.

(Luther, E. A. VI, 454.)

From a papist hermit

Johann Brenz tells us that he understood the words of Christ: Do not resist evil, Match. 5, 39, in such a way that when vermin plagued him, he dared not ward them off, much less strike them dead!

Inaugurations.

By order of the President of the Western District, Rev. L. I. Gehrmann was installed in his congregation at Babtown, Mo. on the 18th Sunday after Trin. by the undersigned. M. Holls.

Address: Uev. L. Oedrmuu, Suddto^vu, Osage Oo., blo.

Rev. I. G. Lang was installed at the Lutheran Immanuel's parish bet Arborville, York Co, Nebr. on the 22nd Sunday after Trin. by the undersigned. G. I. Burger.

Address: Uev. O. Lang, ^rborvUe, York Oo., Nebr.

By order of Mr. President Schmidt, Rev. Th. F. F. Finck was installed in St. Stephen's congregation at Benona, Oceana Co., Mich. on the 2nd Sunday of Advent by the undersigned. ' H. Tornetz.

On the 2nd Sunday of Advent, in accordance with orders received, Father George Gerten was introduced to his new parish bet Burton, Adams Co, Ill, byA . Wtllner.

Address: Lev. Oeo. lZerkeo, Lurtou, ^ckams Oo., IU.

Correction.

In the advertisement of the introduction of Fr. Schröder in the previous number, it reads: P. F. L. Schröder, instead of F. S.

Church dedications.

The Lutheran St. John's congregation at Town Sigel, Wood Co., Wis., dedicated its new church, a frame building (36X60), to the service of the Triune God on the 17th Sunday after Trtn. Festive preachers were Messrs. kk. Rohrlack and Bitt- ner. Signed held a farewell speech in the old church.

Ms. Leyhe.

On the 21st Sunday after Trinity, St. John's Lutheran Church in Willow Creek, Blue Earth Co., Minn. dedicated its new church building to the service of the Triune God. Celebrant preachers were Messrs. kk. Horst and Grabarkewtz.

E. Ross.

On the 21st Sunday after Trtn. the Lutheran congregation of Jmmanuel in Freeport, Ill. consecrated their newly built church (38X66) to the service of the Triune God. In the morning Mr. T. I. Große preached, in the evening P. Th. Kohn. The undersigned said the prayer. H.G. Schmidt.

On the 1st Sunday of Advent, the Lutheran congregation of St. Paul's in Fort Dodge, Iowa, dedicated its magnificent new church to the service of the Triune God. Preaching were the ck. Bram- mer, Grumm (English) and the undersigned.

R. P. Budach.

(Delayed.)

On May 2 the solemn dedication of the church of the congregation of Fr. Nütze! at West Ely, Mo. took place. Prof. Wyneken preached in German and in English.

—e—.

Mission Festivals.

On the 20th Sunday after Trin. my congregation at Eisleben, Scott Co, Mo, celebrated Missionary Feast. Mr. P. I. Schalter and undersigned preached. Collecte for inner mission: §35.00. H. F. Grupe.

On the 21st Sunday after Trtn. the Lutheran Bethlehem congregation at William Penn., Texas, celebrated its mission feast. It was preached by ck. I. Kaspar and I. Eckhardt. Collecte: §12.00.

P. Klindworth.

Announcement.

According to the decision of the Synod, the district presides have to send their annual reports, the pastors their parochial reports (from January 1 to December 31) and the directors of the educational institutions their reports on the existence of the same at the end of the year - for the Statistical Yearbook 1886 to the undersigned, immediately in the first days of the month of January 1887.

We therefore kindly ask all those concerned to prepare their reports in good time, to work them out completely and to send them in on time. Statistical reports are only of value if they are complete. After all, it is a small effort, and no congregation will like it if thr report is not also published. A scheme will be sent to the pastors by mail.

Missionaries are asked to send their reports to their respective Lommttteen in a timely manner.

M. Günther.

Ooueorä!" Seminar^, 8t. Louis, Llo.

Conferenz displays.

St. Louis' next one-day conference will be held the first Wednesday in February.

The La Porte Specialconference will assemble at La Porte, Ind. J. F. Niethammer on Dec. 28 and 29.

The mixed pastoral conference of Manitowoc and Sheboygan counties will meet, s. G. w., January 4-6, 1887, at the home of Mr. ? Wolbrecht at Sheboygan. - Timely registration is requested. I. Herzer.

The Buffalo Dikriets Conference meets at Lockport, New York, January 11 and 12, 1887. A. T. Hanser.

The Sheboygan and Calumet Counties Teachers Conference will meet Dec. 28 and 29 at Sheboygan, Wis.
C. D. Markworth.

Incoming to the coffee of the Canada District:-

For the student treasury: Collecte in ? Frosch's congregation in Salem -5.50. From H. Koch in Elmira .50. harvest festival coll. in ? Dubpernell's congreg. in Sebringville 25.50. Part of missionary festival coll. in ? Halboth's congregation in Fisherville 15.00. Thanksgiving offering from Mrs. Maria Roth in Tavistock 1.00. Evening meal coll. in Fr. Frosch's congregation in Elmira 12.00, desgl. in Floradale 5.00. Reformation feast coll. in Fr. Andres' congregation in Berlin 12.18, in Petersburg 3 83. From Wellesley 2.64. From miscellaneous in Wellesley 5.75. C. F. chamois hunter in Deer Park, Md. 2.00. wedding coll. at Bode's in Logan 4.00. harvest festival coll. in ? Germeroth's Gem. in Wallace 6.85. (p. -88.96.)

For the Pflgerhaus in New Dork: Erntefest-Coll in ? Merkels Gem. in Tavistock 6.00. H. Soebner 2.00. Bro. Rahn .50, both in Floradale. Mrs. Graf 1.00, I. F. .50, both in Humberstone. From W. W. in Berlin .50. (S. -10.50.)

For inner mission: John N. Roth in Tavistock 1.00. Part of mission feast coll. in Fr. Halboth's parish in Fisherville 15.00. Reformation feast coll. in Fr. Kirmis' parish in Wellesley 13.95, in Linwood 3.41. Coll. in ? Bentes Gem. in Humberstone 4.25, in Stonebridge 4.75. part of Mission Feast Coll. in ? Bruers Gem. in Normanby 21.57, in Howick 18.40, in Mount Forest 3.30. I. F. in Humberstone .50. communion Loü. in P. Borths Gem. in Ottawa 9.36. Mrs. Joh. Glaß in Floradale 1.00. C. F. Gensenjäger in Deer Park, Md. 2.00. Thanksgiving coll. in ? Kirmis' Gem. in Poole 4.07. (p. -102.55.)

For the orphanage in Boston: Gratitude offering from Mrs. Schmalz in Berlin 1.00. W. W. in Berlin .50. B. Förster tn Wellesley .25. (S. -2.00.)

For Fr. Sallmann's widow: Thank offering from Mrs. Schmalz in Berlin 1.00.

For the synodal treasury: Coll. in ? Lienhardt's comm. in Mitchell 3.55.

For Jewish mission: part of mission festival coll. in ? Halboth's church in Fisherville 5.00.

For the Negro mission: part of the mission feast coll. in ? Halboth's church in Fisherville 5.00. Desgl. in ? Karrers' church in Middleton 8.82. Coll. in ? Schröder's community in Dashwood 5.00.

For Stud. Ludw. Schmidt in Springfield: Wedding Coll. at Heinr. Mehm in Poole 7.35.

For poor students in St. Louis: wedding coll. at Aug. Kritsch in Ottawa 4.05.

For Emigr.-Misston in Baltimore: part of the mission festival coll. in ? Karrers Gem. in Middleton 8.82.

For the Luther Memorial in St. Louis: By N. N. .20.

For the preachers' and teachers' widows and orphans: Erntefest Coll. in ? Bruer's parish in Carrick 11.25. Wedding coll. at F. Martolock's in Ottawa 3.46. Thank offering by Mrs. ? Lienhart in Logan 5.00. (p. -19.71.)

Wellesley, Ont., Dec. 1, 1886. G. Ren fer, Cassirer.

Incoming Illinois District Coffee:

For the synod treasury: From Fr. Nachtigall's congregation in Betbalto -2.75. Fr. Dear's congregation in Wine Hüü 6.70. Evening meal collect from Fr. Heumann's congregation in Farina 4.24. Half of the coll. on the 1st Sunday of Advent from Fr. Great's congregation in Addison 16.51. By ? Muller in Ehester by H. Bode 10.00. Evening meal collects by Fr. Schurtcht's Gem. in St. Paul 22.70. (p. -62.90.)

For inner mission: By ? Hieber in Town Rich by sr. Gem. 8.37, sr. Filialgem. 3.00. Half of the Coll. on Thanksgiving Day by Fr. Sieving's Gem. in Uork Centre 10.65. By ? Mezger at Okawville by H. Fricke 2.00. By k. Müller in Ehester by H. Bode 10.00. (p. -34.02.) " For Negro Mission: By Fr. Hieber in Town Rich by sr. Filialgem. 2.62, by s. pupils in Town Rich 3.57. Half of Coll. on Thanksgiving Day by Fr. Sieving's Gem. in Uork Centre 10.65. By ? Mezger bet Okawville by H. Fricke 2.00. (S. -18.84.)

For heathen mission: By ? Mezger bet Okawville by H. Fricke 1.00.

For Emtgr. Mtssion in New Uork: By ? Müller tn Ehester by H. Bode 2.50.

For Emtgr. Mtssion in Baltimore: By P. Müller in Ehester from H. Bode 2.50.

For the Lutheran Pilgrim House in New York: Through ? Leeb in Chicago by Friedr. Ziegler 1.00. By Teacher Wüü- ner in Addison by Friedr. Lührs 3.00, Aug. Hahn 1 00, Karl Schnacke 1.00, Heinr. Mesenbrink 1.00, H. Knippenberg .60. By ? Knief in Golden, Coll. on thanksgiving day, 2.20. k. Ottmann's comm. in Collinsville 10.00. (S. -19.80.)

For poor students in St. Louis: By F. Kücker in Addison from the Jünglings- und Jungfr.-Verein for W. Bäder 10.00, for Ad. Bartling 10.00. From Chicago: through ? Succop from the Young Women's Association for A. Schälke 20.00; by ? Bartling for W. Kohn from the Gem. 15.00 and Mrs. A. Lange 3.00; for Ed. Albrecht from the Gem. 15.00 and from the Frauen-Verein S.OO. (S.-76.00.)

To Springfield household: harvest festival coll. of k. Goehringer's Gem. in Staunton 29.39.

For Wascbkasse in Springfield: Durck P. Engelbrecht in Chicago, half of Hockzeitscoll. at K. Knölk, 4.50. half of Coll. at Joh. Dierfen's wedding 5.35. (p. -9.85.)

For poor students in Springfield: ? Hartmann's Gem. near Woodworth for Th. Hofmann 5.75. Mrs. P. Heumann in Farina for P. Feddersen 2.50. By ? Schliepsiek for A. Sallmann from the comm. in Cayuga 5.00. from the comm. in Aales Township near Chenoa 6.00. By ? Schieferdecker in Neu - Gehlenbeck, Coll. at Heinr. Back's wedding, for B. Schrimpf and G. Koch III 6.20. By ? Willner in Quincy for C. Düsenberg 5.00. By P. Wegener in Altamont for A. Krusche of the Gem. 17.10, by himself .90. (p. -48.45.)

For poor students in Fort Wayne: Through Fr. Rinke in Chicago for H. Bohl and W. Schönfeld from the Jüngl.-Veretrn 20.00, from the Jungfr.-Verein 17.00. From the collection bag of ? Brauer's church in Crete for Aug. Winter 40.00. (p. -77.00.)

For the wash box office in Addison: ? Engelbrecht in Chicago 1.00. By the same, half of the wedding coll. at K. Knölk 4.50. Half of the coll. at Joh. Dierfen's wedding in Crete 5.35. (p.-10.85.)

For poor students in Addison: Through Fr. Bartltn in Chicago from the Young People's Association for Heinr. Baumann 15.00. Durck ? Mezger bet Okawville for L. Etael, Coll. of the Gem., 9.00 and by Mrs. Fricke 2.00. Durck ? Müller in Ehester from the Women's Club for I. Votgt 5.00. Durck ? Streckfuß in Chicago for Gust. Brewer by Mrs. Raabe 2.00, Therese Elckstädt 1.00, Mrs. Dorette Schmidt.50, H. Hetmberg.15, W. Müller.20. W. G. in Richmond, Va. for Bernh. Göpfarth 10.00. (S. -44.85.)

For the Luther monument in St. Louis: ? A. H. Mayer in Bremen .40.

For debt redemption and building fund in Milwaukee: k. Kirckner's comm. in Matteson 4.50. P. Mießler's comm. in Car- Unville 8.55. P. Hteber's comm. in Town Rich 8.00. From Chicago: ? Succop's gem. 2nd ct, 280.25; by? miracles of K. Koch 10.00, Anna Apfel 5.00, Gg. Müller 4 00, Friedericke Thiel 3.00, F. Utteg 2.00, F. Schröder 2.00, K. Boseck 2 00, I. Schröder 1.00, Wittwe Rathsfeldt 1.00, I. Trennelburg 1.00, Louise Kölzow 1.00, K. Rose 1.00, K. Schwankt .50, L. Koch .50, H. Schulz 20.00, Chr. Dorenmühle 15.00, I. Wind- beim 5.00, Caroline Küsel 5.00, Wittwe N. N. 2.00, Virgo N. N. 2.00, G. Thomas 2.00, H. Hrrchenröder 1.00, B. Barth 1.00, G. Koch 1.00, M. Becker 5.00, K. Redieske 5.00, L. Grüner 5.00, W. Fuchs 2.00, I. Nütz 2.00, A. Schwerdtfeger 1.00, F. Waschhausen 1.00, L. Krüger 1.00, M. Frese 1.00; by k. Werfelmann by the women: A. Benson .50, L. Gehrken .50, M. Cap .35, F. Maas .30, C. Schönthaler.25, C. Pisor.25, A. Werner .25, M. Hennig .20, T. Voß .15; by ? Leeb by Karl Jahnke 1.00. Coll.

by ? . Holiday's Gem. in Colehour 26.15. ? . Schalters Gem. in Red Bud 17.00. ? . Schliepsieks Gem. in Astes Township near Chenoa 5.00. ? . Large parish in Hartem, 4th c., 12.00. By ? . Mayer in Bremen by H. Schulze 1.00. By ? . Knief in Golden, Coll. on Thanksgiving Day, 2.20. By ? . Kohn of the Jmm. comm. in Bel- videre 3.50. Herm. Hecht in Pleasant Ridge, ges. on sr. Wedding, 4.50. ? . Norden's comm. at Hinckley 16.75. Coll. of ? . Extinguisher's gem. at Meredosia 9.50. ? . Dietz's gem. at Seester and Lansing 26.00. Coll. of ? . Brauer's gem. in Eagle Lake 20.09. ? . Ottmann's Gem. in Collinsville 74.35. By ? . Haake of the Trinity Gem. at Neelyville 31.50. (p. -665.59.)

For salary in Milwaukee: By ? . Bünger in New Bremen, ges. from W. Köhler's wedding by E. Engelhardt, 7.75. ? . Mießler's Gem. in Carlinville 8.55. Harvest Festival coll. by ? . Hild's parish at Bethlehem 16.00. Harvest festival coll. by ? . Wangerms Gem. at Sollitt 11.00. Half of Collecte on 1st Sunday of Advent by ? . Great Gem. at Addison 16.52. (p. -59.82.)

For poor students in Milwaukee: ? . Engelbrecht in Chicago 2.00.

For sick pastors and teachers: By ? . Müller in Echester by H. Bode 2.50.

For Wittwe Sallmann: By k.Hieber in TownRich from sr. Gem. 7.25, H. Blume 2.00. (S. -9.25.)

For the widow's fund: From Mrs. ? . Heumann in Farina 2.50. From the collection bag of ? . Wangertns Gem. near Sollitt 7.00. From ? . Grupes Gem. in Rodenberg 10.67. By ? . Knief in Golden, thank offering from Eil. Büß 2.00 and from the God's box of the Gem. 2.28. By Fr. Wunder in Chicago from sr. Gem. 28.00 and Caroline Küsel 2.00. By ? . W. Dorn in Pleasant Ridge 2.00 and Harvest Festival coll. fr. Gem. 9.30. From ? . Estel's Christ comm. in Fountain Bluff 3.31. From ? . Mueller's congreg. in Echester 9.75 and H. Bode's that. 10.00. (S. -88.81.)

For the deaf-mute institution in Norris: By ? . Müller in Echester by H. Bode 2.50. By ? . Streckfuß in Chicago from Mrs. Raabe 2.00. Through P. Schuricht in St. Paul from Father Joh. G. Böge 5.00. (p. -9.50.)

For the Lutheran Hospital in St. Louis: Through teacher Witte in Beardstown from N. N. 2.00. ? . Mueller's parish in Echester 5.75. (p.-7.75.)

For the Watsen House near St. Louis: By teacher Witte in Beardstown from N. N. 2.00. By ? . Merbitz this, thank offering by Mrs. Marie Loomann for happy! Delivery, 2.00. By ? . Schuricht in St. Paul from father Joh. G. Böge 5.00. (S. -9.00.)

For the congregation in Alexandria, Va: ? . Lochner's Gem. in Chicago 18.21.

To the church building in Hanover, Germany: ? . Engelbrecht in Chicago 5.00. By ? . Brewer in Brecher, ges. on W. Rump's child baptism, 5.25. (p. -10.25.)

Addison, Ill, Dec. 3, 1886. H. Bartling, Cassirer.

Entered into the "äffe of the Minnesota- nnd DakotaDiffriirts:

For the synodal treasury: From Fr. Rumsch's congregation at Claremont -7.51. ? . Mäurer's congreg. at Jacksonvttle 7.00. (S. -14.51.)

For the progymnasium in Milwaukee: ? . I. I. Bern-

thals Gem. near Lewiston 20.00. P. Vettors Filtalgem. 6.00. k. Mäurers Gem. at Jacksonville 2.65. ?. Martins Gem. at Waltham 7.00. P. Rumschs Gem. bet Claremont 8.88. (p. -43.53.)

For the Milwaukee payroll: ?. Krumsiegs Gem. in Josco 10.70.

For the widows and orphans fund: Fr. Krumsiegs Gem. in Josco 6.00. Fr. Chr. Mäurer 4.00. Fr. Friedrichs Gem. bet Watertown 10.75. (S. -20.75.)

For the Ptlgerhaus in New Uork: By Praeses Sievers, ges. at Mr. Aschenbeck's wedding in Mtnneapolis, 8.50. k. I. Fricks Gem. bet Arlington 6.00. Fr. Martin's Gem. in Waltham 7.00. Fr. E. L. Kretzschmar's Gem. bet Gaylord 7.05. k. Ahnrrs Gem. bet Green Isle 12.50. (p. -41.05.)

For the deaf and dumb: P. Mäurers Dreieinigk.-Gem. 2.16.

For Jewish mission: part of the Mission Festival Collect in ? Melchers Gem. bet Freeman, Dak., 17.00.

For the Springfield Laundry Fund: Through Praeses Stevers from Joh. Epple in Duluth 1.00.

For the Rochester, N. U. congregation: P. A. Müller 1.00.

For the comm. in Hannover, Germany: P. A. Müller 1.00.

For the congregation in Hubbard, Iowa: P. A. Müller 1.00.

For the congregation in Council Bluffs, Iowa: P. A. Müller 1.00.

For the Kansas City comm.: P. A. Mueller 1.50.

For the congregation in Alexandria, Va: P. Koehler's Gem. at Mountville 11.70.

For the church in Stillwater, Minn: By Cassirer H. Bartling in Addison 12.30. By Cassirer C. Spilman in Baltimore 14.10. Bon P. Mäurer 1.00. By Cassirer Chr. Schmalztrtedt 4.00. (S. -31.40.)

For inner mission: Fr. Streckfuß's parish at Uoung America 3.90. Harvest Festival and Communion Coll. in Fr. Vetter's parish bet Fairfield 81.00. Fr. Martin's parish in Waltham 4.00. k. Dubbersteins Gem. in Wykoff 3.00. part of Mtssionsfest Coll. in Fr. Melchers Gem. bet Freeman, Dak, 75.00. Fr. Rolfs Gem. in St. Paul 16.00. H. Buschmann there 1.00. k. Landeck's Gem. bet Hamburg 10.00. Fr. Friedrich's Gem. in Waconia 21.25. (S. -155.15.)

Correction.

In my receipt of Nov. 2 read: For the Synodalkaffe: part of the harvest festival collection of P. Landeck's Gem. 26.00, and: From ?. Schaaf's parish in Plainview 3.50, not Fairview. For inner mission: Fr. Rådeke's parish in Chaska 6.00, not Chtska.

St. Paul, Dec. 2, 1886. T. H. Menk, Cassirer.

Income to the coffers of the Middle DissrietS:

Regarding new construction in Addison: belatedly from P. Schmidt's congregation in Adams Co.-9.00.

For the synodical fund: P. Kleist's congregation in New Haven 7.22. P. List's congregation in Preble 7.40. P. Schoeneberg's congregation in La Fayette 54.65. P. Kaumeyer's congregation in Logan 6.03. k. Hassold's gem. in Huntington 8.50. p. Lothmann's gem. in Akron 20.75. p. Scheips' gem. in Hobart 5.86. F.tltalgem.'tn Lake 2.45. p. Ernst's gem. in Euclid 10.75. p. Jungkuntz's gem. in North Judson 4.36. P. Michaels Gem. in Goeglein 8.50. P. Gross' Gem. in Fort Wayne 60.53. P. Wesels Gem. tn Pomeroy 6.75. P. Siegers in Archbold Jacobt-Gem. 5.00. Joh.Gem. 2.40. P. Schmidt's Gem. in Indianapolis 14.19. k. Kunschik's Gem. at Leslie 4.00. P. W. Schmidt's Filtalgem. bet Monroeville 2.13. Dessen's Gem. at Elyria 14.00. P. Mertz's Gem. on the Clifty near Columbus 8.85. P. Maisch's Gem. at Gar Creek 8.55. P. Michael's Gem. at Goeglein 6.94. ?. Daib's and Gem. at Friedheim 18.50. (p. -288.31.)

For the congregation in Alexandria, Ba: P. Gößwein's Gem. tn Vincennes 6.25. P. Schäfer's Gem. at Waymansvttle 4.60. k. Stock at Fort Wayne 1.00, whose gem. bet Fort Wayne 12.25. (S. -24.10.)

For the church in Stillwater, Minn: P. Goesswein's comm. at Vincennes 12.75. ?. Stock 1.00, whose comm. at Ft. Wayne 12.25. (S. -26.00.)

For fellow believers in Germany: Ch. Wollpert tn Hilliard 2.00.

For P. Hübener's congregation in Hannover, Germany: Hen-gerer from? Sauers Gem. in Fort Wayne .25. G. Niemann from P. Groß' Gem. in Fort Wayne 1.00. R. from P. Nie- mann's Gem. in Cleveland .50. P. Husmann's Gem. bet Arcadia 3.75. (p.-5.50.)

For Emigr.-Mtsston in Baltimore: F. R. ausk. Ernst's Gem. in Euclid 1.00.

For inner discord: From the Mtssionsbüchse in Fr. Zorn's parish in Cleveland 5.64. Part of the Mtssionsfestcollecte in k. Querl's parish in Toledo 20.00. From the bequest of the blessed Gerhard Böhne in Fr. Mohr's parish in Jnglefield 25.00. k. Dröges Gem. in Fryburgh 9.20. (p. -59.84.)

For Negro mission: F. B. in Waymansville 1.00. k. Berg's congreg. in Adams Co. 7.50. part of mission feast coll. of congreg. in Toledo 5.00. M. Kleinknecht in Liverpool .25. Wittwe Groß das. .25. teacher Zismer's school children in Cleveland 4.00. (S.-18.00.)

For mission to Jews: St. Peter's Comm. P. Thiemes at Columbia City 4.00.

For heathen mission: from the bequest of Gerh. Böhne in P. Mohr's church in Jnglefield 25.00.

For travel prrdtger: Leonh. Lang in Navarre 1.00.

For poor students in St. Louis: Mrs. Lückert in Ju- Itetta (for a whole orphan) 3.00. Fr. Michael's parish in Vöglein for Block 12.00. Women's club in Fr. Zorn's parish in Cleveland for Reinhardt 29.00. (S. -44.00.)

For poor students in Sprtngfield: From the Emanuels congregation in Cleveland for C. Gtese 11.00. From the Match congregation in Cleveland for Rob. Gaier 11.00. Fr. Siegers Jacobt-Gem. tn Archbold 2.60. Fr. Daib and Gem. in Friedheim for H. Jlbker 26.00. For A. Sallmann: from Fr. Schwan's Gem. in Cleveland 31.71. N. N. das. 2.00. E. K. das. 5.00. Ges. by Fr. Kaiser in Liverpool on G. Zacharias' wedding 2.26. (S. -91.56.)

For poor students in Fort Wayne: Fr. Lange's congregation in Valparaiso 10.00. Fr. Weseloh's congregation in Cleveland for C.

Schulz 50.00. By ? Bishop's coll. on Scheumann-Dierk- sens wedding in Binnen 17.00. Half of coll. on Fr. Kern- pers wedding in Cleveland by Artnig for M. Brüggemann 6.50. Miss Merz and Wassermann in Clyra for Haserodt 7.00. F. Peters sen. das. for Rtm bach 1.00. Coll. bet W. Struck's wedding das. for Haserodt and Rtm bach 7.00. Ges. by k. Kaiser in Liverpool on G. Zacharias' wedding for Rtm bach 2.25. Joh.-Gem. in Cleveland for Dunkel 15.00. (p. -115.75.)

For poor students in Addison: women's club in ? Nie- manns Gem. in Cleveland for Bodenstetn 10.00. For W. Hacker: Women's Club in Brtar Hill 5.00; Coll. on I. Krohn- Birkholtz's wedding that. 3.50; desgl. on F. Albrecht-M. Hövp- ners 3.00. P. Kunsckts Gem. in Leslte for L. Plothe 7.00. C. Ph. Germann das. for I. Wambsganß 5.00. From the support fund in P. Zorn's Gem. in Cleveland for Krohn 15.00. fs. -48.50.)

ToHaushaltin Fort Wavne: P. Hitler's Gem. in Minden 8.25. P. Wrseloh's Gem. in Cleveland 23.00. P. Schmidt's Gem. in Indianapolis 30.01, F. K. that. .55. Mick. Weber from k. Hassold's Gem. in Huntington 1.00. Ges. by P. Berg in Adams Co. at W. Hockemeyer's wedding 13.70. (S. -76.51.)

For the orphanage in Wittenberg, Wis: By?, Walker of the Cleveland Match. comm. 12.50.

For the orphanage bet Boston: Mrs. Lückert in Ju- Itetta 1.50.

For the orphanage in St. Louis: W. Lücke in Columbia City 1.00. By Griese from ?. Gößweins Gem. in Bincennes 3 00. Mrs. Weber in Hilltard 1.00. From the bequest of fei. Gerh. Bohne from ?. Mohrs Gem. in Jngle- field 25.00. (S.-30.00.)

For the deaf and dumb: By the students of Teacher Seidel's former clasp of the Zion congregation in Fort Wayne 2.31. Ges. auf F. Schneider's Hockzeit in Dudleytown 7.41. Aus d "m Vermächtniß des sel. Gerh. Böhne 25.00. By teacher Hafner, at Cb. Kaiser's wedding in Goegletn coll., for H. Schaefer 5 60. Reformation Festival coll. of Gem. in Briar Hill 8.00. I. V. in Goegletn 2.00. ?. Great' Gem. in Fort Wayne 63.40. Thanksgiving Feast coll. of Gem. in Jndependence by E. H. König 16.00. (p. -129.72.)

For our pilgrimage building: W. Schaper in Columbia City 1.00, W. Lücke that. 1.00. ?. 'ists Gem. in Preble 22.60. ?. Gößwein's gem. in Vtncennes 48.00. P. Horst's gem. in Hilliard 8.35, bet Dublin 3.56. ?. Wesel's parish in Pomeroy nacktr. .50. ?. Brömers Gem. in Cinctnnatt 77.25. Off ?. Zorn's congreg. in Cleveland 123.13. Part of Mtsfionsfest coll. of congreg. in Toledo 10.00. By Fr. Walker of Matth congreg. in Clrveland 22.02. ?. Hassold's congreg. in Hunt- ngton 10.54. ?. Saupert's parish in Evansville 30.50. ?. Dröge's comm. at Frvburgh 18.35. ?. Hassold's rural comm. at Huntington 2.50. ?. Niemann's comm. at Cleveland 86.15. ?. Stocks Gem. at Fort Wayne 16 90, W. G. das. 1.25, B. das. 5.00, R. das. 5.00, K. das. .50. ?. Daib and Gem. at Friedheim, 1st Zblg., 75.50. sS. -569.60.)

FürdtDtstrct's support fund: Mrs. Marg. Badschuck in Navarre 1.00. ?. Thieme's Petrt comm. at Columbia City 3.86. Zion's comm. at Columbia City 6.71. ?. Nauß' Gem. at Cohocton. N. N- (for Sallmann) 9.00. ?. Kaiser's comm. in Julietta 9.52. ?. Henkel's parish in Aurora and branch 25.00. Reformation Festival coll. in ?. Polack's congreg. in Dudleytown 26.15. N. N. in Vincennes 2.00. ?. Schmidt in Seymour 5.00. whose gem. that. 17.25. ?. Walker at Cleveland 4.00. ?. Biscoff's comm. at Bingen 18.51. Unnamed from ?. Saupert's parish in Evansville 4.00. Same for Wittwe Zimmermann 4.00. Durck ?. Dreyer in Lancaster for Sallmann: from Wittwe Brink .50. from C. F. Wagenhals .50. from C. G. Wagenbals .25. from C. F. Kim .50. ?. Schmidt in Adams Co. 3 00, whose Gem. 3.08. ?. Berg's Gem. in Adams Co. 8.50. P. Schumm's Gem. in Kendallville 5.00. ?. ScheipS' parish in Hobart 4.91. ?. Siegers' comm. in Arck- bold Joh. comm. 4.00. Jacobt comm. 5.54. N. N. from?. Stocks Gem. bet Fort Wayne 1.00. N. N. daf.'l.OO. (S. -173.78.) Total -1757.17.

Nov. 30, '86, D. W. Ro scher, Kassirer. 310 .lkkkrsoo 8tr.

Income into the coffers of the Eastern District:-

For the synodal treasury: From the congregation of P. Sennes -29.32. Gem. ?. Nauß' 5 25. jmm.-Gem. in Boston 3.67. Gem. ?. Btewends 8.65. comm. ?. Hetns 18.50. comm. ?. Ebendtcks 6.85. comm. ?. Sanders in Otto 5.27. Gem. in Little Valley 2.53. Jmm. comm. in Baltimore 33.57. (p. -113.61.)

For progymnasium in New Uork: Gem. in Richmond, Va, 4.65. Gem. ?. Grams 7.77. Gem. ?. Freys in Brooklyn 20.00. By ?. W. A. Frey by Mr. Henze 1.00. Gem. ?. Lauterbachs at the crossroads 2.00. (p. -35.42.)

For inner mission in the East: Gem. ?. Sörgels 17.00. By ?. Hömann by Zeppner .50, N. N- .50. By ?. Skwoy by H. Hartmann 2.00. (S. -20.00.)

For Mission in New Uork City: By ?. Steup by Mrs. S. B. 5.00.

For ptlger house: comm. in Richmond, Va, 8.54. comm. ?. Grams 17.23. By ?. H. Schmidt of Maria Höbe 2.00. Father Krebs 3.00. By ?. Stechholz by Mrs. M. Körber 1.00. Gem. in Wolcottsville, 2nd Sdg., 10.00. Gem. in Cambria & Wilson 9.75. ?. Rademacher .25. by ?. Steup of Mrs. S. B. 5.00. Gem. P. Dahlkes 19.43. By ?. W. A. Frey from Henze 1.00, Bors .50. By ?. Sörgel from a Ktrchenfreundin 5.00. By Kaff. Schmalzriedt in the Michigan District 77.35. Gem. P. Pechtolds 8.00, by H. Brauer 2.00. (S. -170.05.)

For Em tgr. Mission: By Kaff. Meyer in the Western District 15.00.

For Emtr. mission in New Uork: By Kass. Roescher in the Middle District 9:00 a.m. Comm. Dahlkes 6.30. (p. -1530.)

For Jewish mission: By Kaff. Meyer in the Westl. Distr. 53.25. Gem. ?. H. Schröders 10.50. By Kaff. Röscher in the Middle Distr. 31.55. Gem. ?. Freys in Brooklyn 20.00.

By Kaff. Schmalzriedt in Michigan - District 1.00. (p. -116.30.)
 For Negro Mission: By P. F. König of C. Wölner 1.00. Prof. E. v. Ette in Boston 1.00. Gem. P. Freys in Brooklyn 20.00. (S. -22.00.)
 For the Lutheran Free Church in Germany: Through Fr. Steup by Mrs. S. B. 5.00.
 For Rochester congregation: congreg. Wambsganß' 5.00. congreg. P. H. Schröders 3.00. congreg. in Washington, D. C., 3.00. By Kassirer Tiarks in Iowa-Dtstr. 7.00. (S. -42.00.)
 For the comm. in Utica: By Kaff. Tiarks at Iowa- Dtstr. 5.71. By P. Steup from Mrs. S. B. 2.50. By Kaff. Schmalzriedt in Mich.-Distr. 6.00. (S. -14.21.)
 For the comm. in Council Bluffs: By Dir. Bohm by Mrs. Gaudmberger 5.00.
 For Sttllwater comm.: Washington, D.C., comm. 10.00. P. Pechtold's comm. 2.34. (p. 12.34.)
 For the Alexandria congregation: By Fr. John of St. Paul's congregation, Baltimore 11.25. By Fr. Fleckenstein of several members of his congregation in Baldwtn Township, Pa. Gem. in Baldwtn Township, Pa. 1.50, by himself .50. Gem. ?. Ahners 22.00. By Kaff. Roescher in Middle Distr. 22.15. Durck Kaff. Tiarks in Iowa- Dtstr. 20.29. Gem. in Washington, D. C. 45.00. Gem. k. Pecktolds 4.66. (S. -127.35.)
 For the comm. in Wellsville, Mo.: Comm. Fr. Ahners 22.00.
 For the comm. in Haverstraw, N. A.: By P. Steup from Mrs. S. B. 2.50.
 For poor students in St. Louis: F. K. K. in Baltimore 3.00.
 For poor Studententn Springfield: By P. Johannes from P. Gompf for E. Richter 5.00. Gem. P. Wambsganß' 10.00 and 20.52 for H. Maßmann. Gem. P. Lauterbachs to Pine Hill .75. Gem. P. Hers 5.35, by dens. from A- Kolk 1.00. By ?. Dahlke by A. Haas for H. Dahlke 2.00. (p. -44.62.)
 For poor students in Fort Wayne: Women's Association of the Gem. Königs 10.00, Jünglingsverein 8.00 for Poppe. From several members of the community P. Sennes 12.00 for Mattbatdeß. Women's club of the community P. Walkers 15.00 for C. Rückkamp. (S. -45.00.)
 For the Deaf and Dumb Institution: By P. F. König by L. Burmester 1.00.
 For the orphanage bet West Roxbury: By P. F. King of L. Burmester 1.00. By P. Gram, ges. at T. Domfeld's wedding, 6.00. W. Gram 2.00. Gem. P. Sanders in Otto 4.51. Gem. in Little Valley 5.25. P. Frey's Gem. in Brooklyn 34.00. Gem. P. Steups 5.00. (P. -57.76.)
 For the orphanage in Union Hill: Durck P. Stechholz of Mrs. M. Dill 1.00. Gem. P. Ebendicks 12.80. Gem. ?. Freys in Brooklyn 66.00. Gem. P. Steups 5.00. (S. -84.80.)
 For the widow's fund: By P. Johannes, ges. on the Hockzeit of I. Feist u. A. Jäger, 1.25. Gem. P. F. Königs 20.50. Durck P. Gram of W. Gram 1.00. By K. H. Schmidt by Father Krebs 1.00. Gem. P. Sennes 22.18. By P. Hömann by G. Göhrtinger 1.00. (p. -46.93.)
 For the Bible Society: By Fr. H. Schmidt from Father Krebs 1.00.
 For the Luther Monument: By P. W. A. Frey from Mr. Henze 1.00.
 For those stricken by earthquake in Charleston, S. C.: By P. Dahlke, s. at wedding of F. Valentin, 8.00, A. Haas .50. (S. -8.50.) Total -1086.69.
 Baltimore, Nov. 30, 1886. c. Svllman, Cassirer.

619 ^V. Baltimore St.

Incoming to the Coffee of the Western District:

For the synod treasury: From Fr. Kogler's congregation in Orange -8.00. Through Mr. Schenkel from Fr. Brandt's congregation tn Lowell 20.80. (S. -28.80.)
 For the Progymnasium in Concordia: By Mr. Kröncke in Concordia from G. A. Frerking 10.00. By teacher Hafemeifter from the Kreuzgem. bet Concordia 5.65. By ?. Lange in Feuersville from Karl Röhl .50, Heinr. Röhl .35, Minna Frahm .25. ?.. Lehmann's Gem. to Sandy Creek 4.00. By ?. Achenbach at S. St. Louis from sr. Gem. 17.00 and by N. N. 5.00. Durck P. v. Ntebelschütz by sr. Parish in Rush Co. 1.80. (S. -44.55.)
 For debt repayment: By Mr. Kröncke of Praeses Biltz' Gem. in Concordia 17.50. P. Mrndes Gem. in Union- town 8.25. (p.-25.75.)
 For inner mission in the West: By teacher Hafemeifter of the Kreuzgem. at Concordia 5.45. By Fr. Jehn in Kansas City of sr Gem. 6.35, by Bro. M. B. 1.00 and by Miss. E. B. .50. by B. Prnekamp in New Wells, coll. on Paul Dietrich's squat, 3.40. P. Ehlers' gem. in Nor- borne 10.50. By P. O. Hanser, coll. on ? Müller's wedding in Mascoutah, 3.75. By P. Achenbach of I. Brtnk- meier 1.00. By P. Michels' Gem. in New Haven 4.00. (pp. -35.95.)
 For Negro Mission: By ? O. Hanser, coll. on k. Müller's wedding in Mascoutah, 3.00.
 For Heathen Mission: By Fr. Achenbach from Louis Laudel 2.00.
 For the widow's fund: By P. O. Hanser in St. Louis from Ed. Junghans 5.00. Through Fr. Achenbach from Mrs. Laudel 1.00, from himself 5.00. Through Fr. Mickels in New Haven, coll. bet a wedding and house dedication, 7.00. St. Louis Teachers' Conference 7.00. (S. -25.00.)
 For sick pastors and teachers: F. M. 2.00.
 For the Orphanage bet St. Louis: By P. H. Sieck from Mrs. Ellse Schönewand in St. Louis 20.00. By k. Achenbach from Mrs. Brinkmann 2.00. By P. Muller in Wellsville, coll- on H. Kleinsorge's hock time, 2.60. By k. Michels in New Haven, coll. on a wedding and child baptism, 4.00. (P. -28.60.)
 For poor students in St. Louts: Through Fr. Achenbach by Mrs. Laudel 1.00.
 For poor students: By ?. O. Hanser by Wittwe Summer 2.00, by Hrn. Sch. 5.00. (S. -7.00.)
 For poor seminarians in Addison: By teacher C. F. Günther in St. Louts of N. N. 5.00.
 On the church building in P. Hübener's parish in Hanover, Germany: By ?. O. Hanser in St. Louis by Mr. L. Kirchhofs and H. K-rckhoff each 1.00. Gebr. Thoms 2.00, Fräulein Anna Kirchboff .25, O. H. .75, Anna Göddecke 2.00 and N. N. 1.00. (S. -8.00.)
 For P. Mueller's comm. in Wellsville, Mo.: By Kassirer Bartling 26.79.
 For Wittve Sallmann: By P. Schriefertn Lockwood by H. Schnelle 2.00.
 For the Pilgrim House in New York: Fr. Hahn's congregation in Lincoln 4.00. Durck Mr. Schuricht from Fr. Hanser's congregation in St. Louis 138.00. Durchv. Niebelschütz from sr. Gem. in Rush Co. aftertr. .50. P. Schrtfefer's Gem. in Lockwood 2.50. (S. -145.00.)
 St. Louis, Dec. 6, 1886. H. H. Meyer, Cassirer.

Incoming to the Aaste of the Wisconsin District."

For emigr.-MisstoninBaltmore: From H. Luckt-1.00- For poor students in Fort Wayne: From the Hymnal- coffee of Stepbans Parish in Milwaukee 4.00. Hockzeits- Collecte bet C. Gotsck 6.00. From the Women's Club of St. Stephen's Parish 10.00, from the Young Women's Club of the same parish 5.00, A" Pritzlaff 1.00, Mrs. Rollmann 1.00, I. Martini .25, N. N. .50- (S. -27.75.)
 For poor students in Addison: from the Women's Club in Sheboygan 12.00, from the Young Women's Club that. 6.25. (S. -18.25.)
 For Engltscke Mission: E. Eggert in Milwaukee .50.
 For the Preacher's and Livery Widow's Fund: From the kk.: A. E. Winter 2.00, I. G. Nützel 4.00, W. Endeward 4.00. Mrs. F. Krüger 1.00. P. I. M. Hieber's Gem. in Sheboygan Falls 4.00. Coll. on hock time of Bro. Görges and Mathilde Klug 16.65. Trinity Gem. in Milwaukee 48.00. Mrs. Albertine Luckt in Lavallo 1.00. (S. -80.65.)
 For the synod treasury: From St. Stephen's congregation in Milwaukee 22.00. ?. Rennicke's congregation in Jackson 8.00. ?.. Georgiis congreg. in Cedarburg 5.70. Fr. Wesemann's congreg. tn Grafton 5.14. (p. -40.84.)
 For profefforms in Milwaukee: Dreietnlgk.-Grm. in Milwaukee 72.70, Zions-Gem. 21.60, Jmmanuels-Gem. 41.00, Martntn-Kem. 12.22. Of the commm. of?? . C. Sorg 6.61, P. Pläß 5.83, I. Schlerf in Janesville 10.25, P. H. Dicke in Washington 4.00, H. Erck 5.50, W. C. Schilling tn Amherst 5.00, in Stevens Point 3.14, E. Aulich 3.75. G. Präger at Granville 10.00, Ed. Tbeel at Newton 6.81, at Cry- stal Lake 4.37, I. G. Nützel at Oshkosb 21.55, C. Seuel at Portage 8.85, at Lewiston 145, Ledebur, Dreieintgk. - Gem. 5.00, Joh.Gem. 3.48, I. Strafen at Milwaukee 10.75, Bro. Keller at Racine 15.69, E. Roller at Almond and Buena Vista 7.25, Easterbus 20.00, Bro. Wolbrecht at Sheboygan 23.26, A. K. Winter in Loansvyle 7.13. by P. A. E. Winter 2.00. N. N. .87. Joh. Luckt 2.00. Aug. Luckt in Lavallo 1.00. Mrs. Paar 1.00. Alwine Schkmdt .50. durck P. L. G. Dorpat by Mrs. E. Kühl.25, E. Bauer .50, A. Knopp 2.00, H. Sturm .75, F. Schutz 1.00, Mrs. Nitzick 1.00, Bro. Prowatzke 1.50. Gem. in Grafton 8.50. (S. -360.06.)
 For construction and debt retirement in Milwaukee: ?. A. E. Winter 1.75. Of the comm. of: A. E. Winter 10.25, I. G. Nütz-I 34.75, C. F. Ebert in

Hartland 4 60, Fr. Schneider 7.00, P. Lücke (Joh.Gem. in Merrill) 5 17, W. Hudtloff in Belle Platne and Richmond 7 00. W. Endeward in Boaz 2 89, on Ash Creek 1.10, in Muscoda 2 50, C. Baumann 15.60, Ph. Wambsganß in Adell 12.00, at Batavia 3 00, E. Grothe 8 35. by etl. members of the congregations of k Georgii at Cedarburg 18.75, at Fredonta 19 25. by P. Fr. Schumann of I. Bensin 10.00. (p. -163.96.)

For Negro Mission: K. Eggertn Milwaukee 100. Tbeil of Mission Festcoll. in?. Röders Gem. 5.00. Fr. Wesemanns Gem. in Grafton 5.00. C. H. in Milwaukee 1.00. Joh. Gem. tn Golden Sake 7.55. (S. -19.55.)

For mission to the Jews: ?. A. F. Gräbners Gem. in Wheat- land 5.00.

For innerMission of W sconsin-District: Mrs. Page 1.00. Alb. Sckmttdt 50. p. Rennieke's Gem. in Jackson 3.25. k. Osterbus' Gem. 5 00. women's club of Jmm. congreg. in Milwaukee 33.00. Joh. congreg. in Golden Lake 7.00. (S. -49.75.)

For the Pilaerhaus and Emtgr.-Misston in New Uork: Durck Fr. Schumann 12.00. ?. C. Sorgs Gem. 6.67. From the parishes of ?. A. F. Gräbner in Wbeatland and Lake Geneva 10.00. Durck ?. G. Löber, coll. on the squat at A. Kamschlirp 8.41. From the Gem. of P. Ph. Wambsganß tn Adell 18.65, in Batavia 4.00. P. I. G. Gruber's Gem. in Dousman 2 60. (p. -62 33.)

For the orphanage in Wittenberg: I'. G. A. Feustel's Gem. 8.20, Hochreitscoll at Schmidt and Hagedorn 4.05, bet F. Hillger 8.07; Wendtorf 1.00, Hagen 1.00. ?. L. Sagehorn's Gem. in Rantoul 5.37. Of the children of P. Stöffer's widow .55. P. I. M. Hieber's Gem. in Sheboygan Falls 6.50. Lebrer Bock's pupils 2 51. Frl. Berni u. Schküler 1.75. k. H. F. Pröhl's Gem. in Augusta 13 02. to Bearsgrass Creek 5.28, to Hay Creek 3.55. . P. A. G. Döbler 1.00. By k. Ph. Wambsganß, on Hy. Hilbert's Hockzeit ges., 2.50. Fr. Welcher in Adell 5.00. P. Ph. Wambsganß' jr. Gem. in Hancock 9.00. P. F. Schumann's Gem. 3.00. (S.-81.35.)

For Luther monument in St. Louts: From Fr. I. Schlerfs Gem. in Janesville 9.33.

For poor students in Milwaukee: Hockzeitscoll. at Heinr. Macht 5.60, bet Fr. Jagow 9.00. (S. -14..60.)

To the budget in Milwaukee: ?. C. Baumanns Gem. .50, H. Pfrenger 1.00, Ernst Krüger 1.00. (p. -2.50.)

Milwaukee, Nov. 30, 1886. c. Eißfeldt, Kassirer.

Received with thanks for the Martin Luther Memorial: From the Litteratur-Verrin in the Jmmanuels-Gemetnde in Baltimore, Md.f -19.00, namely from: Mr. C. Zink 3 00, P. C. Treide 5.00, L. Franke.25, C. Mittler.25, I. Mittler.25, G. Geiger.25, L. Punte .25, S. Stern.10, P. Klingelhöfer 1.00,

G. Klingelhöfer .50. I. Walkemeyer .25, A. Zelter .10, D. Hain .25, G. Dorsch .25, S. Felber 1.00, E. Lassahn 1.00, G. Schamberger .25, G. Ruppel.25, M. Geiger .25, W. Lentz .25, W. Bobnenberg .25, A. Geiger.25, A. and Edw. Krieger .35, Ed. Singewald.25, I. Singewald.25, O. Löwer .25, G. S. Kuhlmann .25, I. Uhl.50, I. Mayford.15, G. Spou- sel .15, H. Seidel .50, E. A. Buddenbohn .50, W. Lange .15, G. Muhly .25, G. Dönges .25. By Mr. Ernst Leubner, Serbm, Lee Co, Tex, 2.50. By Mr. G. M. Beyer of the Young Men's Club at Altenburg, Mo., 5.00. By P. R. Smu- kal of parishioners at Iron Mountain, Mo., 1.00. By Teacher I. C. A. Winterstein of the Choral Society at Dol- ton, Ill, 10.00. By P. Richter from Heinr. Gehrken .10, I. Weis .25, Th. Richter .10, Wilh. Richter .10. By the singing club of the Gem. at St. Clatr, Mich., .77 and from the same 1 30. By P. A. Pfotenhauers Hauskafse 1.00. By k. F. W. Poblmann, Louisvrle, Ky. from sr. Gem. 5.00. By Fr. H. Mtcßler of the Young Men's Association of sr. Branch at Columbus, Nebr. 2.00. By P. C. F. I. Johanning, Goochs Mills, Cooper Co., Mo. from the comm. 1.00. By Mr. Fickt of ?. Smukal of the comm. in Pilot Knob, Mo., 1.00. By Martin Roichke of P. W. Scheitel, Wood Lake, Mtnn., .50. (Summa -50.62.)

I. Louis Ulrich, treasurer of the Dr. Martin Luther Memorial Society, 107 Market St., St. Louis, Mo.

For poor students from Iowa

The undersigned received the following gifts of love from August 28: By Fr. Lauer a conference collection of -8.00. By Fr. Horn from N. N. 4.00. By Fr. Lehr as restitution for stolen property from N. N. 1.00. By Fr. Greif from his parish for Niemand and Amstetn 30.00. A collection during the Synod 34 02; a collection on the same occasion for Obermowe 24.59. By k HLndschke from sr. Gem. 10.11 and from his branch 3.89. By Fr. Retsinger, sent to a wedding, 9.00. From Mr. Kassirer Ttarks 19.75. For Fr. Horn's sons by the same from the alms fund of sr. Gem. 8.75, from Chr. Kehe 1.00. Through Fr. Brandt from W. Gundermann 5 00. From 8. Bretscher 5.00. (p. -164.11.)

Ordering the kind donors a heartfelt thank you from our fosterlings, I cannot refrain from adding a pleading word for them, since I am faced with empty coffers not only with my own requests for board money and books, but also for needy clothing. Therefore, may many remember the words of our heavenly Father: "Give bread to the hungry; ... if you see one naked, clothe him" 2c. Isa. 58, 7.

I. H. Brammer, Kassirer.

(Delayed.)

Received with heartfelt thanks for my community: From k. R. P. Budack's preaching place near Livermore, Iowa, -2.25. k. K. A. Mever's congregation at Osnabruck, Ill, -2.00. P. W. Hanewinkel's Gem. at Cumberland, Md, -5.15. P. E. Roller's Gem. at Almond, Wts, -3 65. Pk. Wambsganß' Gem. in Hancock, L. S., Mich., 5.00. P. F. Rupprecht's Gem. in Cole Camp, Mo., 2.80. P. E. L. Kretschmar's Gem. in Gaylord, Minn-, 3.00. P. H. Nauß' Gem. in Cohocton, N. U., 3.00. k. F. H- Jahr's Gem. at Grand Island, Nebr., 5 60. p. E. Bangerter's at Peoria, Ill, 2 00. durck Kassirer T. H. Menk's, St. Paul, Minn, 17.28 and 18.20. of P. W. Braunwarth's, Rush City, Minn, 2.00. p. A. Sckwoy's Gem, Alexandria, Va, 3.10. P. 8. Weflris Gem, Nokomts, Ill, 10.00. By k. M. Letmer, Swiss Alp, Tex, part of a communion coll-, 2.25, by H. Niemeyer and Ktesling each .50, Karl Knippa, Mrs. Ebr. Knippa, Aug. K'esling each .25.

The faithful God remember the cheerful givers in mercy on the Day of Retribution!

Stillwater, Minn, Sept. 30, 1886 L. Frey.

For poor college students in Milwaukee

received with heartfelt thanks: By Fr. Sprengeler, sent at the wedding of Gust. Krantz, -5.16. From Conrad Tatge in Joliet, Ill, 10 00. Durck 8. Rolf from the Abendmablskasse sr. Gemeinde for Eberhardt 4 00. Durck k I. Bro. Mueller, Michigan, Coll. sr. Comm. for Dav. Ebbmann 8.00. Fr. Leyhe's congreg-, Reformation feast Coll., for H. Markworth 3.00. Fr. Ren- ntcke's congreg. for S. Schlacht 7.30; for same from Wittwe Bubiitz 3.00. On Karl Bow tz' wedding by Fr. Osterhus ges. for Ohidag 7.50. By Fr. Sprengeler from Casp. Ltnden- schmidt 5.00, on Gaulke's wedding ges. 3.00. By 8. Pröhl, ges. on W. Lambrecht's wedding, for Schurdel 7.15. By the Singverein in ? Heinemann's Gem., Geneseo, Ill, for Dorpat 5 00. By P. Rüdiger's Gem. in Minnesota for Hoppe 14.72. By ? Sprengeler, on Job. Schmidt's wedding, 5.06. From the worthy Virgins' Association of the local Jmm.-Gem. 12.00. By P. G. Löber from the Gcsangbuckskasse sr. P. Grabarkewitz' Gem. for S. Schlacht 25.00. Mrs. Karoline Sckröter allhier for Karrer and H. Markworth 15.00 each, for G. Schlegel and Fr. Ruhland 10.00 each. P. Siebrandts Gemm. for Th. Schurdel 8.50. From the valuable women's association of the local Dreteinigketts-Gem. by Mrs. Pritzlaff 6 white bust shirts and 1 woolen blanket.

God's rich blessings to all kind givers!

Milwaukee, 6th Der. 1886.

Ch. H. Löber.

For the budget of our progymnasium-

received with thanks: From Mr. Haffelt, Sr. of P. Präger's parish at Granville, 2 sacks of flour, 3 p. of grain, 2 p. of yellow turnips, 1 p. of apples, 2 p. of oats and pumvkins, together 13 p. ?.. W. Endeward, Muscoda, 1 s. of turnips, P. Doeh- ler Sr, Forestville, Door Co, Wis-, 1 case of butter, 4 round cheeses. By P. L. G. Dorpat, Butternut, Ashland Co, Wis, 1 car load, namely, from Silver Creek 3 p., from Gssdden 14 p., from Butternut 34 p., from Black Creek Falls 27 sacks, from Wittenberg 14 sacks, from Town Vienna and Colby 15 p., from Spencer 27 p., the balance from Dorckester, from a tailor in Colby a new pair of pants for a student. From P. H. F.

Pröhl in August" 8 p. Wheat, 8 p. Potatoes and from H. Klickmann -1.00. By C. D. Markworth of R. Wolbrecht's comm. in Sheboygan, Wis. from Ernst Wetzel 17 S. Potatoes, cabbage, turnips and 1 Brll. Apples. From R. A. Rohrlack's Gem. in Reedsburg 54 pp. Cartons, 9 p. Wheat, 7 p. flour, 3 paper bags of flour. R. C. Baumann's comm. in Jackson 8 p. Flour, 6 p. of cardboard, 4 p. of turnips, 1 box of butter. From R. Präger's comm. in Granville 15 p. Apples, card, turnips. From R. I. Schlerf's comm. in Janesville 17 p. Natural products. R. F. Leyhe's compound in Grand Raptds 22 p. Cart., turnips 2c.

Milwaukee, Nov. 22, H. H. Schroeter, House Father.

Received for poor students: Through Mrs. Pritzlaff from the valuable women's association of the Dretetnigkeits - Gemeinde here 11 pairs of underpants, 14 Pr. woolen stockings, 1 colorful bust shirt, 2 woolen blankets. By Mr. R. G. Küchle of Zetße and Förster 2 Pr. underpants, 2 undershirts. From Mrs. Wüster 1 undershirt, 1 pr. undershorts. From R. O. Hanser's community in Harvver 32 sacks in kind, namely 6 sacks of oats, 6 s. of grain, 7 s. of potatoes, 7 s. of turnips, 4 s. of cabbage, 1 s. of oats, 1 s. of grain, 1 box of butter. From R. Wolbrecht's comm. in Sheboygan sent: G. Najagt 1 s. cart, 1 s. rutabagas, Ferd. Neumeister 2 s. peas, F. Schmidt 1 s. cart, 1 s. rutabagas, F. Torsch 1 s. cart, 1 s. cabbage, F. Kaufmann 2 s. cart, 1 s. flour, C. Möhrtnng 1 s. cart, 1 s. cabbage, Gorsege 1 s. flour, Bush. Peas, W. Bohn 50 lbs. flour, 1 S. Kraut, I. Htnz 2 S. Rutabagas, Rahn 2.S. Flour, Ropy 1 p. Flour, I. Jung Sr. 1 barrel of apples, H. Mathias a parth of sausage and cabbage. From R. Kothe's comm. in Theresa, Wis. 19 p. Flour and other items.

Corrections:

In my last receipt ("Luth." No. 22) read: 30 doz. Eggs from Mr. P. Barth in Sandvsky himself. Further: Instead of "From R. G. A. H. Löbers Gem. 1)" wagonloads": Aus R B. Sievers' Gem. dahier 2)H Wagenladungen.

Thank you very much!

Milwaukee, Dec. 1, 1886.

H. H. Schröter.

For poor Michigan students

received with heartfelt thanks: By Kassirer Schmalzriedt -16.95. By R. Häuser from sr. Gemetnoe 3.25. By R. Mühlhäuser, harvest festival collecte, 25.00. By R. Jos. Schmidt, on C. Rummels Hockzeit ges., 5.10. By R. Jos. Schmidt, on F. Spatz' wedding ges., for L. W. 6.15. Durck R. Parten-"" himself, coll., 13.00. By R. Link sen, at the wedding of K. Klein and FrI. Eberlein, 16.00. By R. Jos. Schmidt of N. N. for I. 15.00. By the Women's Club

in Monroe 4.79. Skftungsfrst-Collrcte 15.68. By the Young Men's Club in Monroe 11.00.

Correction.

In my last receipt read: By R. L. Fürbringer, collected on Reif's and on Barth's wedding 2c.

C. Franke, Cassirer.

For poor students received from R. A. G. Döhler -3.00. By R. I. M. Bühler in San Francisco, Cal., from the worthy Young Men's Association of his St. Paul's congregation there 25.00. By R. H. Steck in St. Louis from H. Harig 1.00 and from N. N. (thank offering) 5.00. By Mr. H. Schoenewald in Cleveland, sent on the silver hock of Mr. W. Ztezelmann and his wife Karolina, 7.06. By R. L. I. Gehrman from sr. Gem. (speziell für G. A. Müller) 13.00. From the werthen Frauenverein der Jmmanurls-Gemetnde 10.00. From Frau Borcharding 5.00. C. F. W. Walther.

By Mr. R. Brömer with thanks received from the community in Cincinnati-70.50.

H.D. Schröder.

New printed matter.

Twenty-seventh Synodal Report of the Western District of the German Lutheran Synod of Missouri, Ohio and other States. 1886. St. Louis, Mo. Lutheran Concordia Publishers.

According to the testimony of many who have attended the proceedings in this report, it will be widely read in the congregations, since it deals with matters that cannot be emphasized diligently enough. In order to make clear the proposition that the domestic regime (1. parental, 2. conjugal and 3. paternal) has neither the right nor the power to rule over the faith and conscience of its subjects, it was first shown that 1. children are bound in conscience to their parents as God's representatives not only to love but also to honor them and to be subject to them in all things, and therefore to submit to their discipline and, in order to found a family of their own, must necessarily obtain parental consent to the choice of a spouse; that 2. that the wife is bound in conscience to be subject to her husband as her lord and head and to be obedient in all things; and 3. that the household servants (servants) are bound in conscience to honor their householder and householder's wife as their superiors according to God's order and to faithfully carry out the orders of the latter given in accordance with the agreement made. Who knows how in our time and especially in our free country the youth also wants to be "free" and does not want to submit to any discipline, how so many marriages are contracted without parental consent, how here in this country the doctrine that the woman should be subject to the man is ridiculed as old-fashioned, how so little the servants and maids recognize their sacred duty; - Whoever recognizes that instruction on these points is necessary, will certainly help to spread this report as much as he can, so that - to the honor of God - everyone may learn his lesson and be at ease in the house. Price: 15 Cts.

Evangelical Lutheran Prayer Treasury. Complete collection of prayers of Dr. Martin Luther and other orthodox, anointed prayers of the Lutheran Church in unchanged print. Together with a booklet of hymns for the home, containing 106 old orthodox hymns for home use. St. Louis, Mo. Lutheran Concordia Publishers. Price K1.25.

This collection of prayers is probably known to all our readers, and no doubt all who use it are convinced that it truly deserves the name "prayer treasury", first of all, because of the large number of prayers. It contains prayers for all situations and circumstances, and there will hardly be anything for which a Christian would ask God that he would not find a suitable prayer here. Secondly, our collection of prayers deserves the name of a prayer treasury because of the magnificent nature of the prayers; they are not only pure in the confession of the doctrine of the divine Word, but also speak the language of a true devotion to God; they are grainy, powerful prayers, written by men who were devoted to the pure doctrine and anointed with the spirit of grace and prayer. The songs of the "Hausgesangbüchlein", which are included in the appendix, are equally wonderful.

We have said above that the "Prayer Treasury" is probably known to all readers. Why then this advertisement? Because it has recently appeared in a new, beautiful edition with significantly more legible printing, beautifully decorated, and because it is particularly suitable as a Christmas and New Year's gift.

May the Lord of the Church bless the prayer treasury also in its new edition and make it a true treasure for the souls of many, many. May God grant that it may displace many prayer books that are still to be found and that contain feeble prayers devoid of strength and juice and contrary to pure doctrine.

The melodies (4 pages) found in the earlier edition are omitted because they have been included in the new chorale book.

Characteristic interludes to 159 of the most common chorales of the St. Louis'er Choralbuch es 2c. nebst Choralschlüssen und Ueberleitungen zur Liturgie von Herrn. Ilse.

This work contains on 126 pages over 900 interludes, 162 tone closings and 52 transitions to the liturgy. The interludes are arranged according to key, initial tone of the chorale and time signature. The author says in the preface: "The need for strophic interludes is felt more and more. Many organists of average or greater skill now try to help themselves by improvising them; but this is a difficult task, which requires not only a thorough study of counterpoint and formal theory, but also a great deal of imagination. Even organists who meet these requirements do not always find themselves in the mood to be able to immediately improvise an exemplary and edifying interlude. In any case, however, an organist should be careful not to torment the congregation with a tactless mishmash of strange melodic stuff, with which, unfortunately, some organists, in vain overestimation of their own talents, continue to disfigure the service. These considerations, as well as the explicit request of many colleagues, have induced the undersigned to publish the present interludes. For the most part, they are completely independent compositions, whose motives are mostly taken from the relevant chorale melody; the freer movements are moods, as they can come from the content of the song; only a few numbers are taken from preludes". The interludes are for the most part very easy and simple, so that every aspiring organist can master them with ease. Although intended for particular chorales, they can be used quite well for others, since only rarely does the motive reproduce a section of the chorale melody. In the treatment of the motive, the composer follows Herzog very closely. The transitions to the liturgy are also modeled after Herzog, thus never closing in the octave, but always in the fifths (not in G and A major, but in C and D major). However, Mr. Ilse is too well known among us for this book to need any special description or recommendation. The layout and binding leave nothing to be desired. Price: -2.25. To be obtained from the author. H.

Changed address":

Uev. 111. K'. P. l'iaek, U. O. 8veU>^, Ooeuvu Oo., Icklod.

Uev. P. I., Levroecker, Dort Duron, Llioll.

I., Ickuuror, your okD. Oummlus L Oo.,

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The "Lutheran" is published twice a month at the annual subscription price of one dollar for out-of-town subscribers, who must pay the same in advance. Where it is brought to the house by post, subscribers must pay an extra 25 cents per year.

To Germany, the "Lutheran" is sent by mail, postage paid, for -1.25.

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